

# Romans 15

written and compiled by Gary Kukis (first draft)

## Romans 15:1–33 Christ the Hope of Jews and Gentiles/Paul Minister to the Gentiles

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 15 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:** Paul continues his teaching on the interactions which take place between believers. Then he teaches that Jesus is the hope of both Jews and gentiles (he will back this up with Scripture). He acknowledges that he is the Apostle to the gentiles, but seems to contradict this when talking about returning to Jerusalem. Paul knows that God wants him in Rome, but he plans on going in the wrong direction. Finally, he closes this chapter by asking the believers in Rome to unify with him in prayer in order to withstand the great opposition which he faces.

*Bible Summary: Each of us should build up our neighbours. Christ confirmed the promises given to the patriarchs. I hope to see you as I go to Spain.<sup>1</sup>*

This should be the most extensive examination of Romans 15 available, where you will be able to examine in depth every word of the original text.

### Brief Overview:<sup>2</sup>

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 <sup>rd</sup> 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<sup>3</sup> 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 15:

#### Preface Introduction

v. 1–  
v.  
v.  
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v.  
v.  
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v.  
v.  
v.

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

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

<sup>3</sup> From [https://en.wikipedia.org/wiki/Epistle\\_to\\_the\\_Romans](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.





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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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	
<p><b>Rebound</b> (Restoration to fellowship with God)</p>	<p>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 <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>).</p>

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/>

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
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## An Introduction to Romans 15

**I**ntrouction: Romans 15

A title or one or two sentences which describe Romans 15.

### **Titles and/or Brief Descriptions of Romans 15 (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 15 (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 15**

Some of these questions may not make sense unless you have read Romans 15. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

### **The Prequel to Romans 15**

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

### The Principals of Romans 15

**Characters**

**Biographical Material**

Characters	Biographical Material

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

### The Places of Romans 15

**Place**

**Description**

Place	Description

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[Charts, Graphics and Short Doctrines](#)

### By the Numbers

**Item**

**Date; duration; size; number**

Item	Date; duration; size; number

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[Charts, Graphics and Short Doctrines](#)

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

### A Synopsis of Romans 15

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[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Romans 15 (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 15 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 15 (edited).

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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	



## The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

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### 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.*<sup>4</sup> 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.

Beginning in Romans 13 or 14, I began to develop my paraphrase after exegeting and writing commentary for the passage. Prior to this, I wrote the slavishly literal translation, the mostly literal translation and the paraphrase all at once. The end result is, when I write the paraphrase, my explanation of the passage has just been done, so that is integrated into the paraphrase (to some degree, a paraphrase interprets the original text).

With Romans 15, I remembered that Bill Puryear did a translation of the entire New Testament, so I began to include that in the translations. I will need to go and backdate this for all previous NT books.

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

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:

Now we keep on being obligated, [even] we, the able, the infirmities of the weak to keep on bearing and not to ourselves to keep on pleasing. Everyone of us to a neighbor keep on accommodating to the good face to face with a building up. For even the Christ not His Own He accommodated, but just as it stands written, **The reproaches of those reproaching they fall upon Me.** For as great as He portrayed publically all (things) to our teaching it was written, so that through the perseverance and through the exhortation of the writings the hope we might keep having and holding.

Romans  
15:1–4

Kukis mostly literal translation:

Now we, the capable (ones), keep on being obligated to keep on bearing up the infirmities of the weak and not to keep on pleasing ourselves. Keep on accommodating [one's] neighbor, every one of us, for the [divine] good toward building [them] up [spiritually]. For even the Christ did not accommodate Himself, just as it stands written, **The reproaches of those reproaching [Me] fall upon Me.** For whatever things were written previously, all were written for our instruction so that through patience (and endurance) and through the encouragement of the writings we might keep on having confidence [in God's divine plan].

Kukis paraphrase

Now we, the strong one, the mature believers, are obligated to bear up the infirmities of the weak believer (the immature believer). We are not to simply do whatever we want to do. You mature believers, keep on accommodating your neighbors, in order that through divine good and accurate teaching from the pulpit, they might build an edification complex in their souls. For even the Messiah did not accommodate Himself, because this is written in the Old Testament Scriptures: **The reproaches and insults of those reproaching Me will fall upon Me.** The Jewish Scriptures were written previous for our instruction and for the instruction of the Jewish people. Through patience and endurance, learning little by little as we grow, results in developing confidence in God's plan, because of the teaching and encouragement of these writings.

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 translation<sup>5</sup> 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:

Westcott-Hort Text (Greek)	Now we keep on being obligated, [even] we, the able, the infirmities of the weak to keep on bearing and not to ourselves to keep on pleasing. Everyone of us to a neighbor keep on accommodating to the good face to face with a building up. For even the Christ not His Own He accommodated, but just as it stands written, <u>The reproaches of those reproaching they fall upon Me</u> . For as great as He portrayed publically all (things) to our teaching it was written, so that through the perseverance and through the exhortation of the writings the hope we might keep having and holding.
Complete Apostles' Bible	We then who are strong are obligated to bear with the infirmities of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those reproaching You fell on Me." For as many things as were previously written, were written for our own instruction, that through the patience and through the encouragement of the Scriptures we may have hope.
Douay-Rheims 1899 (Amer.)	Now, we that are stronger ought to bear the infirmities of the weak and not to please ourselves. Let every one of you Please his neighbour unto good, to edification. For Christ did not please himself: but, as it is written: The reproaches of them that reproached thee fell upon me. For what things soever were written were written for our learning: that, through patience and the comfort of the scriptures, we might have hope.
Holy Aramaic Scriptures <sup>6</sup> Original Aramaic NT <sup>7</sup>	. Therefore, we who are strong are indebted to bear the infirmities of the weak and not to please ourselves. But let each of us please his neighbor with good as for edification,

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

Because even The Messiah did not please himself, but according to what is written: "The reproach of those reviling you fell upon me."

For everything\* that is written from ancient times is written\* for our teaching, that by patience and by comfort of the Scriptures we should have hope.

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

We who are strong have to be a support to the feeble, and not give pleasure to ourselves.

Let every one of us give pleasure to his neighbour for his good, to make him strong.

For Christ did not give pleasure to himself, but, as it is said, The bitter words of those who were angry with you came on me.

Now those things which were put down in writing before our time were for our learning, so that through quiet waiting and through the comfort of the holy Writings we might have hope.

Bible in Worldwide English

We who are strong must help those who are not strong. We must not do what pleases us.

But each of us must please his neighbour. He must do what is good for him and what will help him do better.

Christ did not please himself. But the holy writings say, I took upon myself the wrong things that people said against you.

Everything that is in the holy writings was written to teach us. They give hope and strength when we have troubles. The holy writings comfort our hearts.

Easy English

Easy-to-Read Version—2008

Some of us have no problem with these things. So we should be patient with those who are not so strong and have doubts. We should not do what pleases us but do what pleases them and is for their good. We should do whatever helps everyone grow stronger in faith. Even Christ did not live trying to please himself. As the Scriptures say about him, "Those people who insulted you have also insulted me." Everything that was written in the past was written to teach us. Those things were written so that we could have hope. That hope comes from the patience and encouragement that the Scriptures give us.

God's Word™

So those of us who have a strong faith must be patient with the weaknesses of those whose faith is not so strong. We must not think only of ourselves. We should all be concerned about our neighbor and the good things that will build his faith. Christ did not think only of himself. Rather, as Scripture says, "The insults of those who insult you have fallen on me." Everything written long ago was written to teach us so that we would have confidence through the endurance and encouragement which the Scriptures give us.

Good News Bible (TEV)

We who are strong in the faith ought to help the weak to carry their burdens. We should not please ourselves. Instead, we should all please other believers for their own good, in order to build them up in the faith. For Christ did not please himself. Instead, as the scripture says, "The insults which are hurled at you have fallen on me." Everything written in the Scriptures was written to teach us, in order that we

might have hope through the patience and encouragement which the Scriptures give us.

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

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

Casual English Bible<sup>8</sup> .  
 Contemporary English V. If our faith is strong, we should be patient with the Lord's followers whose faith is weak. We should try to please them instead of ourselves. We should think of their good and try to help them by doing what pleases them. Even Christ did not try to please himself. But as the Scriptures say, "The people who insulted you also insulted me." And the Scriptures were written to teach and encourage us by giving us hope.

Goodspeed New Testament .  
 The Living Bible .  
 New Berkeley Version .  
 New Living Translation .  
 The Passion Translation Now, those who are mature in their faith can easily be recognized, for they don't live to please themselves but have learned to patiently embrace others in their immaturity. Our goal must be to empower others to do what is right and good for them, and to bring them into spiritual maturity. For not even the most powerful one of all, the Anointed One, lived to please himself. His life fulfilled the Scripture that says: All the insults of those who insulted you fall upon me. Whatever was written beforehand is meant to instruct us in how to live. The Scriptures impart to us encouragement and inspiration so that we can live in hope and endure all things.

Plain English Version<sup>9</sup> .  
 UnfoldingWord Simplified T. Those of us believers who are sure that God allows us to do many more things than other believers think he allows them to do— we should be patient with them and allow them to inconvenience us. This is more important than our pleasing ourselves. Each of us should do the things that please our fellow believers, and things that will help them, things that will encourage them to trust in the Messiah. We should please our fellow believers, since the Messiah has set us an example. He did not do things to please himself. On the contrary, he tried to please God even when others insulted him. That was as the scriptures say: "When people insulted you, it was as though they were also insulting me." Remember that all the things written in the scriptures are there to teach us, so that we may become patient in hardship. In this way the scriptures will encourage us to expect that God will do for us everything that he has promised.

Williams' New Testament<sup>10</sup> It is the duty of us who are strong to bear with the weaknesses of those who are not strong, and not merely to please ourselves. Each one of us must practice pleasing his neighbor, to help in his immediate upbuilding for his eternal good. Christ certainly did not please Himself; instead, as the Scripture says, "The reproaches of those who reproach you have fallen upon me." For everything that was written in the earlier times was written for our instruction, so that by our patient endurance

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

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

<sup>10</sup> William's New Testament - 1937 by Charles B. Williams.

and through the encouragement the Scriptures bring we might continuously cherish our hope.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	We (the <i>people</i> who are able) are obligated to be hauling the weaknesses of the people who are not able and not to be satisfying ourselves. Each of us must satisfy the person near <i>him</i> for good toward construction. You see, even the Anointed King didn't satisfy Himself, but just as it has been written in <i>Psalms 69:9</i> , "The insults of the <i>people</i> insulting You (God) fell on Me." You see, as much as was written before was written for our instruction so that through the persistence and through the encouragement of the <i>Old Testament</i> writings we may have the anticipation.
Common English Bible	.
Len Gane Paraphrase <sup>11</sup>	We who are strong [in faith] must bear with the weaknesses of those weak [in faith] and [must] not seek to please ourselves. Let each of us seek to please [his] neighbor for [their] good to build them up. For even Christ didn't seek to please himself, but as it is written, "The criticisms of those who criticized you fell on me." For whatever was written before was written for our learning, so that through the patience and comfort of the Scriptures we might have hope.
A. Campbell's Living Oracles	We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Wherefore, let every one of us please his neighbor, as far as it is good for edification. For even Christ sought not his own pleasure: but, as it is written, "The reproaches of them who reproached you, have fallen on me." Now whatever things were before written, were written for our instruction: that through the patience and admonition of the scriptures, we might have hope.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	We, the strong, ought to take on our own shoulders the weaknesses of those who are not strong, and not merely to please ourselves. Let each of us please his neighbor for his neighbor's good, to help in the building up of his character. Even the Christ did not please himself! On the contrary, as Scripture says of him--'The reproaches of those who were reproaching thee fell upon me.' Whatever was written in the Scriptures in days gone by was written for our instruction, so that, through patient endurance, and through the encouragement drawn from the Scriptures, we might hold fast to our hope.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	We who are strong ought to bear with the shortcomings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up. For even Christ did not please Himself, but as it is written: "The insults of those who insult You have fallen on Me." For everything that was written in the past was written for our instruction, so that through endurance and the encouragement of the Scriptures, we might have hope.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton <sup>12</sup>	.

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

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

Free Bible Version<sup>13</sup>

Those of us who are spiritually strong ought to support those who are spiritually weak. We shouldn't just please ourselves. We should all encourage others to do what's right, building them up. Christ didn't live to please himself, but as Scripture says of him, "The insults of those who abused you have fallen on me."\* These Scriptures were written down in the past to help us understand, and to encourage us so that we could wait patiently in hope.

The Heritage Bible

And we who have the power ought to lift the weaknesses of those without power, and not please ourselves.

Let every one of us please his neighbor for inherent good to building up.

Because even Christ absolutely did not please himself, but, as it has been written, The reproaches of those reproaching you seized upon me. Psa 69:9

Because whatever things were written previously were written for our instruction, that we through cheerful endurance and comfort of the Scriptures might have hope.

International Standard V

### ***Please Others, Not Yourselfes***

Now we who are strong ought to be patient with the weaknesses of those who are not strong and must stop pleasing ourselves. Each of us must please our neighbor for the good purpose of building him up. For even the Messiah [Or Christ] did not please himself. Instead, as it is written, "The insults of those who insult you have fallen on me." [Ps 69:9] For everything that was written long ago was written to instruct us, so that we might have hope through the endurance and encouragement that the Scriptures give us. [Lit. of the Scriptures]

Lexham Bible  
Montgomery NT

Now we who are strong ought to bear the infirmities of the weak, and not to seek our own pleasure. Let each one of us try to make his neighbor happy for his good, unto his upbuilding. For even Christ pleased not himself; but as it is written, The reproaches of those who were reproaching thee fell upon me. For everything that was written of old has been written for our instruction, that through patience, and through the comfort of the Scriptures, we might have hope.

NIV, ©2011  
Riverside New Testament  
Leicester A. Sawyer's NT  
The Spoken English NT<sup>14</sup>  
UnfoldingWord Literal Text  
Urim-Thummim Version  
Weymouth New Testament

As for us who are strong, our duty is to bear with the weaknesses of those who are not strong, and not seek our own pleasure. Let each of us endeavour to please his fellow Christian, aiming at a blessing calculated to build him up. For even the Christ did not seek His own pleasure. His principle was, "THE REPROACHES WHICH THEY ADDRESSED TO THEE HAVE FALLEN ON ME." For all that was written of old has been written for our instruction, so that we may always have hope through the power of endurance and the encouragement which the Scriptures afford.

Wikipedia Bible Project<sup>15</sup>

Those of us who are strong ought to support those whose trust is weak, and not just please ourselves. Each of us should encourage those around us to do right, to build them up. For Christ too did not please himself, but as Scripture says, "The insults of those abusing you fell on me." These scriptures were written down in the past to help us understand so that we could have hope, through patient waiting and the encouragement of what is written down.

Worsley's New Testament

<sup>13</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

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

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

**Catholic Bibles (those having the imprimatur):<sup>16</sup>**

Christian Community (1988)<sup>17</sup> We, the strong and liberated, should bear the weakness of those who are not strong, instead of pleasing ourselves. Let each of us bring joy to our neighbors helping them for the good purpose, for building up. Christ himself did not look for his own contentment, as Scripture says: *The insults of those insulting you fell upon me.* And we know that whatever was written in the past was written for our instruction, for both perseverance and comfort given us by the Scripture sustain our hope. Ps 69:10 1Cor 10:11; 2Tim 3:16; 1Mac 12:9

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<sup>18</sup>

But we, the strong ones, ought to bear the weaknesses of those not strong, and not to please ourselves. For let each one of us please his neighbor for good, to building up. For also Messiah did not please Himself, but even as it has been written, "The curses of those cursing You fell on Me." (Psa. 69:9) For whatever things were written before were written for our instruction, that through patience and encouragement of the Scriptures we might have hope.

Holy New Covenant Trans.

We who are strong should help weaker brothers with things they cannot do, not to please ourselves. Our actions should be to please the other person, for his good, building him up. Because even Christ did not please himself. This is written: "The insults of the people who were insulting You fell on me." Everything that was written long ago was written to teach us. We should learn that we can have hope through the endurance and encouragement we get from the Scriptures.

The Scriptures 2009

But we who are strong ought to bear with the failings of the weak, and not to please ourselves. Let each one of us please his neighbour for his good, to build him up. For even the Messiah did not please Himself, but, as it has been written, "**The reproaches of those who reproached You fell upon Me.**" Psalm 69:9. For whatever was written before was written for our instruction,<sup>a</sup> that through endurance and encouragement of the Scriptures we might have the expectation.  
<sup>a</sup> 1Corinthians 10:11,

Tree of Life Version .

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament<sup>19</sup>

...owe but We The [Men] Able the inhibitions [of] the [men] unable to bear and not {owe We} themselves^ to please Each [Man] [of] us the [man] near please! to the [thing] good to building and for The Christ not himself pleases but as [It] has been written The Insults [of] the [men] insulting you fall to me What\* for {ever} is~ written

<sup>16</sup> 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.

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

<sup>18</sup> 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.

<sup>19</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)



Alpha & Omega Bible Awful Scroll Bible	(before) to the ours teaching is~ written that through the endurance and through the comfort [of] the writings the hope [We] may have... .
Concordant Literal Version	We moreover that are strong, ought to bear the infirmities of those un-able, indeed not to strive to please ourselves. Be each one of us striving to please his neighbor for good, with the interest of building-their-house. For even the Anointed One strives not to please Himself, however, accordingly-as-to it has been written, "The reproach of those upbraiding you fell-upon Me." For as many things that were being written-beforehand, were being written-beforehand for our teaching, in order that, through the abiding-under and calling-by of the Writings, we may hold of expectation.
exeGeses companion Bible	Now we, the able, ought to be bearing the infirmities of the impotent, and not to be pleasing ourselves." Let each of us please his associate, for his good, toward his edification." For Christ also pleases not Himself, but according as it is written, "The reproaches of those reproaching Thee fall on Me." For whatever was written before, was written for this teaching of ours, that through the endurance and the consolation of the scriptures we may have expectation."
God's Truth (Tyndale) Orthodox Jewish Bible	<b><u>PLEASING SELF</u></b> So we who are able are indebted to bear the frailties of the impotent and not to please ourselves. Indeed, each of us is to please his neighbour for good to edification. For even the Messiah pleased not himself; but exactly as scribed, The reproaches of them who reproached you fell on me: for as many as were preinscribed, were preinscribed to our doctrine, so that we, through the endurance and the consolation of the scriptures have the hope. . We, the strong, ought to support the weaknesses of those without chizzuk (1:11-12), and not to please ourselves. Let each of us please his re'a with a view to what is beneficial, for upbuilding. For even Rebbe, Melech HaMoshiach did not please himself; but, as it is written, V'CHERPOT CHORPECHA NAF'LU ALAI ("The reproaches of those who reproach You have fallen on me")[TEHILLIM 69:9-10]. For as much as was written beforehand was written for our limudei kodesh, in order that through zitzfleisch and through the nechamah of the Kitvei Hakodesh we might hold fast tikvah (hope).
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now those of us who are strong [ <i>spiritually</i> ] should put up with [ <i>or, help</i> ] the failings of [ <i>spiritually</i> ] weak people, and not [ <i>simply</i> ] do what pleases ourselves. [ <i>Instead</i> ], each of us should do what pleases his neighbor in order to accomplish something good and uplifting [ <i>in his life</i> ]. For even Christ did not please [ <i>just</i> ] Himself, but as it is written [ <i>Psa. 69:9</i> ], "The insults of those people who insulted you [ <i>i.e., God</i> ] fell
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Benjamin Brodie's trans.<sup>20</sup>

on me [i.e., Christ]." For whatever things were written previously [i.e., in the Old Testament], were intended for us to learn from, so that we could have hope [i.e., in the face of difficult times] through remaining steadfast, and through the encouragement [received] from reading the Scriptures.

Now, we [believers with doctrinal norms & standards], the strong ones [mature believers], are obligated [spiritual responsibility] to keep on bearing the ineptitudes [immaturity] of the weak ones, e.g., not making it a practice to indulge ourselves [we should forgo some elements of our spiritual freedom when around weak believers]. Let each one of us [mature believers] accommodate his fellow man [courtesy & good manners] for the purpose of the good [God's plan] towards an edification complex [helping them build a spiritual structure in their souls], For even Christ did not indulge Himself, but as it stands written [in Psalm 69:9]: The insults from those [unbelievers] who reviled You [God the Father] eventually fell upon Me [Jesus Christ].

Moreover, everything [in the Old Testament] written in earlier times [during the Age of Israel] was written for our instruction, so that through perseverance and through encouragement from the Scriptures, we might repeatedly obtain confidence .

The Expanded Bible  
Jonathan Mitchell NT

Now we ourselves, the able ones (the powerful people), owe and thus are constantly obliged (or: are continually indebted) to pick up and habitually carry (or: embrace) the weaknesses (the results of being without strength) of the unable ones (the powerless or disabled people; the incapable), and not to constantly be pleasing ourselves.

Let each one of us be habitually pleasing to the near one (or: be continuously accommodating for [his] neighbor or associate), [leading] into The Good, toward building the House (or: unto [his] good, virtue and excellence: toward edification). For Christ also did not please Himself (or: For even the Anointed One does not make accommodations for Himself), but rather, just as it has been written, "The insults (unjustifiable verbal abuses; reproaches) of those habitually insulting You fell (or: fall) upon Me." [Ps. 69:10]

You see, as much as was written before was written [leading] into the teaching (the instruction and training) [which is] ours (or: was written unto and for our instruction), to the end that through the persistent remaining-under to give support (the humble yet relentless endurance in handling the blows), and through the calling-alongside of the Scriptures (or: through the Scriptures' comfort, consolation, relief, aid, support and performance as a Paraclete) we may constantly hold expectation (or: have expectant hope).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice**Bible Translations with Many Footnotes:**

Lexham Bible

***Accept One Another according to Christ's Example***

But we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. Let each one of us please his neighbor for his good, for the purpose of edification. For even Christ did not please himself, but just as it is written, "The insults of those who insult you have fallen on me." [A quotation from Ps 69:9] For whatever was written beforehand was written for our instruction, in order that through patient endurance and through the encouragement of the scriptures we may have hope.

<sup>20</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	<p>We are bound, however,   we, who are strong     The weakness of them who are not strong  to be bearing,  And not   unto ourselves   to give pleasure.  Let   each one of us    unto his neighbour  give pleasure—  For what is good, unto upbuilding;  For   even the Christ    not unto himself  gave pleasure,  But, even as it is written—    The reproaches of them that were  reproaching thee   fell upon me:—<sup>c</sup>    Whatsoever things, in fact, were written aforetime     {All} for our own' instruction  were written,—  In order that &lt;through endurance, and through the encouragement of the  Scriptures&gt; we might have their  hope . <sup>d</sup>  <sup>c</sup> Ps. lxi. 9.  <sup>d</sup> Or (WH): "their hope of encouragement."</p>
The Spoken English NT <sup>21</sup>	<p>Those of us who are strong have a duty to support the weak points<sup>a</sup> of those who aren't strong. And we shouldn't just please ourselves: each of us should be working towards what's good for our neighbor: what will build them up.<sup>b</sup>  After all, even Christ didn't please himself-just the opposite. Like the scripture says,<sup>c</sup> The insults of those who insulted you landed<sup>d</sup> on me.<sup>e</sup>  All scriptures written in the past were written for our education. Their purpose is for us to have hope, which comes from the endurance and encouragement that the scriptures give.<sup>f</sup></p> <p>a. Lit. "to bear the weaknesses." But he doesn't mean "bear" in the sense of being patient with their weaknesses, nor does he mean to give them a permanent crutch that coddles them in their weakness. He means to function as a team. If a person is limping, you give them a hand on the journey.  b. Lit. "Each of us should please what leads to the good of our neighbor for edification." In English you can't please an abstract thing.  c. Lit. "Just as it is written."  d. Lit. "fell."  e. Psalm 69:9.  f. Lit. "For as many things as were written before, were written for our instruction, so that, through the endurance and encouragement of the scriptures, we might have hope."</p>
Wilbur Pickering's New T.	<p><b>Summary</b>  Now we who are strong ought to bear with the limitations of the weak, and not to please ourselves. Let each of us please the neighbor with a view to what is good for edifying. Because even the Christ did not please Himself; rather, as it is written: "The revilings of those reviling you fell on me."<sup>1</sup> Whatever things were written before were so written for our instruction, so that through the fortitude and the encouragement of the Scriptures we might have hope.  (1) See Psa_69:9.</p>
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version .

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

Analytical-Literal Translation	But we, the strong, ought to be enduring the infirmities of the weak and not to be pleasing ourselves. Let each one of us be pleasing the neighbor for good, toward edification. For even Christ did not please Himself, but just as it has been written, "The insults [or, reproaches] of the ones insulting You fell on Me." [Psalm 69:9] For as many [things] as were previously written, were previously written for our instruction, so that through the patient endurance and through the encouragement of the Scriptures, we shall be having hope [or, confident expectation].
Berean Literal Bible Bill Puryear translation <sup>22</sup>	. Now we the strong are obligated to keep bearing the weaknesses of the weak and not to accommodate ourselves. Each one of us must accommodate his neighbor because of the good [the plan of God] for the purpose of edification. For even Christ did not accommodate Himself, but as it stands written, 'The insults of those who insulted You fell on Me.' For everything that has been written before was written for the purpose of our instruction, in order that through perseverance and encouragement from the Scriptures we might have confidence.
C. Thomson updated NT Charles Thomson NT	. We then who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour as far as is good for edification. For even the Christ did not consult his own gratification, but as it is written, "The reproaches of them who reproached thee fell upon me." For whatever was written heretofore, was written for our instruction, that we by patience and the consolation of the scripture may have hope.
Context Group Version	Now we who are strong should carry the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, for building up. For the Anointed also didn't please himself; but, as it is written, The reproaches of those that reproached you fell on me. For whatever things were written previously were written for our learning, that through patience and through comfort of the scriptures we might have abiding confidence.
English Standard Version	We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up. For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.
Far Above All Translation <sup>23</sup>	. unable
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	. exhortation
Modern English Version	.
Modern Literal Version 2020	Now we, the able, ought to bear the weaknesses of the powerless and not to please ourselves. Let each of us please <i>his</i> neighbor *for <i>what is</i> the good thing toward building <i>him</i> up. For* also Christ did not please himself, but, as it has been written, 'The reproaches of the ones reproaching you fell upon me.' {Psa 69:9} For* as many things as were written beforehand were written beforehand *for our instruction, in-order-that through the endurance and through the encouragement of the Scriptures we might have hope.
New American Standard B.	.

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

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

New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Now we, the strong [mature believer], are obligated [under the honor code] to keep bearing the weaknesses of the weak, and to accommodate ourselves. Let each one of us [the mature believer] accommodate his neighbor for the purpose of the good to the edification complex. For even the Christ did not accommodate Himself; but, as it stands written [in Psalm 69:9], <b>The blasphemous insults of those who insulted You [God the Father] fell on Me [Christ on the cross].</b> (Psalm 69:9) For as many doctrines as have been written before [Old Testament], for our instruction they were written, in order that through perseverance and encouragement from the scriptures we might have hope [= confidence].
R. B. Thieme, Jr. trans <sup>24</sup>	Now we then that are the strong mature believers in doctrine are obligated under the Royal Family honor code to keep on bearing the spiritual weaknesses of the weak, impotent, or immature powerless Positive Volition believers lacking Bible Doctrine who will eventually grow; and not to accommodate nor strive to please ourselves. Let each one of us mature believers as part of the Royal Family of God, accommodate or strive to please or accommodate his neighbor or those believers with whom you have contact in your periphery, for the purpose of the good or the weak believer's momentum in advancing to Maturity Adjustment to the Justice of God and developing the Edification Complex of the Soul. For even the Christ did not accommodate or strive to please Himself but as it stands written in the past with results that last forever {Psalms 69:9} "the 'blasphemous insults' of those who insulted You, God the Father, fell on Me, Jesus of Nazareth, The Christ on the cross." For in explanation, as many doctrines as have been written before or in former times in the Old Testament Scripture, for our, Church Age believers, instruction or learning or teaching or inculcation they were written in order that we through perseverance or patient endurance and through encouragement or comfort from the scriptures we might have and hold Hope or absolute confidence in the Integrity of God.
Revised Geneva Translation	.
Ron Snider translation	Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. Each of us must please his neighbor for his good, to his edification. For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME." For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**

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<sup>24</sup> 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.

Romans 15:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
opheilō/opheileō (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of- ī-LEH-oh]	<i>to owe; to owe money, to be in debt for; to owe that which is due, to be obligated for the debt; metaphorically, to be under obligation, to be bound by debt</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #3784
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hēmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine plural adjective; nominative case	Strong's #1415
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
asthénēma (ἀσθένημα) [pronounced as-THEN-ay-mah]	<i>weakness, infirmities; of error arising from weakness of mind; powerless, needy</i>	neuter plural noun; accusative case	Strong's #771 hapax legomenon
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
adunatos (ἀδύνατος) [pronounced ad-OO-at-oss]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter plural adjective, genitive/ablative case	Strong's #102
bastazō (βαστάζω) [pronounced bas-TAD-zoh]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive; to uphold, to support</i>	present active infinitive	Strong's #941

**Translation:** Now we, the capable (ones), keep on being obligated to keep on bearing up the infirmities of the weak...

The capable ones are the mature ones, the believers who have experience significant spiritual growth. *Bearing up the infirmities of the weak* some not mean that we strong believers should be working in hospitals and medical centers, helping those who are sick. The weak believer is the immature believer. He is unable to separate the norms and standards of the Christian life from the norms and standards of his former life (whether he was formerly a Jew or a Roman). So, sometimes he is adhering to the principles of the spiritual life and sometimes he was keeping the taboos of his previous life.

In any congregation of believers, there are weak and strong believers. There are mature believers and there are immature believers. Paul does *not* tell the strong believers to straighten out the immature believers. He does not tell them, “If they are wrong about x, y and z, you tell them that they are wrong and you tell them why!” But Paul did not write that.

Instead, Paul tells the mature believer, *you are obligated to bear up or endure the weaknesses of the immature believer*. What does this mean? It means that it is not the job of the mature believer to straighten out all of the immature believers. It is not his job to make sure that the weak believer is acting in accordance with all Christian norms.

So, who straightens out the weak believer? At that period of time, Paul did, when writing these epistles; and the pastor-teacher of that era, teaching Paul’s letter, straightened out his congregation as a whole—not personally, not directly, not in-your-face, not *discipline*—the pastor-teacher does this impersonally. Paul did this impersonally. When Paul stated some fundamental principles, he is not thinking of Charley Brown and Lucy Van Pelt. He is not thinking, I need to straighten those two out, so not time like the present, I will put it in this letter.

Everyone in the priesthood should have privacy. When they hear the truth, they evaluate this truth in their own souls. No one else sees it. And as R. B. Thieme, Jr. used to tell his congregation, “If I have just stepped on your foot (metaphorically speaking), play poker.” That is, let’s say that you hear a sermon and you are being clobbered left and right by what is being taught, be cool, play poker, don’t let on.

Romans 15:1b			
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
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYÇE</i> ]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 <sup>rd</sup> person masculine plural, dative, locative or instrumental case	Strong’s #1438
aréskō (ἀρέσκω) [pronounced <i>ar-EHS-koh</i> ]	<i>to please, to be agreeable; to strive to please; to accommodate one’s self to the opinions desires and interests of others</i>	present active infinitive	Strong’s #700

**Translation:** ...and not to keep on pleasing ourselves.

You know what would please the strong believer? To do whatever he wants, and then to go up to the weak believers and tell them what they are doing wrong. “Here, I have been watching you carefully, so I made a list. Take it; look it over. Now clean up your act!”

Telling someone else how to run their life? What could be more pleasing than that?

Remember the other things that Paul has previously taught. There may be something that the strong believer really wants to do—something which is legitimate to do, like eat the meat from an animal offered to an idol—but there is a weak believer right there and he might misinterpret what you are doing.

If you have to put something off, for the sake of the young believer, then put it off.

You're standing around in a group, and a new believer spouts off about a politician that he really likes, and how that politician really seems to show love like Jesus did. Well, you know about that politician and they are the most anti-establishment politician in the world. Now, you sorely want to straighten him out and explain to him what the laws of divine establishment are, and really kick his butt intellectually and spiritually. But you stifle yourself. You do not make a comment. You let him have his opinion, no matter how wrong it is. What does that person need? Bible teaching. Where is a good place to get it? At the local church that you attend. What do you avoid doing? Running him off because you tell him just how wrong he is.

In other words, sometimes, you just let it go. What he needs is more Bible doctrine, so he needs to keep coming back to church where that is taught. He does not need someone running him off the premises for simply expressing a wrong opinion.

Romans 15:1 **Now we, the capable (ones), keep on being obligated to keep on bearing up the infirmities of the weak and not to keep on pleasing ourselves.** (Kukis mostly literal translation)

Romans 15:2a			
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; nominative case	Strong's #1538
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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
plêision (πλησίον, α, ον) [pronounced play-SEE-on]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb; noun	Strong's #4139
aréskō (ἀρέσκω) [pronounced ar-EHS-koh]	<i>please, be agreeable; strive to please; accommodate one's self to the opinions desires and interests of others</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #700

**Translation:** **Keep on accommodating [one's] neighbor, every one of us,...**

We accommodate our neighbor.

Let me put this in a completely different context. You're coming into an area which has just suffered an horrendous weather event, like flooding or tornadoes. You're there to help with food, with water, maybe with some other supplies. Now, do you quiz these people to determine what political stripe they are? Do you find out whether or not they are believers? No. You simply help those right in front of you, even if it turns out that your votes will cancel one another until the day that you die.



In other words, you accommodate your neighbor; you make an honest attempt to be agreeable. You do not get in an argument with anyone, and if they are frustrated and swear or complain, let it go. Do not take it personally. Be accommodating to your neighbor.

Romans 15:2b			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	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; accusative case	Strong's #18
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
oikodomē (οἰκοδομή) [pronounced oy-kod-om-AY]	<i>(the act of) building, building up; metaphorically edifying, edification; the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; a building (I</i>	feminine singular noun; accusative case	Strong's #3619

**Translation:** ...for the [divine] good toward building [them] up [spiritually].

You step aside and allow for them to be built up spiritually. Now, are you the one building them up spiritually? If you are a fellow congregant, then no, that is not your job. In this era, this was the job of Paul and the job of the local pastor-teacher. Through accurate Bible teaching, they build up the young believers.

Romans 15:2 **Keep on accommodating [one's] neighbor, every one of us, for the [divine] good toward building [them] up [spiritually].** (Kukis mostly literal translation)

Romans 15:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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

Romans 15:3a			
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
ouch (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heautō (ἑαυτῷ) [pronounced <i>heh-ow-TOH</i> ]	<i>his, his own; for himself, to him, in him, by him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
aréskō (ἀρέσκω) [pronounced <i>ar-EHS-koh</i> ]	<i>to please, to be agreeable; to strive to please; to accommodate one's self to the opinions desires and interests of others</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #700

**Translation:** For even the Christ did not accommodate Himself,...

Then Paul gives the example that Christ (or the Messiah) did not accommodate Himself.

From a human standpoint, Jesus would have been happier and more fulfilled had he spent more time out in the hills or forested areas communing with God His Father, than spending time on earth with twelve disciples who were constantly arguing about who is the greatest disciple.

By the way, we have examples of this. Did Jesus call Peter, James and John to come to attention before Him and then sweat their shadows into wall for being such idiots. "Listen, I could understand this coming from Bartholomew or from the other James, but you guys are the leaders here and you are acting like a bunch of idiots." You know what? Jesus never did this. He bore their weaknesses. He gave them a little slack. He did not publically beat them down.

Romans 15:3b			
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
kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531

## Romans 15:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125

**Translation:** ...just as it stands written,...

Now Paul is not going to recall an incident from the life of Jesus, perhaps taken from one of the existing gospels. Paul, instead, goes to the Scriptures.

## Romans 15:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
oneidismoι (ὀνειδισμοί) [pronounced on-i-dis-MOY]	<i>acts of discipline, reproaches, revilings</i>	masculine plural noun; nominative case	Strong's #3680
tôn (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
oneidezô (ὀνειδέζω) [pronounced on-ī-DID-zoh]	<i>those reviling, the one who reproaches, defaming, railing at, chiding, taunting; casting in teeth, those (suffering) reproach, being upbraid</i>	masculine plural, present active participle; genitive/ablative case	Strong's #3679
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
epiriptô (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1968
epí (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

In this case, the preposition is simply written as ep (ἐπ) [pronounced ehp].

## Romans 15:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

**Translation:** ...The reproaches of those reproaching [Me] fall upon Me.

Paul instead quotes Psalm 69:9b, which is about the Messiah.

...the reproaches of those who reproach you have fallen upon me. (MLV2021)

...the insults of those who insult You have fallen on me. (BSB)

...I endure all the insults of those who insult you. (TPT)

Jesus bore these reproaches Himself. He endured them during His ministry; and then, on the cross, Jesus paid for the sins of those who reproached him and reproached others.

So Paul quotes the principle here, taken right out of the Scriptures.

Romans 15:3 For even the Christ did not accommodate Himself, just as it stands written, The reproaches of those reproaching [Me] fall upon Me. (Kukis mostly literal translation)

## Romans 15:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; nominative case	Strong's #3745
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
prográphō (προγράφω) [pronounced prog-RAF-oh]	<i>to portray publicly (before the eyes), to depict openly; to write before the eyes of all who can read; to write before (of time); of old set forth or designated before hand (in the scriptures of the OT)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4270
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
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

Romans 15:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
hēmēteros (ἡμέτερος) [pronounced hay-MEHT-er-oss]	<i>our; your (by a different reading)</i>	1 <sup>st</sup> person, feminine plural, possessive pronoun; accusative case	Strong's #2251
didaskalia (διδασκαλία) [pronounced dee-dask-ah-LEE-ah/did-as-kal-EE-ah]	<i>teaching, (public) instruction; that which is taught, doctrine; precept; act/manner of teaching; learning</i>	feminine singular noun; accusative case	Strong's #1319
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1125

**Translation:** For whatever things were written previously, all were written for our instruction...

Paul, perhaps suddenly realizing that he has quotes the Jewish Old Testament to Roman believers again and again and again, he adds, "These things which were previously written, they are for our instruction even today."

Romans 15:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
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
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i>	feminine singular noun; genitive/ablative case	Strong's #5281
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 15:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
paráklêsis (παράκλησις) [pronounced par-AK-lay-sis]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; genitive/ablative case	Strong's #3874
tôn (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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
graphai (γραφαί) [pronounced graf-Ī]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun; genitive/ablative case	Strong's #1124
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)
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 <sup>st</sup> person plural, present active subjunctive	Strong's #2192

**Translation:** ...so that through patience (and endurance) and through the encouragement of the writings we might keep on having confidence [in God's divine plan]. (Kukis mostly literal translation)

Therefore, through the teaching from the Scriptures (which are applicable to the Romans just as much as they are to the Jews). It is through these Scriptures that we come to have confidence in God's plan. We have knowledge of the truth, and that knowledge gives us strength and confidence.

Romans 15:4 For whatever things were written previously, all were written for our instruction so that through patience (and endurance) and through the encouragement of the writings we might keep on having confidence [in God's divine plan]. (Kukis mostly literal translation)

Romans 15:1–4 Now we, the capable (ones), keep on being obligated to keep on bearing up the infirmities of the weak and not to keep on pleasing ourselves. Keep on accommodating [one's] neighbor, every one of us, for the [divine] good toward building [them] up [spiritually]. For even the Christ did not accommodate Himself, just as it stands written, The reproaches of those reproaching [Me] fall upon Me. For whatever things were written

previously, all were written for our instruction so that through patience (and endurance) and through the encouragement of the writings we might keep on having confidence [in God's divine plan]. (Kukis mostly literal translation)

Romans 15:1–4 Now we, the strong one, the mature believers, are obligated to bear up the infirmities of the weak believer (the immature believer). We are not to simply do whatever we want to do. You mature believers, keep on accommodating your neighbors, in order that through divine good and accurate teaching from the pulpit, they might build an edification complex in their souls. For even the Messiah did not accommodate Himself, because this is written in the Old Testament Scriptures: **The reproaches and insults of those reproaching Me will fall upon Me.** The Jewish Scriptures were written previous for our instruction and for the instruction of the Jewish people. Through patience and endurance, learning little by little as we grow, results in developing confidence in God's plan, because of the teaching and encouragement of these writings. (Kukis paraphrase)

**Now may the God of the patience and of the comfort give to you (all) the same to keep on having understanding in one another according to the norm and standard of Christ Jesus; that of one mind in one mouth, you (all) might keep on honoring the God, even Father of the Lord of us, Jesus Christ. Consequently, keep on taking in one another just as even the Christ took in us, for glory of the God.**

Romans  
15:5–7

**Now, may the God of constancy and consolation give to you (all) the same understanding among each other, according to the norm and standard of Christ Jesus; that [you all might be] of one mind and one voice, [so that] you (all) might keep on honoring the God, even the Father of our Lord, Jesus Christ. Consequently, keep on receiving one another just as the Christ received us, for the purpose of the glory (and honor) of God.**

**Now I pray that the God of constancy and solace give to all of you the same understanding of Bible doctrine when you gather together, according to the norm and standard of Christ Jesus. I pray that you all be of one mind and of one voice, so that you might keep on honoring God, even the Father of our Lord, Jesus Christ. Consequently, receive one another into your local congregation just as Christ received us, to the purpose of glorifying and honoring God.**

Here is how others have translated this passage:

#### **Ancient texts:**

- Westcott-Hort Text (Greek) Now may the God of the patience and of the comfort give to you (all) the same to keep on having understanding in one another according to the norm and standard of Christ Jesus; that of one mind in one mouth, you (all) might keep on honoring the God, even Father of the Lord of us, Jesus Christ. Consequently, keep on taking in one another just as even the Christ took in us, for glory of the God.
- Complete Apostles Bible Now may the God of patience and of encouragement grant you to be like-minded among one another, according to Christ Jesus, so that you may with one accord and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as also Christ received you, to the glory of God.
- Douay-Rheims 1899 (Amer.) Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ: That with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ.

	Wherefore, receive one another, as Christ also hath received you, unto the honour of God.
Holy Aramaic Scriptures Original Aramaic NT	. But The God of patience and comfort grant you that you may value one another with equality in Yeshua The Messiah, * That you may with one mind and one mouth glorify God The Father of Our Lord Yeshua The Messiah. Because of this, you shall accept and bear with one another, just as also The Messiah has accepted you* for the glory of God.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Now may the God who gives comfort and strength in waiting make you of the same mind with one another in harmony with Christ Jesus: So that with one mouth you may give glory to the God and Father of our Lord Jesus Christ. So then, take one another to your hearts, as Christ took us, to the glory of God.
Bible in Worldwide English	God gives people power to take their troubles and he comforts their hearts. I ask him to help you to think the same way as Christ did. Then, together you will praise the God and Father of our Lord Jesus Christ. So, accept one another, as Christ has accepted you. Then people will know that God is great.
Easy English Easy-to-Read Version–2008	. All patience and encouragement come from God. And I pray that God will help you all agree with each other, as Christ Jesus wants. Then you will all be joined together. And all together you will give glory to God the Father of our Lord Jesus Christ. Christ accepted you, so you should accept each other. This will bring honor to God.
God's Word™	May God, who gives you this endurance and encouragement, allow you to live in harmony with each other by following the example of Christ Jesus. Then, having the same goal, you will praise the God and Father of our Lord Jesus Christ. Therefore, accept each other in the same way that Christ accepted you. He did this to bring glory to God.
Good News Bible (TEV)	And may God, the source of patience and encouragement, enable you to have the same point of view among yourselves by following the example of Christ Jesus, so that all of you together may praise with one voice the God and Father of our Lord Jesus Christ. Accept one another, then, for the glory of God, as Christ has accepted you.
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.	God is the one who makes us patient and cheerful. I pray that he will help you live at peace with each other, as you follow Christ. Then all of you together will praise



God, the Father of our Lord Jesus Christ. Honor God by accepting each other, as Christ has accepted you.

Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Now may God, the source of great endurance and comfort, grace you with unity among yourselves, which flows from your relationship with Jesus, the Anointed One. Then, with a unanimous rush of passion, you will with one voice glorify God, the Father of our Lord Jesus Christ. You will bring God glory when you accept and welcome one another as partners, just as the Anointed One has fully accepted you and received you as his partner.
Plain English Version	.
UnfoldingWord Simplified T.	I pray that God give you patience and encouragement so that you all live in peace with each other, doing as the Messiah Jesus did. If you do this, you all will be praising God together, the Father of our Lord Jesus the Messiah. So I say to all of you believers at Rome, accept each other. If you do that, people will praise God as they see you behave like the Messiah. Accept each other just like the Messiah accepted you!
Williams' New Testament	May God, who gives men patient endurance and encouragement, grant you such harmony with one another, in accordance with the standard which Christ Jesus sets, that with united hearts and lips you may praise the God and Father of our Lord Jesus Christ. Therefore, practice receiving one another into full Christian fellowship, just as Christ has so received you to Himself.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	May the God of the persistence and the encouragement give to you to be focusing on the same <i>thing</i> among each other in line with <i>the</i> Anointed King Jesus, so that unanimously with one mouth you <i>all</i> may make the God and Father of our Master Jesus ( <i>the</i> Anointed King) magnificent. For this reason, take each other in, just as the Anointed King also took you in for God's magnificence.
Common English Bible	.
Len Gane Paraphrase	Now may the God of patience and comfort grant you to be like-minded towards one another according to Christ Jesus, so that with one mind and mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore receive one another as Christ also received us for God's glory.
A. Campbell's Living Oracles	Now, may the God who gives patience and admonition, give to you mutual unity of sentiment, according to Christ Jesus. That with one mind, and with one voice, you may glorify God, even the Father of our Lord Jesus Christ. Wherefore, cordially receive one another; even as Christ also has received us to the glory of God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	And may God, the giver of this patience and this encouragement, grant you to be united in sympathy in Christ, So that with one heart and one voice you may praise the God and Father of Jesus Christ, our Lord. Therefore always receive one another as friends, just as the Christ himself received us, to the glory of God.

#### 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	May the God who gives patience and encouragement help you to be in full agreement among yourselves as you follow Christ Jesus, so that you can with one mind and with one voice together glorify God, the Father of our Lord Jesus Christ! So accept one another, just as Christ accepted you, and give God the glory.
The Heritage Bible	And the God of cheerful endurance and comfort give you to be like-minded in one another according to Christ Jesus, That you may with one passion in one mouth glorify God, even the Father of our Lord Jesus Christ. Therefore take to yourselves one another, as Christ also took us to himself to the glory of God.
International Standard V	Now may God, the source of endurance and encouragement, allow you to live in harmony with each other as you follow the Messiah [Or Christ] Jesus, [Lit. according to the Messiah Jesus] so that with one mind and one voice you might glorify the God and Father of our Lord Jesus, the Messiah. [Or Christ] Therefore, accept one another, just as the Messiah [Or Christ] accepted you, [Other mss. read us] for the glory of God.
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	And may God, the giver of power of endurance and of that encouragement, grant you to be in full sympathy with one another in accordance with the example of Christ Jesus, so that with oneness both of heart and voice you may glorify the God and Father of our Lord Jesus Christ. Habitually therefore give one another a friendly reception, just as Christ also has received you, and thus promote the glory of God.
Wikipedia Bible Project	May the God of patience and encouragement give you the same understanding among each other through Christ Jesus, so that you can together with one mind and with one voice glorify God the Father of our Lord Jesus Christ! So accept one another, just as Christ accepted you, to God's glory.
Worsley's New Testament	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	May God, the source of all perseverance and comfort, give to all of you to live in peace in Christ Jesus, that you may be able to praise in one voice God, Father of Christ Jesus, our Lord. V. 7 will be placed with the next passage for context. Phil 2:2
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	.
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Eth Cipher Translation	Now the <b>Elohiym</b> of patience and consolation grant you to be likeminded one toward another according to <b>Mashiach Yahusha</b> : That ye may with one mind and one mouth glorify <b>Elohiym</b> , even the Father of our <b>Adonai Yahusha Ha'Mashiach</b> . Wherefore receive ye one another, as <b>Mashiach</b> also received us to the glory of <b>Elohiym</b> .
Hebraic Roots Bible	And may the Elohim of patience and encouragement give to you to mind the same thing among one another according to Yahshua Messiah, that with one accord and with one mouth you may glorify the Elohim and Father of our Master Yahshua Messiah. Because of this, be friendly, and bear one another's burdens as Messiah also brought us close to the glory of YAHWEH.
Holy New Covenant Trans.	The God who gives you the endurance and encouragement will help you agree with one another as you follow Christ Jesus. Then with one voice, all together, you will give glory to the God and Father of our Lord Jesus Christ. For God's glory, accept one another as Christ accepted you.
The Scriptures 2009	And the Elohim of endurance and encouragement give you to be of the same mind toward one another, according to Messiah עשוהי, that with one mind and one mouth, you might praise the Elohim and Father of our Master עשוהי Messiah. So accept one another, as Messiah also did accept us, to the esteem of Elohim.
Tree of Life Version	Now may the God of patience and encouragement grant you to be like-minded with one another in the manner of Messiah Yeshua, so that together with one voice you may glorify the God and Father of our Lord Yeshua the Messiah. Therefore accept one another just as Messiah also accepted you, to the glory of God.

#### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but God [of] the endurance and [of] the comfort may give [to] you* the it to think in one another in christ Jesus that unanimously in one mouth [You*] may recognize the god and father [of] the lord [of] us jesus Christ so receive! one another as and The Christ receives you* to recognition [of] the god...
Alpha & Omega Bible	NOW MAY THE THEOS ( <i>The Alpha &amp; Omega</i> ) WHO GIVES PERSEVERANCE AND ENCOURAGEMENT GRANT YOU TO BE OF THE SAME MIND WITH ONE ANOTHER ACCORDING TO CHRIST JESUS, SO THAT WITH ONE ACCORD YOU MAY WITH ONE VOICE GLORIFY THE THEOS ( <i>The Alpha &amp; Omega</i> ) AND FATHER OF OUR LORD JESUS CHRIST. THEREFORE, ACCEPT ONE ANOTHER, JUST AS CHRIST ALSO ACCEPTED US TO THE GLORY OF THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	And would the God of abiding-under and calling-by, grant yous to have the same sympathy from-within one another, according to the Anointed One, Jesus, in order that, being together-in-passion by-within one mouth, yous may give Splendor to God, even the Father of our Lord Jesus, the Anointed One. Through-which, be receiving-near to yourselves one another, accordingly-as-to even the Anointed One also, received-near to Himself us, to the Splendor of God.
Concordant Literal Version	Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus, that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ." Wherefore be taking one another to yourselves according as Christ also took you to Himself, for the glory of God."
exeGesés companion Bible	And the Elohim of the endurance and the consolation give you like thoughts among one another according to Messiah Yah Shua: so that you, with unanimity and one mouth glorify Elohim - even the Father of our Adonay Yah Shua Messiah.

So take one another to yourselves,  
exactly as the Messiah  
also took us to the glory of Elohim.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
May the G-d of zitzfleisch and of nechamah give you to live in harmony among yourselves in accordance with Rebbe, Melech HaMoshiach Yehoshua, In order that with achdus of mind and voice you might give kavod to the Elohim and Avi of Adoneinu Rebbe, Melech HaMoshiach Yehoshua. Therefore, treat each other as orchim ratzuy (welcome guests), as Rebbe, Melech HaMoshiach welcomed you, to the kavod of Hashem (glory of G-d).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
May God [who is the source] of steadfastness and encouragement, give you [a sense of] like-mindedness among yourselves, in harmony with [the example of] Christ Jesus, so that in [genuine] unity and with one voice, you people may honor the God and Father of our Lord Jesus Christ. So, welcome one another, just as Christ has welcomed you [or, "us"], as a way of honoring God.

Brodie's Expanded Trans.

Now, may the God of perseverance and encouragement reward you with the same thinking [establishment principles & doctrinal rationales] one with another according to the standards of Christ Jesus [divine viewpoint], So that with one motivation [unanimous accord] by one message [Bible doctrine] you might honor God, even the Father of our Lord Jesus Christ . Therefore, keep on receiving one another of the same kind [fellow believers], just as Christ also received us: for the glory of God [the Father].

The Expanded Bible  
Jonathan Mitchell NT

.  
Now may the God of the persistent remaining-under to give support (or: Who has the qualities of this humble, patient and relentless endurance of the blows) and of the calling-alongside for comfort, relief, consolation, aid and support (or: the God Who is humble endurance and is the essence of the performance of a Paraclete) give to (or: grant for) you folks to be constantly mutually disposed (to be minding the same thing; to be of this very opinion) within and among one another, down from (or: in accord with and in the sphere of) Jesus Christ [other MSS: [the] Anointed Jesus; = Jesus the Messiah], to the end that at the same time, with a unanimous rush of passion, you folks may (or: would) in one mouth continuously glorify (or: enhance the reputation of and the opinion about) the God and Father of our Lord, Jesus Christ. Wherefore, be constantly reaching out with your hands and taking one another in your arms (welcoming and receiving one another as partners), just as the Christ (or: the Anointed) also in this way receives you as partners (takes you [B, D\* & P read: us] in His arms; took you to Himself), into God's glory (or: the glory from, and which is, God)!

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

### Bible Translations with Many Footnotes:

Lexham Bible

Now may the God of patient endurance and of encouragement grant you to be in agreement [Literally "to think the same"] with one another, in accordance with Christ Jesus, so that with one mind you may glorify with one mouth the God and Father

of our Lord Jesus Christ. Therefore accept one another, just as Christ also has accepted you, to the glory of God.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

Now may ||the God of the endurance, and of the encouragement||  
Give you ||the same thing|| to be regarding amongst one another, [according to  
Christ Jesus]<sup>e</sup>;  
In order that ||with one accord, with one' mouth|| ye may be glorifying the God  
and Father of our Lord Jesus Christ.

Wherefore receive ye one another,

Even as ||Christ also|| hath received us<sup>f</sup> [unto the glory of God]:—...

<sup>e</sup> Or (WH): "Jesus Christ."

<sup>f</sup> Or (WH): "you."

The Spoken English NT

And may the God of endurance and encouragement give you the gift of being like-minded with one another, in agreement with<sup>g</sup> Christ Jesus. That way, you'll all have one purpose, and you'll glorify the God and Father of our Lord Jesus Christ with one voice.<sup>h</sup> So accept one another, just as Christ accepted you for God's glory.

g. Lit. "according to."

h. Lit. "mouth."

Wilbur Pickering's New T.

Now may the God of that fortitude and that encouragement grant you to be of the same mind<sup>2</sup> among yourselves according to Christ Jesus, so that you may glorify the God and Father of our Lord Jesus Christ with one heart and voice.

### Glorify

Therefore accept one another, just as the Christ also accepted us,<sup>3</sup> to the glory of God.

(2) It is only as a group of people are habitually exposed to the same Scriptures that 'the same mind' has much chance.

(3) Perhaps 40% of the Greek manuscripts read 'you', but the 60% includes the best line of transmission. The verb I have rendered as 'accept' can also mean 'receive'.

WEB — Messianic Edition

### Literal, almost word-for-word, renderings:

A Faithful Version

Now may the God of patience and encouragement grant you to be likeminded toward one another according to Christ Jesus, So that with one accord and one mouth you may glorify the God and Father of our Lord Jesus Christ. Therefore, receive one another, according as Christ has also received us, to the glory of God.

Analytical-Literal Translation

Now [may] the God of patient endurance and of encouragement give to youp to be having the same mind [or, to be like-minded] among one another, according to Christ Jesus, so that with one mind, with one mouth [fig., in unison], youp shall be glorifying the God and Father of our Lord Jesus Christ. For this reason, be receiving one another, just as also Christ received youp, to [the] glory of God.

Berean Literal Bible

Bill Puryear translation

Now may the God who produces perseverance and encouragement give to you the same thinking among one another according to the standard of Christ Jesus, in order that with one motivation by one voice you may glorify the God, even the Father of our Lord Jesus Christ.

Therefore, receive one another, even as Christ has received you for the purpose of the glory of God.

C. Thomson updated NT

Charles Thomson NT

Now may the God of this patience and of this consolation grant you to have your minds mutually bent on this very thing after the example of Christ Jesus, that you

	may unanimously, with one voice, glorify the God and Father of our Lord Jesus Christ. Therefore receive one another into fellowship, even as the Christ received us into his family, for the glory of God.
Context Group Version	Now the God of patience and of comfort grant you (pl) to be of the same mind one with another according to the Anointed Jesus: that with one accord you (pl) may with one mouth publicly honor the God and Father of our Lord Jesus the Anointed. Therefore receive to yourselves one another, even as the Anointed also received you (pl), to the public honor of God.
English Standard Version Far Above All Translation	. May the God of patience and encouragement give you the same mindset among each other, in accordance with Christ Jesus, so that you glorify the God and father of our Lord Jesus Christ in unanimity <i>and</i> in unison. On this <i>account</i> , receive each other as Christ also received you, with a view to God's glory.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus; that with one accord—with one mouth—you may glorify the God and Father of our Lord Jesus Christ; for this reason receive one another, according as also the Christ received us, to the glory of God.
Modern English Version	.
Modern Literal Version 2020	Now may the God of the endurance and the encouragement give to you <sup>o</sup> to be mindful of the same thing among one another according-to Christ Jesus, in-order-that you <sup>o</sup> may glorify the God and Father of our Lord Jesus Christ united with* one mouth. Hence receive <sup>o</sup> for yourselves one another, just-as Christ also received you <sup>o</sup> , to the glory of God.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received <sup>o</sup> you, to the glory of God. <sup>o</sup> TR-us
Niobi Study Bible	. Title
R. B. Thieme, Jr. translation	Now may the God of perseverance and encouragement give to you to be thinking the same category of things [Bible doctrine and resultant divine viewpoint] in the presence of one another, according to Christ Jesus. In order that with one motivation [Doctrine resident in the soul] by one message [Doctrinal teaching] you may glorify God, even the Father of our Lord Jesus Christ. Therefore be receiving one another (of the same kind), even as Christ has received us for the purpose of the glory of God.
R. B. Thieme, Jr. trans2	Now may The God of perseverance and encouragement or comfort or Hope give to you (for your advantage or disadvantage based on your attitude toward consistent daily function under the Grace Apparatus for Perception for Perception, Cognition, Inculcation & Metabolization of Bible Doctrine) to be constantly thinking and sculpting thought selecting the same category of doctrinal thoughts (Royal Family Honor Code) pertinent for the moment, in the presence with one another, according to Christ Jesus,

In order that with one mind, objective or purpose, one unified motivation from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, by one doctrinal message taught by your right Pastor Teacher, you may glorify the God even the Father of our Lord Jesus Christ.

Obviously, therefore be receiving one another as believers of the same kind, from the standards of Metabolized Bible Doctrine in your Stream of Consciousness of the Soul even as The Christ has received us at Salvation Adjustment to the Justice of God despite our saturation with sin, Human Good and Evil, for the purpose of the glory of The God.

Revised Geneva Translation  
Ron Snider translation

Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted you all to the glory of God.

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

The gist of this passage:  
5-7

Romans 15:5a			
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
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
tês (τῆς) [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
hupomonê (ὑπομονή) [pronounced <i>hoop-ohm-ohn-AY</i> ]	<i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i>	feminine singular noun; genitive/ablative case	Strong's #5281
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 15:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
paraklêsis (παράκλησις) [pronounced par-AK-lay-sis]	<i>comfort, consolation, exhortation, entreaty; imploration, solace; encouragement; a calling near</i>	feminine singular noun; genitive/ablative case	Strong's #3874
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 <sup>rd</sup> person singular, aorist active optative	Strong's #1325
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846
phroneô (φρονέω) [pronounced fron-EH-oh]	<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
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
allêlôn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; dative, locative or instrumental case	Strong's #240

**Translation:** Now, may the God of constancy and consolation give to you (all) the same understanding among each other,...

Paul is using the optative mood here, expressing what he is praying for on behalf of the Roman church.



He speaks of a God of constancy, which means a God Who can depended upon, a God Who acts consistently, within a specific realm of integrity.

Paul also calls God, a God of *paraklêsis* (παράκλησις) [pronounced *par-AK-lay-sis*]. This means a God of *comfort, consolation, exhortation, entreaty; imploration, solace; encouragement*. Strong's #3874.

For me to understand and relate to this, I think of my own mother when I was very young—younger than eight years old—and knowing that I could turn to her for constancy (I could depend upon her) and comfort or consolation (for whatever difficulties I faced as an eight-year-old). At that age and younger, I knew very little about anything, but what I did know, is I could depend upon her and turn to her.

Paul is speaking of our God in the same way, that we as His people—even being adults—can turn to Him for stability and solace.

Paul is asking for this God to give us the same understanding, the same thinking among one another. Now, how does He do that? Does He send a lightning bolt from the sky to strike us, and suddenly, we all have the same understanding? Obviously not. He has provided for us His Word and He has provided for us a communicator of His Word, to the end that, given enough time, we come to the same thinking, the same understanding.

What do we do between now and then? We need to be tolerant of one another and respect each other's privacy and not to flaunt that which would cause a brother to stumble.

Let me provide another secular example of this. You have a close friend or relative who has battled with alcohol for many years, and now he is 60 days sober. Do you invite him to a drinking party with friends, so that they can celebrate his sobriety with shots? Obviously not. In the same way, be careful not to tread on the privacy and the youth of new believers.

Romans 15:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

**Translation:** ...according to the norm and standard of Christ Jesus;...

Paul emphasizes that this approach, this thinking, is according to the norm and standard of Jesus Christ. This is Who He is. This is what He does.

How many times could Jesus have braced and chewed out His disciples and said, "You are the biggest group of knuckleheads I have ever had the misfortune to be seen with. You're arguing who is the greatest? What, are you all ten years old?" Jesus, no doubt, could have found reason to upbraid His disciples every day. But He did not. He was able to give them time and space to grow.

Romans 15:5 Now, may the God of constancy and consolation give to you (all) the same understanding among each other, according to the norm and standard of Christ Jesus;... (Kukis mostly literal translation)

Romans 15:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
homothumadón (ὁμοθυμαδόν) [pronounced ho-moh-thu-mah-DON]	<i>of one mind, by unanimous consent, in agreement, by mutual agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
en (ἐν) [pronounced en]	<i>in, 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 hice, MEE-ah, ehñ]	<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
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4750
doxazô (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	2 <sup>nd</sup> person plural, present active subjunctive	Strong's #1392
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...that [you all might be] of one mind and one voice, [so that] you (all) might keep on honoring the God,...

The eventual end is that we might all be of one mind and one voice. That is, we think divine viewpoint with Bible doctrine in our souls. We speak the truth to one another. By this, we honor God.

Romans 15:6b			
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
patēr (πατήρ) [pronounced <i>pat-AYR</i> ]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
του (του) [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
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; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** ...even the Father of our Lord, Jesus Christ.

We honor God, even the Father of our Lord, Christ Jesus. We know and we understand God the Father by means of knowing God the Son. The Apostles saw Him in person and learned from Him daily. We get this, but in a different way. We get it through the teaching of God's Word (which we should be taking in each and every day).

Romans 15:6 ...that [you all might be] of one mind and one voice, [so that] you (all) might keep on honoring the God, even the Father of our Lord, Jesus Christ. (Kukis mostly literal translation)

Romans 15:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (δίό) [pronounced <i>DEE-oh</i> ]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i> ]	<i>take to, take in addition, take to one's self; take (food), lead (aside), admit (to friendship or hospitality); receive; welcome</i>	2 <sup>nd</sup> person plural, present middle imperative	Strong's #4355

## Romans 15:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kathōs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
These two words are variously translated, <i>just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact</i> . Sometimes, these phrases occur without the <i>continuation dots</i> (for instance, <i>as also</i> ).			
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
proslambánō (προσλαμβάνω) [pronounced pros-lam-BAHN-oh]	<i>to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4355
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
So the Westcott Hort text and Scrivener Textus Receptus. As an alternative reading in the Byzantine Greek text and as the reading found in Tischendorf's Greek text, we have instead...			
humas (ὐμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

**Translation:** Consequently, keep on receiving one another just as the Christ received us,...

As a result, we keep on receiving one another just as Jesus received us. Many of us remember who we were and what we were like around the time of our salvation. Personally, I was a long-haired hippie, and there were very big problems with my future, given my day-to-day life and experience. Christ Jesus received me and He gave me time to grow and change.

In the same way, a congregation receives believers, regardless of their background. Some of them can be annoying, some of them think that they know it all, and some may have norms and standards that you know are

flat out wrong and mixed up. Jesus accepted you in all of your imperfections (which imperfections continue to this day); so, in the same way, we receive others into our fellowship, exercising self-control and toleration.

Romans 15:7b			
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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
tou (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
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:** ...for the purpose of the glory (and honor) of God. (Kukis mostly literal translation)

All of this is done for the purpose of the glory and honor of God.

Romans 15:7 **Consequently, keep on receiving one another just as the Christ received us, for the purpose of the glory (and honor) of God.** (Kukis mostly literal translation)

Romans 15:5–7 **Now, may the God of constancy and consolation give to you (all) the same understanding among each other, according to the norm and standard of Christ Jesus; that [you all might be] of one mind and one voice, [so that] you (all) might keep on honoring the God, even the Father of our Lord, Jesus Christ. Consequently, keep on receiving one another just as the Christ received us, for the purpose of the glory (and honor) of God.** (Kukis mostly literal translation)

Romans 15:5–7 **Now I pray that the God of constancy and solace give to all of you the same understanding of Bible doctrine when you gather together, according to the norm and standard of Christ Jesus. I pray that you all be of one mind and of one voice, so that you might keep on honoring God, even the Father of our Lord, Jesus Christ. Consequently, receive one another into your local congregation just as Christ received us, to the purpose of glorifying and honoring God.** (Kukis paraphrase)

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Throughout the book of Romans, Paul keeps on quoting the Old Testament. After having discussed the relationship between the Jews and the gentiles (Romans 9–11), Paul realizes, *I am writing all of this to gentiles, so maybe I should show them they are clearly a part of God's plan.* Or, and I think that this is more likely, Paul knew from the beginning roughly how he was going to structure this treatise to the Romans, and that he has in his mind, the whole time that he is writing this, some of the places in Scripture where God actually speaks of the gentiles. To some degree, this is the payoff or the confirmation that these Scriptures and this plan of God's belongs to the gentiles as well.

Remember that Paul has just made this statement: **For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.** (Romans 15:4; ESV)

Paul is not going to the gentiles simply because the Jews, as a nation, have rejected their Savior, Jesus Christ, but because this was God's plan all along. Somehow, no matter how nation received their Lord or didn't, the gentiles are in this great Plan for the Ages.

As a side issue, we do not know where Paul's mind was at this point in time with regards to dispensations. Did he understand them and withhold this information from the Romans or did he not have this doctrine fully fleshed out yet in his own mind? At this point in time, teaching all of this information for the first time to the Romans, it is likely that they are not yet ready for dispensations. Paul first must help the Romans to understand that the Savior of the Jews is also the Savior of the gentiles.

It is also my estimation—and this is purely speculation on my part—that Paul did not have the concept of dispensations fully developed in his own mind, but after writing this letter (better described as a treatise), Paul was now able to put the whole concept together (I believe that dispensational teaching will be more clearly presented in subsequent epistles, which would be the prison and pastoral epistles).

**For I keep on saying, Christ, a servant, having become of circumcision over truth of God in order to confirm announcements of the patriarchs. Now the gentiles over mercy to honor the God, just as it stands written, Through this, I will confess You in the gentiles and to the name of You I will sing praises. And again, He keeps on saying, (You all) be in a good frame of mind, gentiles, with people of Him. And again, You (all) praise all the gentiles the Lord and let praise Him all the peoples. And again Hesaias keeps on saying, Will be the root of Jesse and the raising up to lead gentiles. In Him, gentiles will hope.**

Romans  
15:8–12

**For I keep on saying, Christ has become a servant of the circumcision because of the truth of God in order to confirm the promises from the fathers. Now the gentiles, because of grace (and mercy) give honor to the God, just as it stands written, Because of this, I will acknowledge You among the gentiles and I will sing praises to Your name. And again, He keeps on saying, Be delighted, you gentiles [who are] among His people. And again, Praise you, the gentiles, the Lord and let all the peoples praise Him. And again, Isaiah keeps on saying, The root of Jesse will be, even He who rises up to lead the gentiles. On Him, the gentiles have confidence. (Psalm 18:49 Deuteronomy 32:43 Psalm 117:1 Isaiah 11:10)**

**For I keep on saying that Christ has become the servant of the circumcision because of the truth of God, which confirms the promises made to our fathers. However, our God is the God of the gentiles as well. Therefore, the gentiles give honor to God because of the grace and mercy extended to them. Therefore, it stands written, Because of this, I will acknowledge You, God, among the gentiles, and sing praises to Your name in their presence. And again, He keeps on saying, Be delighted, you gentiles, who are found among His people. And again, The gentiles praise You, the Lord; and let all the peoples continue to praise Him. And again, Isaiah keeps on speaking, The Root of Jesse will rise up among the gentiles to lead them, and the gentiles will place their hopes upon Him.**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **For I keep on saying, Christ, a servant, having become of circumcision over truth of God in order to confirm announcements of the patriarchs. Now the gentiles over mercy to honor the God, just as it stands written, Through this, I will confess You in the gentiles and to the name of You I will sing praises. And again, He keeps on saying, (You all) be in a good frame of mind, gentiles, with people of Him. And again, You (all) praise all the gentiles the Lord and let praise Him all the peoples.**

Complete Apostles Bible	<p>And again Hesaias keeps on saying, <b>Will be the root of Jesse and the raising up to lead gentiles. In Him, gentiles will hope.</b></p> <p>Now I say that Christ Jesus has become a servant to the circumcision for the truth of God, in order to confirm the promises to the fathers, and that the Gentiles might glorify God on behalf of His mercy, as it is written: "For this reason I will confess to You among the Gentiles, and I will sing praise to Your name."</p> <p>And again he says: "Rejoice, O Gentiles, with His people!"</p> <p>And again: "Praise the LORD, all you Gentiles! Praise Him, all you peoples!"</p> <p>And again, Isaiah says: "There shall be the root of Jesse; and He that shall rise to rule over the Gentiles, in Him the Gentiles shall hope."</p>
Douay-Rheims 1899 (Amer.)	<p>For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:</p> <p>But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles and will sing to thy name.</p> <p>And again he saith: rejoice ye Gentiles, with his people.</p> <p>And again: praise the Lord, all ye Gentiles: and magnify him, all ye people.</p> <p>And again, Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.</p>
Holy Aramaic Scriptures Original Aramaic NT	<p>.</p> <p>But I say that Yeshua The Messiah ministered to the circumcision for the sake of the truth of God, so as to confirm The Promise of the fathers.</p> <p>And the Gentiles shall glorify God for the sake of the mercies which have been upon them, as it is written: "I shall give thanks to you with the Gentiles and I shall sing praise to your name."</p> <p>And again it says, "Be delighted, you Gentiles, with his people."</p> <p>And again it says, "Praise THE LORD JEHOVAH, all you nations; praise him all peoples."</p> <p>And again, Isaiah said, "There shall be a root of Jesse and he who shall rise shall be The Ruler of the nations, and upon him the nations shall hope."</p>
Lamsa Peshitta (Syriac)	.
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	<p>Now I say that Christ has been made a servant of the circumcision to give effect to the undertakings given by God to the fathers,</p> <p>And so that the Gentiles might give glory to God for his mercy; as it is said, For this reason I will give praise to you among the Gentiles, and I will make a song to your name.</p> <p>And again he says, Take part, you Gentiles, in the joy of his people.</p> <p>And again, Give praise to the Lord, all you Gentiles; and let all the nations give praise to him.</p> <p>And again Isaiah says, There will be the root of Jesse, and he who comes to be the ruler over the Gentiles; in him will the Gentiles put their hope.</p>
Bible in Worldwide English	<p>What I say is this. Christ came to serve the Jews. He did this to prove that what God said was true. He proved that God kept his promises to the fathers.</p> <p>He did this so that people who are not Jews would praise God because he is kind. The holy writings say, So I will praise you among the people who are not Jews. I will sing songs to your name.</p> <p>The holy writings also say, People who are not Jews, be glad with those who are Gods people.</p>

And they also say, People who are not Jews, praise the Lord. All peoples should praise him.

Also, Isaiah says, Someone from Jesses family will come. He will come to rule the people who are not Jews. People who are not Jews will have hope in him.

Easy English

Easy-to-Read Version–2008

I tell you that Christ became a servant of the Jews to show that God has done what he promised their great ancestors.

Christ also did this so that the non-Jewish people could praise God for the mercy he gives to them. The Scriptures say, "So I will give thanks to you among the people of other nations; I will sing praise to your name."

And the Scriptures say, "You people of other nations should be happy together with God's people."

The Scriptures also say, "Praise the Lord all you people of other nations; all people should praise the Lord."

And Isaiah says, "Someone will come from Jesse's family. He will come to rule over the nations, and they will put their hope in him."

God's Word™

Let me explain. Christ became a servant for the Jewish people to reveal God's truth. As a result, he fulfilled God's promise to the ancestors of the Jewish people.

People who are not Jewish praise God for his mercy as well. This is what the Scriptures say, "That is why I will give thanks to you among the nations and I will sing praises to your name."

And Scripture says again, "You nations, be happy together with his people!"

And again, "Praise the Lord, all you nations! Praise him, all you people of the world!"

Again, Isaiah says, "There will be a root from Jesse. He will rise to rule the nations, and he will give the nations hope."

Good News Bible (TEV)

For I tell you that Christ's life of service was on behalf of the Jews, to show that God is faithful, to make his promises to their ancestors come true, and to enable even the Gentiles to praise God for his mercy. As the scripture says, "And so I will praise you among the Gentiles; I will sing praises to you."

Again it says, "Rejoice, Gentiles, with God's people!"

And again, "Praise the Lord, all Gentiles; praise him, all peoples!"

And again, Isaiah says, "A descendant of Jesse will appear; he will come to rule the Gentiles, and they will put their hope in him."

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 tell you that Christ came as a servant of the Jews to show that God has kept the promises he made to their famous ancestors. Christ also came, so that the Gentiles would praise God for being kind to them. It is just as the Scriptures say, "I will tell the nations about you, and I will sing praises to your name."

The Scriptures also say to the Gentiles, "Come and celebrate with God's people."

Again the Scriptures say, "Praise the Lord, all you Gentiles. All you nations, come and worship him."

Isaiah says, "Someone from David's family will come to power. He will rule the nations, and they will put their hope in him."

Goodspeed New Testament

The Living Bible



New Berkeley Version  
 New Living Translation  
 The Passion Translation

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 .  
 I am convinced that Jesus, the Messiah, was sent as a servant to the Jewish people to fulfill the promises God made to our ancestors and to prove God's faithfulness. And now, because of Jesus, the non-Jewish people of the world can glorify God for his kindness to them, fulfilling the prophecy of Scripture: Because of this I will proclaim you among the nations and they will hear me sing praises to your name. And in another place it says: "You who are not Jewish, celebrate life right alongside his Jewish people."  
 And again: Praise the Lord Yahweh, all you who are not Jews, and let all the people of the earth raise their voices in praises to him.  
 And Isaiah prophesied: "An heir to David's throne will emerge, and he will rise up as ruler over all the non-Jewish nations, for all their hopes will be met in him."

Plain English Version  
 UnfoldingWord Simplified T.

.  
 I want you to remember that the Messiah helped us Jews to know the truth about God. That is, he came to make come true everything that God had promised our ancestors that he would do.  
 But he also came to help the non- Jews, so they would praise God for his mercy. God's mercy has produced what is written in the scriptures that David said to God:" So I will praise you among the non- Jews; I will sing and praise you."  
 Moses also wrote, "You non- Jews, rejoice with us who are God's people."  
 And David wrote in the scriptures, "Praise the Lord, all you non- Jews; may everyone praise him."  
 And Isaiah wrote in the scriptures, "There will be a descendant of King David who will rule over the non- Jews. They will confidently expect him to fulfill what he has promised."

Williams' New Testament

Yes, I mean that Christ has become a servant to Israel to prove God's truthfulness, to make valid His promises to our forefathers, and for the heathen peoples to praise God for His mercy, as the Scripture says: "For this I will give thanks to you among the heathen, and will sing praises to your name."  
 And again: "Rejoice, you heathen peoples, with His people!"  
 And again: "All you heathen peoples, praise the Lord, yea, let all peoples sing His praise."  
 And again Isaiah says: "The noted Son of Jesse will come, even He who rises to rule the heathen; on Him the heathen will set their hope."

### Partially literal and partially paraphrased translations:

American English Bible  
 Beck's American Translation  
 Breakthrough Version

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 .  
 You see, I am saying for *the* Anointed King to have become a servant of circumcision on behalf of God's truth for the "to authenticate the promises of the fathers" *part*, but for the non-Jews on behalf of forgiving kindness to make God magnificent just as it has been written in *Psalms 18:49*, "Because of this, I will acknowledge You out loud among non-Jews and recite psalms to Your name."  
 And again he says in *Deuteronomy 32:43*, "Non-Jews, celebrate with His ethnic group."  
 And again in *Psalms 117:1*, "Praise the Master, all the non-Jews, and applaud Him, all the ethnic groups."  
 And again Isaiah (*11:10*) says, "He will be the root of Jesse and the One standing up to be heading non-Jews. Based on Him, non-Jews will anticipate good."

Common English Bible  
 Len Gane Paraphrase

.  
 I say [to you] that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises to the fathers, and that the Gentiles might glorify God

for [his] mercy, as it is written, "For this reason I will give thanks to you among the Gentiles and sing praises to your name."

Again he says, "Rejoice, O Gentiles, along with his people."

And again, "Praise the Lord, all you Gentiles, and praise him all you people."

In addition Isaiah says, "There will be a root of Jesse, and he will rise to reign over the Gentiles. In him will the Gentiles trust."

A. Campbell's Living Oracles Now, I affirm that Jesus Christ became a minister of the circumcision on account of the truth of God, in order to confirm the promises made to the fathers; and that the Gentiles might praise God on account of mercy: as it is written, "For this cause I will glorify thee among the Gentiles, and sing to thy name."

And again he says, "Rejoice, you Gentiles, with his people."

And again, "Praise the Lord, all you Gentiles; and extol him, all you people."

And again, Isaiah says, to be a leader of the Gentiles; upon him shall the Gentiles place their hope."

New Advent (Knox) Bible

NT for Everyone

20<sup>th</sup> Century New Testament

For I tell you that Christ, in vindication of God's truthfulness, has become a minister of the Covenant of Circumcision, so that he may fulfil the promises made to our ancestors, And that the Gentiles also may praise God for his mercy. As Scripture says--'Therefore will I make acknowledgment to thee among the Gentiles and sing in honor of thy Name.'

And again it says--'Rejoice, ye Gentiles, with God's People.'

And yet again--'Praise the Lord, all ye Gentiles, and let all Peoples sing his praises.'

Again, Isaiah says--'There shall be a Scion of the house of Jesse, One who is to arise to rule the Gentiles; on him shall the Gentiles rest their hopes.'

### 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

I maintain that Christ came as a servant to the Jews\* to show God tells the truth, keeping the promises he made to their forefathers.

He also came that foreigners could praise God for his mercy, as Scripture says, "Therefore I will praise you among the foreigners; I will sing praises to your name."\*

And also: "Foreigners, celebrate with his people!"\*

And again: "All you foreigners, praise the Lord, let all peoples praise him."\*

And again, Isaiah says, "Jesse's descendant will come to rule the nations, and foreigners will put their hope in him."\*

The Heritage Bible

And I say, Jesus Christ has become a minister of circumcision for the truth of God, to establish the promises of the fathers,

And for the races to glorify God for mercy, as it has been written, Because of this I will acknowledge you among the races, and sing to your name. Psalm 18:49

And again he says, Be in a good frame of mind, you races, with his people.

Deu 32:43

And again, Praise the Lord, all the races, and praise him, all you people. Psa 117:1

And again, Isaiah says, There shall be a root of Jesse, and he who shall stand up to reign over the races, on him the races will trust. Isa 11:1, 10

International Standard V

For I tell you that the Messiah [Or Christ] became a servant of the circumcised on behalf of God's truth in order to confirm the promises given to our ancestors, so that the gentiles may glorify God for his mercy. As it is written,

"That is why I will praise [Or confess] you among the gentiles;  
I will sing praises to your name." [Ps 18:49]

Again he says, [Lit. It]

"Rejoice, you gentiles, with his people!" [Deut 32:43]

And again,

"Praise the Lord, all you gentiles!

Let all the nations [Lit. all peoples] praise him." [Ps 117:1]

And again, Isaiah says,

"There will be a Root [i.e. Descendant] from Jesse.

He will rise up to rule the gentiles,

and the gentiles will hope in him." [Isa 11:10]

Lexham Bible .  
Montgomery NT .  
NIV, ©2011 .  
Riverside New Testament .  
Leicester A. Sawyer's NT .  
The Spoken English NT .  
UnfoldingWord Literal Text .  
Urim-Thummim Version .

Now I say that Jesus Christ was the Master of the circumcision for the Truth of Elohim, to confirm the promises made to the patriarchs:

And the Gentiles for kindness to glorify Elohim, according as it has been written, Because of this I will confess to you among nations, and to your Name I will sing praise.

And again he says, Rejoice you Gentiles with his people.

And again, Praise the LORD all you Gentiles; and praise him all you people.

And again, Isaiah said, There will be a root of Jesse, and he that will rise to reign over the Gentiles; in him will the Gentiles trust.

Weymouth New Testament

My meaning is that Christ has become a servant to the people of Israel in vindication of God's truthfulness-- in showing how sure are the promises made to our forefathers-- and that the Gentiles also have glorified God in acknowledgment of His mercy. So it is written, "FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES, AND SING PSALMS IN HONOUR OF THY NAME."

And again the Psalmist says, "BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE."

And again, "PRAISE THE LORD, ALL YE GENTILES, AND LET ALL THE PEOPLE EXTOL HIM."

And again Isaiah says, "THERE SHALL BE THE ROOT OF JESSE AND ONE WHO RISES UP TO RULE THE GENTILES. ON HIM SHALL THE GENTILES BUILD THEIR HOPES."

Wikipedia Bible Project .  
Worsley's New Testament

Now Jesus Christ was a minister of the circumcision for *the manifestation of the truth of God*, to confirm the promises *made* to the fathers: and that the Gentiles might glorify God for *his* mercy, as it is written, "For this *cause* will I celebrate Thee among the Gentiles, and sing *praises* unto thy name."

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

And again, "Praise the Lord, all ye nations, praise Him, all ye people."

And again Esaias saith, "There shall be a root of Jesse, and one that shall rise to rule over the Gentiles: in Him shall the Gentiles trust."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) • Welcome, then, one another, as Christ welcomed you for the glory of God. Look: Christ put himself at the service of the Jewish world to fulfill the promises made by God to their ancestors; here you see God's faithfulness. The pagans instead give

thanks to God for his mercy, as Scripture says: *Because of that, I will sing and praise your name among the pagans.* And in another place: *Rejoice, pagan nations, with God's people.* And again: *Praise the Lord, all people and let all nations speak of his magnificence.* Isaiah says: *A descendant of Jesse will come who will rule the pagan nations and they will hope in him.* V. 7 is included for context.

Ps 18:50 Dt 32:43 Ps 117:1 Is 11:10

The **footnote** for this passage is placed in the **Addendum**.

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

Now I say that **Yahusha Ha'Mashiach** was a minister of the circumcision for the Truth of **Elohiym**, to confirm the promises made unto the fathers: And that the other nations might glorify **Elohiym** for his mercy; as it is written, For this cause I will confess to you among the other nations, and sing unto your name.

And again he says, Rejoice, ye nations, with his people.

And again, **Hallelu Yahuah**, all ye nations; and praise him, all ye people.

And again, Yasha`yahu says, There shall be a root of Yishai, and he that shall rise to reign over the other nations; in him shall the other nations trust.

Hebraic Roots Bible  
 Holy New Covenant Trans.

I tell you, Christ became a servant of the Jewish people for the sake of God's truth. He did this to confirm God's promises to our ancestors.

Then other nations would give glory to God for His mercy. This is written: "This is why I will acknowledge You among the nations. I will sing to Your name."

Again it says, "You people who are not Jewish, celebrate with God's people!"

Again, "All nations, praise the Lord God! Let all people praise Him!"

Again Isaiah said, "The descendant of Jesse will come. He will rise to rule the nations. The nations will place their hopes on him."

The Scriptures 2009

And I say that **עֲשׂוּיָהּ** Messiah has become a servant of the circumcised for the truth of Elohim, to confirm the promises made to the fathers, and for the nations to praise Elohim for His compassion, as it has been written, "**Because of this I shall confess to You among the nations, and I shall sing to Your Name.**" 2Samuel 22:50, Psalm 18:49.

And again it says, "**Rejoice, O nations, with His people!**" Deuteronomy 32:43.

And again, "**Praise הוּיָהּ, all you nations! Praise Him, all you peoples!**" Psalm 117:1.

And again, Yeshayahu says, "**There shall be a root of Yishai, and He who shall rise to reign over the nations, on Him the nations shall set their expectation.**" Isaiah 11:10.

Tree of Life Version

For I declare that Messiah has become a servant to the circumcised for the sake of God's truth, in order to confirm the promises given to the patriarchs and for the Gentiles to glorify God for His mercy. As it is written, "For this reason I will give You praise among the Gentiles, and I will sing to Your name."

And again it says, "Rejoice, O Gentiles, with His people."

And again, "Praise Adonai all you Gentiles, and let all the peoples praise Him."

And again, Isaiah says, "There shall be a shoot of Jesse; and the One who arises to rule the Gentiles, in Him shall the Gentiles hope."

## Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>[I] say for christ servant to have become [of] circumcision for truth [of] god to the+ {him} to confirm the promises [of] the fathers the but aliens for caring to recognize the god as [It] has been written because of this [I] will acknowledge you in aliens and [to] the name [of] you [I] will make (music) and again [He] says be satisfied! Aliens with the people [of] him and again praise! All The Aliens the lord and commend! him All The Peoples and again Isaiah says will be The Root [of] the jesse and The [Man] Standing (Up) to rule aliens at him Aliens will expect.</p>
Alpha & Omega Bible	<p>FOR I SAY THAT CHRIST HAS BECOME A SERVANT TO THE CIRCUMCISION ON BEHALF OF THE TRUTH OF THEOS (<i>The Alpha &amp; Omega</i>) TO CONFIRM THE PROMISES GIVEN TO THE FOREFATHERS, AND FOR THE GENTILES TO GLORIFY THEOS (<i>The Alpha &amp; Omega</i>) FOR HIS MERCY; AS IT IS WRITTEN, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME." †(<i>2Samuel 22:50, Psalm 18:49</i>)</p> <p>AGAIN HE SAYS, "REJOICE, O GENTILES, WITH HIS PEOPLE." †(<i>Deuteronomy 32:43</i>)</p> <p>AND AGAIN, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." †(<i>Psalm 117:1</i>)</p> <p>AGAIN ESAIAS (Isaiah) SAYS, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE." †(<i>Isaiah 11:10</i>)</p>
Awful Scroll Bible	<p>Furthermore, I confirm that Jesus, the Anointed One, is to have become a runner of errands for the cutting-around, in behalf of that Un-concealed of God, to make firm that heralded-beforehand of the fathers, and the nations to give Splendor to God, in behalf of His Kindness, accordingly-as-to it has been written, "Because of this, I Myself will consider-together-away to You from-among the nations, and I will sing to Your name."</p> <p>And again it confirms, "Be made thinking-it-to-be-good nations, with His people!"</p> <p>And again, "Be praising the Lord, all yous nations, and be giving-praise-upon Him, all yous peoples!"</p> <p>And again Isaiah speaks out, "There will be a Root of Jesse, even He Himself rising-up to rule the nations, on Him the nations will expect!"</p>
Concordant Literal Version	<p>For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises."</p> <p>Yet the nations are to glorify God for His mercy, according as it is written, "Therefore I shall be acclaiming Thee among the nations, And to Thy name shall I be playing music."</p> <p>And again he is saying, "Be merry, ye nations, with His people!"</p> <p>And again he is saying, "Praise the Lord, all the nations, And "let all the peoples laud Him."</p> <p>And again Isaiah is saying, there will be "the root of Jesse, And He Who is rising to Chief of the nations: On Him will the nations rely."</p>
exeGesés companion Bible	<p>And I word that Yah Shua Messiah became a minister of the circumcision for the truth of Elohim, to establish the pre-evangelisms to the fathers: and that the goyim glorify Elohim for his mercy; exactly as scribed, For this cause I avow to you among the goyim and psalm to your name.</p> <p>Psalm 18:49</p> <p>And again he words,</p>

Rejoice, you goyim, with his people.

Deuteronomy 32:43

And again,

Halalu Yah, all you goyim;  
and halal him, all you people.

And again, Yesha Yah words,  
And so be it, a root of Yishay;  
and he rises to rule over the goyim:  
in him the goyim hope.

Psalms 18:49, 117:1, Isaiah 11:1,10, 42:6,7

God's Truth (Tyndale)  
Orthodox Jewish Bible

For I declare that Moshiach has become Mesharet Bnei HaMilah (Servant, Minister of the Circumcised) for the sake of the Emes Hashem (the truth of G-d), to confirm the havtachot given to the Avot,

And in order that the Goyim might give praise to Hashem for his chaninah (mercy). As it is written, " For this reason I will confess You among Goyim and sing praise to Your Name" [TEHILLIM 18:49-50]

Furthermore it says, HARNINU GOYIM AMMO ("Rejoice, Goyim with his people")[DEVARIM 32:43].

And again, HALELU ES ADONOI KOL GOYIM SHABBECHUHU KOL HAUMMIM ("Baruch Hashem, Praise the L-rd, all you Goyim, and let all the peoples praise him" ) [TEHILLIM 117:1].

And again Yeshayah says, "The SHORESH OF YISHAI (the Root of Jesse, i.e., Moshiach) shall come forth, even the one who arises to rule the GOYIM; in him (the Gentiles, the nations) shall put their TIKVAH (hope)" [YESHAYAH 11:10; 42:4].

Rotherham's Emphasized B.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

For I tell you that Christ was [appointed] to be a servant of the circumcised ones [i.e., the Jews], in order to uphold the truth of God. This was so He could confirm [as valid] the promises made to our forefathers, and so that the Gentiles [also] may honor God for His mercy, as it is written [Psa. 18:49], "Therefore, I will praise you among the Gentiles and sing to your name." [Note: Paul here accommodates the words of King David by applying them to Jews participating with Gentiles in praising God as part of the one body].

And again it says [Deut. 32:43], "Rejoice with His people [i.e., the Jews], you Gentiles."

And again [Psa. 117:1], "Praise the Lord, all of you Gentiles, and let all the nations praise Him."

And again, Isaiah says [ 11:10], "A root [i.e., a descendant] from Jesse will appear [i.e., Christ], and He will rise up to rule over the nations, and the Gentiles will place their hope in Him."

Brodie's Expanded Trans.

For I declare: Christ was made a minister to the circumcision [Israel] on behalf of the Truth of God, so that He might confirm [guarantee] the promises [the unfulfilled, unconditional covenants] unto the fathers [the O.T. writers],

And so that because of mercy, the Gentiles might glorify God [Jesus Christ], just as it stands written [in Psalm 18:49]: Because of this [deliverance from enemies], I [David] will acknowledge You [the Father] among the Gentiles, and I will sing to Your Name [Jesus Christ].

And again [in Deut. 32:43]: Be of good cheer, Gentiles, with His people [the Jews of Israel].

And again [in Psalm 117:1]: Keep on admiring the Lord, all you Gentiles. In fact, let all the people praise [with maximum doctrine in the soul] Him [Jesus Christ].

And again [in Isaiah 11:10], Isaiah said: There shall be a Rootsprout [Jesus Christ in hypostatic union] of Jesse [emphasizes His humanity], even He [Jesus Christ] who will arise [bodily resurrection] to rule over the Gentiles [from the 2nd Advent through the Millennium]; upon Him the Gentiles [mature ones] will have confidence

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The Expanded Bible  
Jonathan Mitchell NT

For I am saying and laying out the idea [that] Christ has been birthed to become, and remain, a Servant and Dispenser from circumcision (or: an Attendant, Helper and Minister of and pertaining to [the] Circumcision [i.e., God's covenant people]), over [the situation of] God's reality (or: Circumcision's Dispenser of provisions for the sake of a truth from and about God, and a reality which is God), into the standing to confirm (stabilize; make good; cause to stand by stepping in place on a good footing; or: to guarantee the validity of) the promises from, which pertain to, and which belong to, the fathers (or: the patriarchal promises),

and on the other hand [to place on good footing and confirm the standing of] the ethnic multitudes (the nations; the non-Israelites; the pagans), [for them] to glorify God (to enhance the reputation of and the opinion about God) over [the situation of] mercy (for the sake of [His] mercy), just as it has been written, "Because of this I will continue openly professing and acclaiming You (speaking out of the same word for and to You; agreeing and promising) within ethnic multitudes (among nations that are pagans and Gentiles), and I will continue playing music (striking the string; making melody; singing with musical accompaniment) to, for and in Your Name." [2 Sam. 22:50; Ps. 18:50]

And again he is saying, "Be of a good frame of mind (Be merry and glad; Have thoughts of wellness), you ethnic multitudes (non-Jews), together with His people." [Deut. 32:43]

And again, "You folks – all the multitudes (all nations; all of the Gentiles) – be continually praising the Lord [= Yahweh]." [Ps. 117:1]

And again, Isaiah is saying, "There (or: He) will continue being The Root (or: the Sprout from the root) of Jesse, even the One habitually standing up (placing Himself back; raising Himself up) to continue being Ruler (being The Chief; to repeatedly be the Beginner) of multitudes (of nations; of Gentiles). Upon Him ethnic multitudes (non-Jews; nations) will continue placing their expectation (will rely; will hope)." [Isa. 11:10]

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

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### Bible Translations with Many Footnotes:

Lexham Bible

For I say, Christ has become a servant of the circumcision on behalf of the truth of God, in order to confirm the promises to the fathers,

and that the Gentiles may glorify God for *his* mercy, just as it is written,

“Because of this, I will praise you among the Gentiles,

and I will sing praise to your name.” [A quotation from Ps 18:49]

And again it says,

“Rejoice, Gentiles, with his people.” [A quotation from Deut 32:43]

And again,

“Praise the Lord, all the Gentiles,

and let all the peoples praise him.” [A quotation from Ps 117:1]

And again Isaiah says,

“The root of Jesse will come,  
 even the one who rises to rule over the Gentiles;  
 in him the Gentiles will put their hope.” [A quotation from Isa 11:10]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

For I affirm |Christ| to have become<sup>g</sup> |a minister of circumcision|,  
 In behalf of the truth of God,—  
 To confirm the promises of the fathers,  
 And that ||the nations|| |for mercy| should glorify God:—  
 Even as it is written—  
 ||For this cause|| will I openly confess unto thee among nations,  
 And ||unto thy name|| will strike the strings<sup>h</sup>;  
 And |again| he saith—  
 Be glad, ye nations, with his people<sup>i</sup>;  
 And again—  
 Be giving praise, all ye nations, unto the Lord,  
 And let all the peoples repeat his praise;  
 And ||again, Isaiah|| saith—  
 There shall be the root of Jesse,  
 And he that ariseth to rule nations,—  
 Upon ||him|| shall |nations| hope.<sup>k</sup>

<sup>g</sup>Or (WH): “that |Christ| became.”

<sup>h</sup>Ps. xviii. 49.

<sup>i</sup>Deu. xxxii. 43.

<sup>j</sup>Ps. cxvii. 1.

<sup>k</sup>Is. xi. 1, 10.

The Spoken English NT

After all, Christ has come to be a servant of the Jewish people,<sup>i</sup> standing for the truth of God. That way, the promises made to the ancestors are going to be confirmed, and the Gentiles will glorify God for his mercy. Like the scripture says,<sup>j</sup> Because of this I’m going to proclaim you among the Gentiles, and I’m going to sing of your name.<sup>k</sup>

And another place<sup>l</sup> says:

Celebrate, Gentiles, with God’s people!<sup>m</sup>

And here’s another:

Honor the Lord, all you Gentiles,

And praise him, all you peoples!<sup>n</sup>

And here’s another, where Isaiah says,

The root of Jesse is going to come,

And he is going to rise up to rule the Gentiles.

On him the Gentiles will place their hope.<sup>o</sup>

i. Lit. “of the circumcision.”

j. Lit. “Just as it is written.”

k. Psalm 18:49.

l. Lit. “And again.”

m. Deuteronomy 32:43.

n. Psalm 117:1.

o. Isaiah 11:10.

Wilbur Pickering’s New T.

Now I say that Christ Jesus<sup>4</sup> has become a minister to the circumcised on behalf of God’s truth, in order to confirm the promises to the fathers; and that the Gentiles might glorify God for His mercy,<sup>5</sup> as it is written: “For this reason I will give praise to you among the Gentiles, O LORD,<sup>6</sup> and will sing psalms to your name.”<sup>7</sup>

And again He says: “Rejoice, O Gentiles, with His people!”<sup>8</sup>

And again: “Praise the Lord, all you Gentiles, and laud Him, all you peoples!”<sup>9</sup>



And again, Isaiah says: "The Root of Jesse will appear, even He who rises up to rule over the nations; the Gentiles will place their hope on Him."<sup>10</sup>

(4) "Jesus" is omitted by perhaps 4% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

(5) We generally don't even trust someone who does not keep his promises, much less 'glorify' him. So it was necessary to fulfill the promises made to the patriarchs.

(6) Less than a third of the Greek manuscripts have "O LORD", but that third includes the best line of transmission, that follows the Hebrew Text of both 2Samuel 22:50 and Psalm 18:49.

(7) See 2Samuel 22:50, Psalm 18:49.

(8) See Deuteronomy 32:43.

(9) See Psalm 117:1.

(10) See Isaiah 11:10.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

Analytical-Literal Translation Now I say Christ Jesus has become a servant of [the] circumcision on behalf of the truth of God, in order to confirm the promises to the fathers, and the Gentiles to glorify God on behalf of mercy, just as it has been written, "For this reason I Myself will confess [or, will give praise] to You among Gentiles, and I will sing praise to Your name." [2Sam 22:50]

And again it [or, he] says, "Celebrate, [O] Gentiles, with His people!" [Deut 32:43]

And again, "Be praising the LORD, all you Gentiles; and highly praise Him, all you peoples!" [Psalm 117:1]

And again, Isaiah says, "[There] will be the root [or, shoot; fig., descendent] of Jesse, and the One rising up to rule Gentiles [or, nations], Gentiles will hope on [or, trust in] Him." [Isaiah 11:10]

Berean Literal Bible .

Bill Puryear translation Now I keep on asserting that Christ has become a minister to the circumcision on behalf of the truth of God to confirm the promises to the fathers, and that the Gentiles might glorify God for [His] mercy, just as it stands written, 'Because of this I will praise You among the Gentiles and I will sing hymns to Your Person.'

And again he [Moses] says, 'Rejoice, O Gentiles, with His people.'

And again, 'Praise the Lord all you Gentiles, and applaud Him all you peoples.'

And again Isaiah says [11:10], 'The Root of Jesse will exist, even He who shall rise up to rule over the Gentiles. In Him the Gentiles shall have confidence.'

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version For I say that the Anointed has been made a servant of the circumcision for the truth of God, that he might make firm the promises [given] to the fathers, and that the ethnic groups might publicly honor God for his generosity; as it is written, Therefore I will give praise to you among the ethnic groups, And sing to your name. And again he says, Rejoice, you (pl) ethnic groups, with his people.

And again, Praise the Lord, all you (pl) ethnic groups; And let all the peoples praise him.

And again, Isaiah says, There shall be the root of Jesse, And he who rises to rule over the ethnic groups; On him shall the ethnic groups have abiding confidence.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But I am saying Christ Jesus has become a servant of the circumcision on behalf of the truth of God, *that* he might confirm the promises given to the fathers, and that the Gentiles are to glorify God on behalf of his mercy; as it has been written, 'Because of this, I will profess you among the Gentiles and sing-praise to your name.' {Psa 18:49} And again he says, 'Gentiles be° joyous with his people.' {Deu 32:43} And again, 'Praise° the Lord, all the Gentiles, and praise° him all the peoples.' {Psa 117:1} And again, Isaiah says, 'There will be the root of Jesse and he who was raised* up to rule over the Gentiles; upon him the Gentiles will hope.' {Isa 11:1, 10}
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Consequently I report that Christ has become a minister to the circumcision [the Jews] on behalf of the doctrine of God, to establish the promises [the covenants] made to the fathers [Jewish ancestors, who were the original recipients of these promises]. And that the Gentiles might glorify God for his mercy; just as it stands written, Because of this [imputed blessing] I will praise you among the Gentiles [believers in David's court], and I will sing hymns to your person. (Psalm 18:49) And again he says, Rejoice, O Gentiles, with his people. (Deuteronomy 32:43) And again, Praise the Lord, all ye Gentiles, and applaud him, all you people. (Psalm 117:1) And again, Isaiah communicates, There shall be the root sprout of Jesse, even He Who shall rise up to reign over the Gentiles; in Him shall the Gentiles trust. (Isaiah 11:10)
R. B. Thieme, Jr. trans2	Consequently, I, Paul, report to you, having given it in the past it continues into all time, that Christ has become a servant, deacon, minister of the circumcision, ie Israel; on behalf of the truth of God, for the purpose of or in order to confirm and establish and fulfill the promises or covenants given to the patriarchs. and, in order that, the Gentiles believers in the Church Age might glorify God for his gracious mercy as Logistical Grace support. Just as it stands written in Ps 18:49, "Because of this imputed blessing from the Justice of God, (the promotion and deliverance of David), I will praise, acknowledge or celebrate, you, Jehovah, Jesus of Nazareth, The Christ, among the Gentiles, and I will sing Hymns with musical instrumental accompaniment to your person"; and again it is said by Moses in the Old Testament Scripture (Deut 32:43), "Rejoice or be extremely happy from the rational stimulation of Bible Doctrine, Oh Gentiles, with his, God's, people the Jews"; and citing another passage, (Ps 117:1), "Celebrate and Praise the Lord from Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, all you Mature Gentile believers, and applaud him all you people"; and again Isaiah communicates in the past (Is 11:10), "There shall in the future, at the first advent of Jesus of Nazareth The Christ, be a root sprout from Jesse, the messiah, even he, Jesus of Nazareth, The Christ, who shall rise up into existence historically and in bodily resurrection, to rule over the Gentiles; therefore in the future GREAT mature Gentile believers shall have confidence."
Revised Geneva Translation	.

Ron Snider translation

For I assert that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, but the Gentiles glorify God because of His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME."

it says, "REJOICE, O GENTILES, WITH HIS PEOPLE."

And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM."

Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

**The gist of this passage:**

8-12

### Romans 15:8a

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 <sup>st</sup> 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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
The Byzantine Greek text and Scrivener Textus Receptus both have the additional word...			
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
diakonos (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; accusative case	Strong's #1249
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	perfect passive infinitive	Strong's #1096
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

Romans 15:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
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:** For I keep on saying, Christ has become a servant of the circumcision because of the truth of God...

There is an oddity in this verse that, if you know a little Greek, jumps right out at you. *Christ* and *servant* are both in the accusative case. Now usually, when either of the two forms of *to be* are found, both the subject and what the subject is (the predicate nominative?) are both found in the nominative case. They are not. They are both in the accusative case.

After I had begun my own translation and started the mostly literal one, I kept thinking to myself, *now how the heck am I going to be able to translate these two words as accusatives? It makes no sense.* As I often do, when faced with a translation dilemma, I checked the most literal of the translations and they did exactly what they were supposed to do—they translated these two accusatives as if they were nominatives.

R. B. Thieme, Jr. refers to the nouns here as the accusative singular of general reference. What this means is, the accusative sometimes functions as the subject for an infinitive, which is the form of the verb found here.<sup>25</sup>

*The circumcision* is another word for *the Jews*, and He made Himself a servant to the Hebrew people for the truth of God. He is the truth of God.

Romans 15:8b			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

<sup>25</sup> See [http://eagle.williamsbu.edu/rfoster/lg3213\\_files/GGGT.pdf](http://eagle.williamsbu.edu/rfoster/lg3213_files/GGGT.pdf) (which is a Glossary of Greek Terms).

Romans 15:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bebaiōō (βεβαιώω) [pronounced <i>beb-ah-YOH-oh</i> ]	<i>to confirm, to verify, to make firm, to establish, to make sure</i>	aoist active infinitive	Strong's #950
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
epaggelīai (ἐπαγγελίαι) [pronounced <i>ehp-ang-ehl-EE-ī</i> ]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, accusative case	Strong's #1860
tōn (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
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i> ]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962

**Translation:** ...in order to confirm the promises from the fathers.

Jesus confirms or affirms the promises made by the fathers to all subsequent generations. They promised the Messiah, the King of Kings. Jesus is that Messiah. Every time you utter the words *Jesus Christ*, you are saying, *Jesus is the Messiah*.

Romans 15:8 For I keep on saying, Christ has become a servant of the circumcision because of the truth of God in order to confirm the promises from the fathers. (Kukis mostly literal translation)

Romans 15:9a			
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
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484

Romans 15:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
eleos (ἔλεος) [pronounced EHL-eh-oss]	<i>grace, mercy, kindness, compassion; clemency</i>	neuter singular noun; genitive/ablative case	Strong's #1656
doxazô (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	aoist active infinitive	Strong's #1392
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** Now the gentiles, because of grace (and mercy) give honor to the God,...

The gentiles are included in all of this. Because of the grace and mercy which they have received, they also honor God.

Romans 15:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125
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
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)

## Romans 15:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exomologeō (ἐξομολογέω) [pronounced <i>ex-o-mo-lo-GEH-oh</i> ]	<i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]</i>	1 <sup>st</sup> person singular, future middle indicative	Strong's #1843
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484

**Translation:** ...just as it stands written, Because of this, I will acknowledge You among the gentiles...

Now Paul quotes many Old Testament Scriptures which relate the gentiles to the plan of God.

"I will acknowledge You (Jesus Christ) among the gentiles."

## Romans 15:9c

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
tō (τῷ) [pronounced <i>toe</i> ]	<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
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

## Romans 15:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psállō (ψάλλω) [pronounced PSAL-loh]	<i>to sing praise, to sing a hymn, to celebrate the praises of God in song</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #5567

**Translation:** ...and I will sing praises to Your name. (Psalm 18:49)

Paul quotes Psalm 18:49, where Y<sup>e</sup>howah is acknowledged among the gentiles and praises are sung to His name.

Psalm 18:46–50 The LORD lives, and blessed be my Rock, and exalted be the God of my salvation—the God who gave me vengeance and subdued peoples under me, who delivered me from my enemies; yes, You exalted me above those who rose against me; you rescued me from the man of violence. **For this I will praise you, O LORD, among the nations, and sing to Your name.** Great salvation he brings to His king, and shows steadfast love to His anointed, to David and his offspring forever. (ESV; capitalized)

Like many passages written by David, this can be interpreted specifically about David; but then, also specifically about the Lord, David's Greater Son.

Romans 15:9 **Now the gentiles, because of grace (and mercy) give honor to the God, just as it stands written, Because of this, I will acknowledge You among the gentiles and I will sing praises to Your name.** (Psalm 18:49) (Kukis mostly literal translation)

## Romans 15:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
palin (παλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
In Acts 17:32, these two words together are variously translated, <i>again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.</i>			
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>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** And again, He keeps on saying,...

This is taken from Deuteronomy 32:43. Now, it says, *again, He keeps on saying.* David wrote the psalms (the previous citation), and Moses wrote Deuteronomy (this citation), so who is speaking here? We can certainly understand this to mean that *the Scriptures keep on saying;* but we can also understand this to be the Divine Author of Scripture, the Holy Spirit. The Holy Spirit is the Author of Psalm 18:49 and of Deuteronomy 32:43.



Romans 15:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>rejoice, be (make) glad, be delighted [with a thing], put (middle voice or passively, be) in a good frame of mind, be (make) merry</i>	2 <sup>nd</sup> person plural, aorist passive imperative	Strong's #2165
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, vocative	Strong's #1484
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
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...Be delighted, you gentiles [who are] among His people. (Deuteronomy 32:43)

Deuteronomy 32:43 Sing, O nations, [with] His people, || For He avenges the blood of His servants, || And He turns back vengeance on His adversaries, || And has pardoned His land [and] His people.” (LSV)

Interestingly, one of the alternate readings is, *sing, O you heavens...* Although Paul usually quotes the LXX, here he quotes from a different version (probably which he learned when reading these verses aloud in the synagogues).

Romans 15:10 And again, He keeps on saying, Be delighted, you gentiles [who are] among His people. (Deuteronomy 32:43) (Kukis mostly literal translation)

Romans 15:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
παλιν (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825

In Acts 17:32, these two words together are variously translated, *again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.*

Romans 15:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aineō (αἰνέω) [pronounced ahee-NEH-oh]	<i>praise, extol, sing praises in honour to God; allow, recommend; promise, vow</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #134
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kuriōs (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; accusative case	Strong's #2962

**Translation:** And again, Praise you, the gentiles, the Lord...

Paul finds another place in Scripture which references the gentiles. This is from Psalm 117:1.

Romans 15:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
epainéō (ἐπαινέω) [pronounced eh-pahee-NEH-oh]	<i>praise, applaud, commend, approve; let praise, let applaud</i>	3 <sup>rd</sup> person plural, aorist active imperative	Strong's #1867
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Romans 15:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
laoi (λαοί) [pronounced lah-OY]	<i>peoples, people groups, tribes, nations, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine plural noun; nominative case	Strong's #2992

**Translation:** ...and let all the peoples praise Him. (Psalm 117:1)

Psalm 117 is a two verse Psalm. V. 1 reads: Praise Jehovah, all nations; praise Him, all peoples;... (Green's literal translation).

Romans 15:11 And again, Praise you, the gentiles, the Lord and let all the peoples praise Him. (Psalm 117:1) (Kukis mostly literal translation)

Romans 15:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
palin (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
In Acts 17:32, these two words together are variously translated, <i>again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.</i>			
Hêsaias (Ἡσαΐας) [pronounced hay-sah-EE-as]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268
He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.			
The gospel authors and Paul in Romans quote Isaiah extensively (his name is found 21 times in the NT).			
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>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** And again, Isaiah keeps on saying,...

Next, Paul quotes from Isaiah, so he is all over this Bible, from the earliest words (written by Moses), to words written by David at sort of the midpoint of the existence of Israel, to Isaiah, warning Israel about the end that might come to them.

## Romans 15:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
rhiza (ρίζα) [pronounced HRID-zah]	<i>a root; that which like a root springs from a root, a sprout, shoot; metaphorically offspring, progeny</i>	feminine singular noun; nominative case	Strong's #4491
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
lessai (ἑσσαι) [pronounced es-es-SAH-ee]	<i>wealthy; transliterated Jesse, Jessae, Jishai, lessai</i>	masculine singular proper noun	Strong's #2421

He is the father of David the king.

**Translation:** ...The root of Jesse will be,...

He speaks of the root of Jesse. Jesse is David's father, and he is called both the father of David, but also of the Messiah.

## Romans 15:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, person masculine plural, nominative case	Strong's #450
archô (ἄρχω) [pronounced ahr-KHOH]	<i>to be chief, to lead, to rule, to govern</i>	present active infinitive	Strong's #757

## Romans 15:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

**Translation:** ...even He who rises up to lead the gentiles.

Here, Isaiah writes that the Messiah will rise up to lead the gentiles.

## Romans 15:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484
ἐλπίζω (ἐλπίζω) [pronounced el-PID-zoh]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	3 <sup>rd</sup> person plural, future active indicative; Attic form	Strong's #1679

**Translation:** On Him, the gentiles have confidence. (Isaiah 11:10)

The gentiles will place their confidence on the Messiah, the root of Jesse.

Romans 15:12 And again, Isaiah keeps on saying, The root of Jesse will be, even He who rises up to lead the gentiles. On Him, the gentiles have confidence. (Psalm 18:49 Deuteronomy 32:43 Psalm 117:1 Isaiah 11:10) (Kukis mostly literal translation)

Romans 15:8–12 For I keep on saying, Christ has become a servant of the circumcision because of the truth of God in order to confirm the promises from the fathers. Now the gentiles, because of grace (and mercy) give honor to the God, just as it stands written, Because of this, I will acknowledge You among the gentiles and I will sing praises to Your name. And again, He keeps on saying, Be delighted, you gentiles [who are] among His people. And again, Praise you, the gentiles, the Lord and let all the peoples praise Him. And again, Isaiah keeps on saying, The root of Jesse will be, even He who rises up to lead the gentiles. On Him, the gentiles have confidence. (Psalm 18:49 Deuteronomy 32:43 Psalm 117:1 Isaiah 11:10) (Kukis mostly literal translation)

Romans 15:8–12 For I keep on saying that Christ has become the servant of the circumcision because of the truth of God, which confirms the promises made to our fathers. However, our God is the God of the gentiles as well. Therefore, the gentiles give honor to God because of the grace and mercy extended to them. Therefore, it stands written, Because of this, I will acknowledge You, God, among the gentiles, and sing praises to Your name in their presence. And again, He keeps on saying, Be delighted, you gentiles, who are found among His people. And again, The gentiles praise You, the Lord; and let all the peoples continue to praise Him. And again, Isaiah keeps on speaking, The Root of Jesse will rise up among the gentiles to lead them, and the gentiles will place their hopes upon Him. (Kukis paraphrase)

**Now, may the God of the hope fill you (all) with every joy and peace to believe, in order to have in abundance you (all) in the hope, in power of a Spirit Holy.**

Romans  
15:13

**Now, may the God of confidence fill you (all) with all joy and tranquility in believing, that you (all) may abound in confidence by the power of the Holy Spirit.**

**Now, may the God of confidence and assurance fill you with all types of joy and tranquility associated with believing in God's Word, with the result that you might have great confidence by the power of God the Holy Spirit.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, may the God of the hope fill you (all) with every joy and peace to believe, in order to have in abundance you (all) in the hope, in power of a Spirit Holy.
Complete Apostles Bible	Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.
Douay-Rheims 1899 (Amer.)	Now the God of hope fill you with all joy and peace in believing: that you may abound in hope and in the power of the Holy Ghost.
Holy Aramaic Scriptures Original Aramaic NT	. But The God of hope shall fill you with all joy and peace by faith, that you shall superabound in his hope by the power of The Spirit of Holiness.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Now may the God of hope make you full of joy and peace through faith, so that all hope may be yours in the power of the Holy Spirit.
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Bible in Worldwide English	God gives hope. May he make you very happy. May he give you peace because you believe. Then the power of the Holy Spirit will give you much hope.
Easy English	.
Easy-to-Read Version–2008	I pray that the God who gives hope will fill you with much joy and peace as you trust in him. Then you will have more and more hope, and it will flow out of you by the power of the Holy Spirit.
God's Word™	May God, the source of hope, fill you with joy and peace through your faith in him. Then you will overflow with hope by the power of the Holy Spirit.
Good News Bible (TEV)	May God, the source of hope, fill you with all joy and peace by means of your faith in him, so that your hope will continue to grow by the power of the Holy Spirit.
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 pray that God, who gives hope, will bless you with complete happiness and peace because of your faith. And may the power of the Holy Spirit fill you with hope.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Now may God, the inspiration and fountain of hope, fill you to overflowing with uncontainable joy and perfect peace as you trust in him. And may the power of the Holy Spirit continually surround your life with his super-abundance until you radiate with hope!.
Plain English Version	.
UnfoldingWord Simplified T.	I pray that God cause you to be confidently expecting him to do what he has promised. I pray that he will cause you to be completely joyful and peaceful as you trust in him. The Holy Spirit will enable you to more and more confidently expect to receive what God has promised you.
Williams' New Testament	May the hope-inspiring God so fill you with perfect joy and peace through your continuing faith, that you may bubble over with hope by the power of the Holy Spirit.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	May the God of the anticipation fill you with all happiness and peace during the <i>time</i> to be trusting for the "for you to be overflowing in the anticipation" <i>part</i> in <i>the</i> ability of <i>the</i> Sacred Spirit.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Now, may the God of hope fill you with all joy, and peace, in believing; in order that you may abound in that hope, through the power of the Holy Spirit.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	May God, who inspires our hope, grant you perfect happiness and peace in your faith, till you are filled with this hope by the power of the Holy Spirit.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	Now may the God of hope fill you with all joy and peace as you believe in Him, so that you may overflow with hope by the power of the Holy Spirit.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	May the God of hope completely fill you with all joy and peace as you trust in him, so that you will overflow with hope through the power of the Holy Spirit!
The Heritage Bible	And the God of hope fill you with all joy and peace in believing, into super-abounding in hope, in the power of the Holy Spirit.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Now may the God of hope fill you with all joy and peace for believing, so that by the power of the Holy Spirit, hope will increase in you.
Urim-Thummim Version	Now the Elohim of hope fill you with all joy and peace in believing so that you may abound in hope through the power of the Sacred Spirit.
Weymouth New Testament	May God, the giver of hope, fill you with continual joy and peace because you trust in Him--so that you may have abundant hope through the power of the Holy Spirit..
Wikipedia Bible Project	May the God of hope fill you up with every kind of joy and peace as you trust in him, so that you will overflow with hope through the power of the Holy Spirit.
Worsley's New Testament	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	May God, the source of hope, fill you with joy and peace in the faith, so that your hope may increase by the power of the Holy Spirit.
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	Now the <b>Elohiym</b> of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the <b>Ruach Ha'Qodesh</b> .
Hebraic Roots Bible	.
Holy New Covenant Trans.	The God of hope will fill you with every kind of happiness and peace while you trust Him. He will use hope to flood you with the power of the Holy Spirit.
The Scriptures 2009	And the Elohim of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Set-apart Spirit.
Tree of Life Version	Now may the God of hope fill you with all joy and shalom in trusting, so you may overflow with hope in the power of the Ruach ha-Kodesh.

**Weird English, Old English, Anachronistic English Translations:**



Accurate New Testament	The but God [of] the hope may fill you* [of] every happiness and peace in the+ to believe to the+ to exceed you* in the hope in power [of] spirit pure...
Alpha & Omega Bible	.
Awful Scroll Bible	And would the God of expectation fill yous up with all joy and peace, from-within to confide, for yous to excel from-within expectation, by-within the Power of the Awful Breath.
Concordant Literal Version	Now may the God of expectation be filling you with all joy and peace in believing, for you to be super-abounding in expectation, in the power of holy spirit."
exeGesés companion Bible	Now the Elohim of the hope fill you full/shalom you with all cheer and shalom in trusting; so that you superabound in hope in the dynamis of the Holy Spirit.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	May the Elohei HaTikvah (the G-d of hope) fill you with simcha and shalom in believing, that you may overflow in tikvah (hope), in the ko'ach (power) of the Ruach Hakodesh.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	May God, [the source] of hope, fill you with complete joy and peace as you believe [in Christ], so that you may have an abundance of hope in the power of the Holy Spirit.
Brodie's Expanded Trans.	Now, may the God [Jesus Christ] of confident expectation [justification-salvation] fill you to the point of overflowing [sanctification-salvation] with every category of inner happiness and prosperity [as a result of spiritual advance] by means of what we believe [Bible doctrine], so that it [every category of inner happiness & prosperity] may continue to abound to you in confident expectation by means of the power of the Holy Spirit [advance to maturity]. .
The Expanded Bible Jonathan Mitchell NT	. Now may the God of Expectation (or: the God Who is the Expectant Hope) make you full of all joy and peace within the midst of constant trust and in union with continual operation of faith and believing, [leading] into the midst of continually surrounding you with abundance within The Expectation (or: in union with expectant hope) within [the] power of a set-apart spirit (or: within [the] Holy Spirit's ability; or: in union with a power which is, and whose source is, set-apart Breath-effect and sacred attitude).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

### Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	Now  [the God of the hope]  fill you with all' joy and peace  in believing , So that ye may surpass <sup>1</sup> in the hope, In the power of Holy Spirit. <sup>1</sup> Or: "be pre-eminent."

The Spoken English NT	So <sup>p</sup> may the God of hope fill you up completely with joy and peace as you trust Jesus, so that you overflow with hope by the power of the Holy Spirit. p. Lit. "And."
Wilbur Pickering's New T. WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Now may the God of hope [or, confident expectation] fill you <sub>p</sub> with all joy and peace [or, freedom from anxiety] in the believing, in order for you <sub>p</sub> to be abounding in hope in [the] power of [the] Holy Spirit.
Berean Literal Bible	.
Bill Puryear translation	Now may the God who produces confidence fill you with all happiness and prosperity by means of what you believe, in order that you may abound in confidence by means of the power of the Holy Spirit.
C. Thomson updated NT	.
Charles Thomson NT	Now may the God of this trust fill you with all joy and peace in believing, that you may abound in this trust by virtue of a holy spirit.
Context Group Version	Now may the God of abiding confidence fill you (pl) with all joy and peace in trusting, that you (pl) may abound in abiding confidence, in the power of the Special Spirit.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now the God of hope may fill you from all joy and peace while* you have believed, *that* you may abound in hope in the power of the Holy Spirit.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Now may the God [Jesus Christ] of the hope fill you will all [categories of] happiness and [peace and] prosperity by means of believing [function of GAP; Operation Z], that you may excel in the hope, by means of the power of the Spirit.
R. B. Thieme, Jr. trans2	Now may the God, Jesus of Nazareth, The Christ, of the confident hope or integrity, fill or fulfill you, in that future time as mature believers, with all the total happiness of Sharing the Happiness of God, and capacity for blessing implementing motivation, and prosperity imputed at Maturity Adjustment to the Justice of God, glorifying God in time, by means of the consistent believing in transfer of gnosis to epignosis doctrine under the function of the Grace Apparatus for Perception, in order that you may super abound or excel through consistent Positive Volition to Bible Doctrine, in the 2nd hope or absolute confidence and assurance by means of the power of God the Holy Spirit in Perception, Cognition, Inculcation, Metabolization & Application of Bible Doctrine.
Revised Geneva Translation	.
Ron Snider translation	Now may the God of hope fill you with every form of joy and peace in believing (as you exercise faith), so that you will abound in hope by the power of the Holy Spirit.

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

**The gist of this passage:**

<b>Romans 15:13a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
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
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
tês (τῆς) [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
elpís (ἐλπίς) [pronounced <i>el-PIS</i> ]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
plêroô (πληρώω) [pronounced <i>play-ROH-oh</i> ]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 <sup>rd</sup> person singular, aorist active optative	Strong's #4137
humas (ὐμάς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
pasês (πάσης) [pronounced <i>PAH-sace</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956

Romans 15:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i> ]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
καί (καί) [pronounced <i>kāi</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i> ]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; genitive/ablative case	Strong's #1515
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (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
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	present active infinitive	Strong's #4100

**Translation:** Now, may the God of confidence fill you (all) with all joy and tranquility in believing,...

The way that the God of confidence fills us is, through Bible doctrine in our souls. Our initial faith in Jesus Christ followed by faith in the Word of God result in us being filled with all joy and tranquility.

Because we are filled with something, for that reason we translate the two nouns *joy and tranquility*.

Romans 15:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
perisseuô (περισσεύω) [pronounced <i>per-iss-SUE-oh</i> ]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	present active infinitive	Strong's #4052

Romans 15:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
en (ἐν) [pronounced en]	<i>in, 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
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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dúnamis (δύναμις) [pronounced DOO- nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
pneuma (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee- oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

**Translation:** ...that you (all) may abound in confidence by the power of the Holy Spirit. (Kukis mostly literal translation)

Paul is praying that the believers in Rome abound in confidence, which is a result of their faith and the power of God the Holy Spirit.

Romans 15:13 Now, may the God of confidence fill you (all) with all joy and tranquility in believing, that you (all) may abound in confidence by the power of the Holy Spirit. (Kukis mostly literal translation)

Romans 15:13 Now, may the God of confidence and assurance fill you with all types of joy and tranquility associated with believing in God's Word, with the result that you might have great confidence by the power of God the Holy Spirit. (Kukis paraphrase)

So Paul, seemingly out of the blue, has written a very long letter to the local church in Rome. He has the ability and the spiritual authority which allows him to do this (since he is an Apostle), but why did he? He is going to try to explain why in the passage which follows.

**Now, I have been convinced, brothers of me, even he, I, about you (all), that even they filled keep on being of goodness, having been filled with all the knowledge, being able, even, to one another, to keep on admonishing. Now more boldly I wrote to you (all) from a part even as a reminding to you (all), through the grace that was given to me from the God, toward to be me a public minister of Christ Jesus to the gentiles, ministering (as a priest) the gospel of the God, that might become the offering of the gentiles well-received, having been made holy in a Spirit, a holy (one).**

Romans  
15:14–16

**Now, I, even I myself, have been convinced, my brothers, concerning you (all), that you (all) yourselves keep on being also filled with virtue, having been filled with all the knowledge, even being able to keep on admonishing one another. Now, with confidence, I wrote to you (all), from [my] part, as to keep on reminding you (all), by the grace that was given to me from the God, to the purpose that I keep on being a public minister [or, *servant*] of Christ Jesus to the gentiles, ministering (as if a priest) the gospel of the God, that the offering of the gentiles might be acceptable, having been set apart by the Holy Spirit.**

**Now, there is no doubt—and I have certainly been convinced of this myself, my brothers—that you Romans are filled with virtue, taking in the teaching of Bible doctrine, being able to admonish and teach one another. Nevertheless, I am writing to you with great confidence according to the grace that was given to me from God, to the intent that I be a servant of Christ Jesus to the gentiles, ministering to you all, as if a priest, teaching the gospel of God, so that the offering of the gentiles might be acceptable, having been set apart by God the Holy Spirit.**

Here is how others have translated this passage:

#### **Ancient texts:**

- Westcott-Hort Text (Greek) **Now, I have been convinced, brothers of me, even he, I, about you (all), that even they filled keep on being of goodness, having been filled with all the knowledge, being able, even, to one another, to keep on admonishing. Now more boldly I wrote to you (all) from a part even as a reminding to you (all), through the grace that was given to me from the God, toward to be me a public minister of Christ Jesus to the gentiles, ministering (as a priest) the gospel of the God, that might become the offering of the gentiles well-received, having been made holy in a Spirit, a holy (one).**
- Complete Apostles Bible **Now I myself am confident concerning you, my brothers, that you yourselves are full of goodness, having been filled with all knowledge, able also to admonish others. And I write more boldly to you brothers, in part, as reminding you, because of the grace having been given to me by God, that I should be a minister of Jesus Christ to the Gentiles, ministering the gospel of God as a priest, so that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.**
- Douay-Rheims 1899 (Amer.) **And I myself also, my brethren, am assured of you that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. But I have written to you, brethren, more boldly in some sort, as it were putting you in mind, because of the grace which is given me from God,**

That I should be the minister of Christ Jesus among the Gentiles: sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

Holy Aramaic Scriptures  
Original Aramaic NT

.  
I am also convinced concerning you, my brethren, that you also are filled with goodness and you are filled with all knowledge and you are able also to instruct others.

But I have boldly written a few things to you, my brethren, so as to remind you by the grace that is given to me from God,

That I may be a minister to Yeshua The Messiah among the Gentiles and that I may labor\* for The Gospel of God, that the offering of the Gentiles may be accepted and sanctified by The Spirit of Holiness.

Lamsa Peshitta (Syriac)

.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And I myself am certain of you, brothers, that you are full of what is good, complete in all knowledge, able to give direction to one another.

But I have, in some measure, less fear in writing to you to put these things before you again, because of the grace which was given to me by God,

To be a servant of Christ Jesus to the Gentiles, doing the work of a priest in the good news of God, so that the offering of the Gentiles might be pleasing to God, being made holy by the Holy Spirit.

Bible in Worldwide English

My brothers, I myself believe that you are very good people. I believe that you know many things and are able to teach one another.

I have written strong words to you. There are some things I want you to remember. I have written because of the gift God has given to me.

I am a servant of Christ Jesus to the people who are not Jews. I am like a priest to them, to tell them Gods good news. Then I offer the people to God. That pleases God. They have been accepted by him and made holy by the Holy Spirit.

Easy English

Easy-to-Read Version–2008

.  
My brothers and sisters, I know without a doubt that you are full of goodness and have all the knowledge you need. So you are certainly able to counsel each other. But I have written to you very openly about some things that I wanted you to remember. I did this because God gave me this special gift: to be a servant of Christ Jesus for those who are not Jews. I serve like a priest whose duty it is to tell God's Good News. He gave me this work so that you non-Jewish people could be an offering that he will accept--an offering made holy by the Holy Spirit.

God's Word™

I'm convinced, brothers and sisters, that you, too, are filled with goodness. I'm also convinced that you have all the knowledge you need and that you are able to instruct each other. However, I've written you a letter, parts of which are rather bold, as a reminder to you. I'm doing this because God gave me the gift to be a servant of Christ Jesus to people who are not Jewish. I serve as a priest by spreading the Good News of God. I do this in order that I might bring the nations to God as an acceptable offering, made holy by the Holy Spirit.

Good News Bible (TEV)

My friends: I myself feel sure that you are full of goodness, that you have all knowledge, and that you are able to teach one another. But in this letter I have been quite bold about certain subjects of which I have reminded you. I have been bold because of the privilege God has given me of being a servant of Christ Jesus to work for the Gentiles. I serve like a priest in preaching the Good News from God, in order that the Gentiles may be an offering acceptable to God, dedicated to him by the Holy Spirit.

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. *My friends, I am sure that you are very good and that you have all the knowledge you need to teach each other. But I have spoken to you plainly and have tried to remind you of some things. God was so kind to me! He chose me to be a servant of Christ Jesus for the Gentiles and to do the work of a priest in the service of his good news. God did this so that the Holy Spirit could make the Gentiles into a holy offering, pleasing to him.*

Goodspeed New Testament .  
 The Living Bible .  
 New Berkeley Version .  
 New Living Translation .  
 The Passion Translation *My dear brothers and sisters, I am fully convinced of your genuine spirituality. I know that each of you is stuffed full of God's goodness, that you are richly supplied with all kinds of revelation-knowledge, and that you are empowered to effectively instruct one another. And because of the outpouring of God's grace on my life to be his minister and to preach Jesus, the Anointed One, to the non-Jewish people, I have written rather boldly to you on some themes, reminding you of their importance. For this grace has made me a servant of the gospel of God, constantly doing the work of a priest, for I endeavor to present an acceptable offering to God; so that the non-Jewish people of the earth may be set apart and made holy by the Spirit of holiness.*

Plain English Version .  
 UnfoldingWord Simplified T. *My fellow believers, I myself am completely sure that you yourselves have acted toward others in a completely good way. You have done that because you have known completely all that God wants you to know and because you are able to teach each other. However, I have written to you quite openly in this letter about some things in order to remind you about them. I have written this because God has made me an apostle, although I did not deserve this. He did this in order that I should work for Jesus the Messiah among the non- Jews. God has appointed me to act like a priest as I proclaim his good news in order that he may accept the non-Jews who believe in the Messiah. They will be like an offering that the Holy Spirit has set completely apart for God only.*

Williams' New Testament *As far as I am concerned about you, my brothers, I am convinced that you especially are abounding in the highest goodness, richly supplied with perfect knowledge and competent to counsel one another. And yet, to refresh your memories, I have written you rather freely on some details, because of the unmerited favor shown me by God in making me a minister of Christ Jesus to the heathen peoples, to have me act as a sacrificing minister of the good news, in order that my offering of the heathen peoples to God may be acceptable, consecrated by the Holy Spirit.*

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .



Breakthrough Version	I have been confident, my brothers, even I myself, concerning you that you yourselves also are full of goodness, who have been filled with all the information, being able also to be cautioning each other. I partially wrote more daringly to you as <i>a way of</i> reminding you because of the generosity given to me by God for the "for me to be a minister of <i>the</i> Anointed King Jesus for the non-Jews" <i>part</i> , being a temple worker for God's good news so that the presentation of the non-Jews as an offering might become well-received, having been made sacred in <i>the</i> Sacred Spirit.
Common English Bible Len Gane Paraphrase	. I, myself, am also persuaded about you, my brethren, that you are also full of goodness, filled with all knowledge, also able to caution one another. Brethren, I have written quite boldly to you, in part to remind you, because of the gift given to me by God, that I should be the minister of Jesus Christ to the Gentiles, in priestly service of the gospel of God, that the offering up of the Gentiles might be acceptable, being made holy by the Holy Spirit.
A. Campbell's Living Oracles	However, my brethren, I myself am persuaded concerning you, that you also are full of goodness, being filled with all knowledge; able, also, to instruct one another. But, I have written the more boldly to you, brethren; partly, as calling things to your remembrance through the favor which is given me of God. In order to my being a minister of Jesus Christ, among the Gentiles, ministering the gospel of God, that there might be an offering of the Gentiles most acceptable; being sanctified by the Holy Spirit.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	. . . I am persuaded, my Brothers--yes, I Paul, with regard to you- that you are yourselves full of kindness, furnished with all Christian learning, and well able to give advice to one another. But in parts of this letter I have expressed myself somewhat boldly--by way of refreshing your memories-- Because of the charge with which God has entrusted me, that I should be a minister of Christ Jesus to go to the Gentiles--that I should act as a priest of God's Good News, so that the offering up of the Gentiles may be an acceptable sacrifice, consecrated by the Holy Spirit.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. I myself am convinced, my brothers, that you yourselves are full of goodness, brimming with knowledge, and able to instruct one another. However, I have written you a bold reminder on some points, because of the grace God has given me to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the Gentiles might become an acceptable offering to God, sanctified by the Holy Spirit.
Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version	. . . I'm convinced that you, my brothers and sisters, are full of goodness, and that you are filled with every kind of knowledge, so you are well able to teach one another. I've been blunt in the way I have written to you about some of these things, but this is just to remind you. For God gave me grace to be a minister of Christ Jesus to the foreigners, like a priest sharing God's good news, so that they could become an acceptable offering, made holy by the Holy Spirit.
The Heritage Bible	And I am convinced, my brothers, even I myself, concerning you that you also are full of inherent good, having been filled with all knowledge, having power also to put one another in mind of this.

And I wrote more boldly to you, brothers, partly as causing you to remember, because of the grace given to me by God,

For me to be a minister of Jesus Christ to the races, officially ministering the good news of God, that the offering up of the races may be acceptable, sanctified in the Holy Spirit.

International Standard V

***Paul's Desire to Take the Gospel to the Whole World***

I myself am convinced, [Lit. convinced about you] my brothers, that you yourselves are filled with goodness and full of all the knowledge you need to be able to instruct each other. However, on some points I have written to you rather boldly, both as a reminder to you and because of the grace given me by God to be a minister of the Messiah [Or Christ] Jesus to the gentiles in the priestly service of the gospel of God, so that the offering brought by gentiles may be acceptable, sanctified by the Holy Spirit.

Lexham Bible  
Lexham Bible

***Paul's Ministry to the Gentiles***

Now I myself also am convinced about you, my brothers, that you yourselves also are full of goodness, filled with all knowledge, able also to instruct one another. But I have written to you more boldly on some points, so as to remind you again because of the grace that has been given to me by God, with the result that I am a servant of Christ Jesus to the Gentiles, serving the gospel of God as a priest, in order that the offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

Montgomery NT  
NIV, ©2011  
Riverside New Testament  
Leicester A. Sawyer's NT  
The Spoken English NT  
UnfoldingWord Literal Text

But I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to exhort one another. But I am writing more boldly to you about some things in order to remind you, because of the grace given me by God. This gift was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God. I should do this so that the offering of the Gentiles might become acceptable, consecrated by the Holy Spirit.

Urim-Thummim Version  
Weymouth New Testament

But as to you, brethren, I am convinced-- yes, I Paul am convinced--that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are also competent to instruct one another. But I write to you the more boldly--partly as reminding you of what you already know--because of the authority graciously entrusted to me by God, that I should be a minister of Christ Jesus among the Gentiles, doing priestly duties in connexion with God's Good News so that the sacrifice--namely the Gentiles--may be acceptable to Him, being (as it is) an offering which the Holy Spirit has made holy.

Wikipedia Bible Project

I am totally convinced that you, my brothers and sisters, are overflowing with goodness, filled with every kind of knowledge, and well able to teach one another. I have written to you quite boldly about some of this, as if to remind you, because of the grace that God gave to me to be a minister of Christ Jesus to the nations, like a priest sharing the good news so that the nations could become a pleasing offering, made holy by the Holy Spirit.

Worsley's New Testament

And I myself am indeed persuaded concerning you, my brethren, that ye are full of goodness, being filled with all knowledge, and able to admonish one another. However, I have written to you, brethren, somewhat the more freely, in reminding you *of your duty*; because of the favor bestowed upon me by God, that I should be

the minister of Jesus Christ to the Gentiles, administering the gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the holy Spirit.

### Catholic Bibles (those having the imprimatur):

#### Christian Community (1988) **Paul feels responsible for the Christians of Rome**

- As for me, brothers and sisters, I am convinced that you have goodwill, knowledge and the capacity to advise each other; nevertheless I have written boldly in some parts of this letter to remind you of what you already know. I do this according to the grace God has given to me when I was sent to the pagan nations. I dedicated myself to the service of the Good News of God as a minister of Christ Jesus, in order to present the non-Jews to God as an agreeable offering consecrated by the Holy Spirit. This service of God is for me a cause of pride in Christ Jesus. V. 17 is included for context. 1:9; 12:1; Phil 2:17  
The **footnote** for this passage is placed in the **Addendum**.

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. .  
The Scriptures 2009 .  
Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...have been agreed but Brothers [of] me and I I about you\* for and You\* Full are [of] good Having Been Filled [of] every the knowledge Having (Ability) and one another to warn boldly more but [I] write [to] you\* from part as [I] Reminding you\* {am} because of the favor the [one] being given [to] me by the god to the+ to be me minister [of] christ jesus to the aliens ministering the news (good) [of] the god that may become The Offering [of] the aliens Acceptable Having Been Purified in spirit pure...

Alpha & Omega Bible .  
Awful Scroll Bible What is more, I also have been persuaded, concerning yous my brothers, certainly-of-what, you also are absorbed of the goodness, having been filled with all knowledge, being able also to set- one another -to-mind.  
Moreover brothers, I write more boldly to yous, because in part as recalling- yous -back, through the Grace being bestowed to me by God, for I am to be an undertaker-for-the-people, in Jesus the Anointed One, to the nations, doing-the-sacred-work of the announcing-the-Good-Tidings of God, in order that, the bringing-near of the offerings of the nations, shall become well-received-by, being awful by-within the Awful Breath.

Concordant Literal Version Now I myself also am persuaded concerning you, my brethren, that you yourselves also are bulging with goodness, filled with all knowledge, able also to be admonishing one another."  
Yet more daringly do I write to you, in part, as prompting you, because of the grace being given to me from God, for me to be the minister of Christ Jesus for the

exeGesés companion Bible	<p>nations, acting as a priest of the evangel of God, that the approach present of the nations may be becoming well received, having been hallowed by holy spirit."          And I am convinced - I myself also concerning you my brothers, that you also be full of goodness filled full/shalamed with all knowledge also able to remind one another. And so brothers, I scribe the more boldly to you partly to re-remind you, because of the charism given me by Elohim, being the liturgist of Yah Shua Messiah to the goyim, priesting the evangelism of Elohim, so that the offering of the goyim is well-received, being hallowed by the Holy Spirit.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.          Achim b'Moshiach of mine, I myself am convinced concerning you, that you yourselves too are full of yosher (rectitude), full of da'as, able also to admonish one another.          But I wrote to you rather bluntly in this iggeret hakodesh in part as a way of reminding you, by virtue of the chesed (unmerited favor, gift of grace) given me from Hashem,          To be a mesharet (minister, servant) of Rebbe, Melech HaMoshiach Yehoshua to the Goyim, serving the Besuras HaGeulah of Hashem, administering with a kohen's avodas kodesh service the minchah offering to Hashem of the Goyim, that this offering might be acceptable, mekudash (set apart as holy) in the Ruach Hakodesh.</p>
Rotherham's Emphasized B.	<p>But I am persuaded, my brethren,—              Even   I myself   concerning you:              That   ye yourselves   also, are              Full of goodness,              Filled with all' knowledge,              Able also   unto one another   to be ministering admonition:          Howbeit   the more boldly   have I written unto you,—              In some measure, as bringing it back to your minds,—          By reason of the favour given unto me from God,—              That I should be a public minister of Christ Jesus unto the nations,              Doing priestly service with the glad-message of God,          In order that the offering up of the nations might prove to be acceptable,              Being hallowed in Holy Spirit:...</p>

### Expanded/Embellished Bibles:

*The Amplified Bible*  
 An Understandable Version

.  
 And I, myself, am convinced about you, my brothers, that you yourselves are full of goodness, and have been filled with all kinds of knowledge and are capable of counseling one another. But I have written to you quite boldly in some places to remind you [*of certain things*], because of the favor shown to me by God, in appointing me to be a minister of Christ Jesus to the Gentiles. I am serving like a priest in preaching God's good news, so that the Gentiles might be like an acceptable sacrifice [*to God*], dedicated by the Holy Spirit.

Brodie's Expanded Trans.

In fact, even I myself am being convinced concerning you [mature believers in Rome], my brethren, that you are also full of goodness [fruits of the Spirit], having been filled to the point of overflowing [abundantly instructed in doctrine] with every

category of knowledge [systematic theology], also having the ability to instruct others of the same kind [assisting fellow believers].

Consequently [because of your mature spiritual status], I have written to you audaciously in part, as one who is continually reminding you [repetition] because of that grace [communication gift] which was given to me by God,

So that I might be a minister [communicator] of Christ Jesus to the Gentiles, ministering the good news [preaching the gospel & teaching doctrine] about God, so that as a result, the offering, the Gentiles, might become acceptable, having been sanctified by the Holy Spirit .

The Expanded Bible  
Jonathan Mitchell NT

.  
Now, my brothers (Family members; fellow believers), I myself also have been persuaded and remain convinced about you that you yourselves are (or: exist being) folks stuffed full of goodness (bulging with excellence and quality), being those having been filled and remaining full of all The Knowledge (intimate, experiential knowledge and insight; [with other MSS: all gnosis]), being folks continuously able and empowered, also, to habitually put one another in mind (or: to place [thoughts] in each other's mind; to advise or admonish).

Yet I more daringly write to you (or: Yet with assumed resolution I outspokenly write to you; [other MSS add: brothers; = fellow believers]) partly as habitually calling you back to full recollection (causing you to be completely remembering) because of the grace and favor being given to me from [other MSS: by; under] God, into the [arranged ability for] me to be Christ Jesus' public servant into the nations (a public worker of Jesus Christ unto the ethnic multitudes and pagans), constantly doing the work of a priest for God's good news (or: habitually functioning as the Temple for the message of the goodness, which is God), to the end that the offering composed of the ethnic multitudes (or: the act of bearing forward gifts from the pagans; the approaching of the nations as an offering) can become well-received and pleasingly acceptable, it being [an offering; a carrying toward] having been set-apart and remaining sacred within the midst of holy spirit and a sacred attitude (or: in union with a set-apart Breath-effect; within [the] Holy Spirit).

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 .

#### **Paul's Reason for Writing This Letter**

I'm personally convinced, my brothers and sisters, that you are full of goodness: that you're fully knowledgeable and able to counsel one another.<sup>q</sup>

Still, I've written to you a bit boldly sometimes. It's like I'm reminding you, by the grace that's been given to me by God.

That way, I'm like a priest of Jesus Christ for the Gentiles. I'm serving the good news of God, so that the offering of the Gentiles<sup>r</sup> will be totally acceptable, made holy by the Holy Spirit.

q. Lit. "to advise/admonish/warn one another."

r. This is a paradoxical double meaning. The Gentiles bring an offering; the Gentiles are the offering.

Wilbur Pickering's New T.

#### **Paul's mission**

Now I myself am really confident about you, my brothers, that you yourselves are

full of goodness, filled with all knowledge, able also to admonish others. Nevertheless I have written to you quite boldly on some points, brothers, as a reminder to you, because of the grace given to me by God, that I should be a minister of Jesus Christ to the nations, serving the Gospel of God as a priest so that the Gentiles might become an acceptable offering,<sup>11</sup> sanctified by the Holy Spirit. (11) The concept is interesting: Paul is a priest, and the nations are his offering. I habitually present my own work to God as an offering.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

Analytical-Literal Translation Now I have been persuaded, my brothers [and sisters], I myself also concerning you<sub>p</sub>, that you<sub>p</sub> yourselves also are full of goodness [or, generosity], having been filled with all knowledge, being able also to be instructing others. So rather boldly I wrote to you<sub>p</sub>, brothers [and sisters], in part, as reminding you<sub>p</sub> again, because of the grace, the one having been given to me by God, in order for me to be a temple [or, public] servant of Jesus Christ to the Gentiles, serving the Gospel of God as a priest, so that the offering up of the Gentiles becomes acceptable, sanctified by [the] Holy Spirit.

Berean Literal Bible

And I myself also am persuaded concerning you my brothers, that you yourselves are also full of goodness, being filled with all knowledge, and being able to admonish one another. But I have written to you more boldly in part, as reminding you, because of the grace having been given to me by God for me to be a minister of Christ Jesus to the Gentiles, administering the sacred service of the gospel of God, so that the offering of the Gentiles might become acceptable, having been sanctified in the Holy Spirit.

Bill Puryear translation

In fact, my brethren, even I myself am convinced concerning you that you yourselves are indeed full of goodness, having been filled with all knowledge, being able also to admonish [have a corrective influence on] each other. Indeed, I have written you more boldly on some points in such a way as reminding you again, because of the grace which has been given to me by the agency of God, in order that I might be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, in order that the offering consisting of the Gentiles might become acceptable, having been sanctified by the agency of the Holy Spirit.

C. Thomson updated NT  
Charles Thomson NT .

Now as for me, I am persuaded, my brethren, with respect to you, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another; nevertheless I have written to you, brethren, with more boldness, partly as your remembrancer, because of the favour which God hath granted me, that I should be a ministering servant of Jesus Christ to the Gentiles, and employed in the holy service of dispensing the glad tidings of God, that the offering of the Gentiles may be accepted, being hallowed by a holy spirit.

Context Group Version

And I myself also am persuaded of you (pl), my brothers, that you (pl) yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly to you (pl) in some measure, as putting you (pl) again in remembrance, because of the favor that was given to me by God, that I should be a public servant of the Anointed Jesus to the ethnic groups, serving the Imperial News of God as a priest, that the offering up of the ethnic groups might be made acceptable, being made special by the Special Spirit.

English Standard Version  
Far Above All Translation .

And I am convinced, my brothers, I my very self, concerning you, that you yourselves too are full of goodness, and are filled with all knowledge, and are able also to advise others. Now I have written rather boldly to you, brothers, on

occasion, as *one* reminding you, on account of the grace given to me by God for me to be a minister of Jesus Christ to the Gentiles, sacredly ministering the gospel of God, in order that the Gentiles' offering might be acceptable, sanctified by holy spirit.

Green's Literal Translation  
 James Allen translation  
 Legacy Standard Bible  
 Literal New Testament  
 Literal Standard Version  
 Modern English Version  
 Modern Literal Version 2020

And my brethren, I myself also have confidence concerning you°, that you° yourselves are full of goodness, having been filled with all knowledge, being able also to admonish others. But I wrote more-daringly to you° brethren individually, as reminding you° again, because of the grace which was given to me by God, \*that\* I might be a minister\* of Jesus Christ to the Gentiles, performing the sacred work of the good-news of God, in-order-that the offering from the Gentiles might become acceptable, having been made holy in *the* Holy Spirit.

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

In fact I am convinced, my brethren, even I myself concerning you are full of goodness [in the sense of doctrine producing integrity; producing the royal family honour code function], having been filled with all knowledge, being able also to have a corrective influence on each other.

In fact I have written to you more boldly [with greater alertness] in part [in some parts of Romans], in such a way as to remind you again, because of that grace which has been given to me from the God.

That I should be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that the offering consisting of the Gentiles might have become acceptable, having become sanctified (*set apart*) by the Holy Spirit.

R. B. Thieme, Jr. trans2

In fact I, Paul, am convinced my brother believers in the Royal Family of God in the Church Age, even I myself concerning YOU that you are full of the highest virtue good of intrinsic value, Metabolized Bible Doctrine in the Stream of Consciousness of the Soul resulting in the integrity of the Royal Family Honor Code function, having, from the past, been filled with all thinking of Bible Doctrine, being able also to instruct or impart understand having a correcting influence in order to set things right soothing each another.

In fact I have written to you for your advantage, more boldly, more daringly with more alertness and audacity in some parts of this message, in such a way as to remind you again and again, because of that grace of my spiritual gift and the Logistical Grace of Bible Doctrine which has been given me from the God

That I should be a servant such as a government official or minister a communicator of the doctrines of Christ Jesus to the Gentiles, ministering as a priest using physical visual training aids such as the sacrifice altar, the gospel of God, in order that the offering consisting of the Gentiles to God through the Local Church, might be acceptable to God, having been sanctified or set apart by the God the Holy Spirit.

Revised Geneva Translation  
 Ron Snider translation

Now, I am convinced my brothers, even I myself, concerning you all that you yourselves are also full of goodness, filled with all knowledge, able also to admonish one another. But I have written very boldly to you on some points as a way of

reminding you, because of the grace that was given me by God, so that I would be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

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

**The gist of this passage:**  
 14-16

Romans 15:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πειθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 <sup>st</sup> person singular, perfect passive indicative	Strong's #3982
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
egō (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 <sup>st</sup> person singular pronoun, nominative case	Strong's #1473
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** Now, I, even I myself, have been convinced, my brothers, concerning you (all),...



Regarding the translation, I have difficulties writing down the word *myself* as the English for *autos* (αὐτός) [pronounced *ow-TOSS*]. However, it appears that, in some cases, that this can stand in for a personal pronoun or for a 2<sup>nd</sup> person emphatic pronoun as well. It still bothers me to do this, but that could simply be one of my weaknesses with the Greek.

Paul begins that saying that he is convinced of something about the Roman believers.

Romans 15:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced <i>ow-TOY</i> ]	<i>they; same; these; themselves; sometimes, ourselves, yourselves</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
mestós (μεστός) [pronounced <i>mes-TOSS</i> ]	<i>full, filled; in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad</i>	masculine plural adjective; nominative case	Strong's #3324
este (ἐστέ) [pronounced <i>ehs-TEH</i> ]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)
agathōsunē (ἀγαθωσύνη) [pronounced <i>ag-ath-oh-SOO-nay</i> ]	<i>goodness, uprightness of heart and life, kindness; virtue</i>	feminine singular noun, genitive/ablative case	Strong's #19

**Translation:** ...that you (all) yourselves keep on being also filled with virtue,...

Paul is convinced that the believers in Rome keep on being filled with virtue or uprightness of heart.

Romans 15:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i> ]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	masculine plural, perfect passive participle; nominative case	Strong's #4137
pasês (πάσης) [pronounced <i>PAH-sace</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956

Romans 15:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
gnôsis (γνώσις) [pronounced GNOH-sis]	<i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i>	feminine singular noun; genitive/ablative case	Strong's #1108

**Translation:** ...having been filled with all the knowledge,...

He knows that they have been filled with all knowledge, which is a reference to Bible doctrine, even though he uses the word gnôsis (γνώσις) [pronounced GNOH-sis] (rather than epignosis).

Romans 15:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahée]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine plural, present (deponent) middle or passive participle; nominative case	Strong's #1410
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
The Westcott Hort text, Scrivener Textus Receptus and Tischendorf's Greek text all have...			
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
The Byzantine Greek text has instead...			
alloi (ἄλλοι) [pronounced AL-loy]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; accusative case	Strong's #243
nouthetēō (νουθετέω) [pronounced noo-thet-EH-oh]	<i>to admonish, to warn, to exhort, to put to mind</i>	present active infinitive	Strong's #3560

**Translation:** ...even being able to keep on admonishing one another.

Paul states that he is convinced that the believers in the church at Rome are able to admonish one another. The verb here is the present active infinitive of nouthetēō (νουθετέω) [pronounced noo-thet-EH-oh], which means, *to admonish, to warn, to exhort, to put to mind*. Strong's #3560. Paul is saying, that within the local churches at Rome, the people are able to admonish, warn, exhort and put to mind one another.

Romans 15:14 **Now, I, even I myself, have been convinced, my brothers, concerning you (all), that you (all) yourselves keep on being also filled with virtue, having been filled with all the knowledge, even being able to keep on admonishing one another.** (Kukis mostly literal translation)

Paul essentially makes an argument here that the Romans are spiritually self-sufficient, and they do not appear to need outside help, guidance or direction. No doubt, there are people—perhaps born again Romans and saved Jews who are thinking this exact same thing. To put it in another way, how many of them are thinking, “We have been doing fine without you, Paul.”

Now, interestingly enough, Paul makes this argument in Romans 15 and not in Romans 1. He does not start out his letter to the Romans with, “You don’t really know me, but I have some things to share with you. Now, I know that you are doing fine there without me, but...” Paul waits until Romans 15 to bring up this issue. Why? Because what Paul has written them from Romans 1:1–15:13 is solid Bible doctrine, information which they do not have a full understanding of. No one can point to chapter 3 or to chapter 8 and say, “Listen, we just were taught about that stuff last week. We don’t need to hear from you, Paul.” There is so much information, so much Bible doctrine, which Paul has shared with them that is should be obvious, at this point, that he has got a lot to teach them, despite them thinking that they are doing alright.

Romans 15:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tolmērōteron (τολμηρότερον) [pronounced <i>tol-may-ROT-er-on</i> ]	<i>bold, more daringly, that is, with greater confidence than otherwise, the more boldly</i>	adverb	Strong’s #5112 hapax legomenon
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
graphô (γράφω) [pronounced <i>GRAF-oh</i> ]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong’s #1125
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong’s #5213; an irregular dative of #5210; a form of #4771
apó (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἀφ’ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong’s #575
méros (μέρος) [pronounced <i>MEH-ross</i> ]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, genitive/ablative cases	Strong’s #3313
hôs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong’s #5613

## Romans 15:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epanamimnêskō (ἐπαναμιμνήσκω) [pronounced ep-an-ah-mim-NACE-ko]	<i>recalling to mind again; reminding one, the one reminding again; putting (placing) into one's mind</i>	masculine singular, present active participle; nominative case	Strong's #1878 hapax legomenon
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

**Translation:** Now, with confidence, I wrote to you (all), from [my] part, as to keep on reminding you (all),...

Paul says, "Nevertheless, I have written to you all with boldness and with great confidence that I will be able to remind you of some important principles." Let me suggest that, despite Paul using the word epanamimnêskō (ἐπαναμιμνήσκω) [pronounced ep-an-ah-mim-NACE-ko], which verb means, *recalling to mind again; reminding one, the one reminding again; putting (placing) into one's mind*; that there are a great many things that Paul has taught in this epistle which they have not seen before, thought of before, or had some preliminary teaching about, but Paul just filled in a great many gaps. What I am saying is that Paul is doing much more than reminding them of something. He uses this word with some modesty, or perhaps with tongue-in-cheek. "I realize that you have studied these things before, but let me add just a few insights..." But Paul is teaching them a whole lot of Bible doctrine which they had never even considered before. So he is doing much more than reminding them.

## Romans 15:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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)
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
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)
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; accusative case	Strong's #1325

Romans 15:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
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
θεός (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 the grace that was given to me from the God,...

Paul is in a position to teach them, to remind them, as he said, about a great many things. He is able to do this by the grace of God.

Romans 15:15 Now, with confidence, I wrote to you (all), from [my] part, as to keep on reminding you (all), by the grace that was given to me from the God,... (Kukis mostly literal translation)

Romans 15:16a			
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
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
εἶναι (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
leitourgos (λειτουργός) [pronounced li-toorg-OSS]	<i>a public minister, a servant of the state; a minister, a (public) servant; military laborer</i>	masculine singular noun; accusative case	Strong's #3011

Romans 15:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
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
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
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484

**Translation:** ...to the purpose that I keep on being a public minister [or, *servant*] of Christ Jesus to the gentiles,...

This grace from God has made Paul a public minister or a servant of Christ Jesus to communicate to the gentiles (which is the Roman church—they are filled with gentiles).

Paul admits that God's plan for him is to communicate with the gentiles. Paul records this here in Romans, and this is something that he should have thought about when he decided to go to Jerusalem one last time (*big* mistake). In Acts 20, he makes this decision. He has Ephesian believers positive, wanting him to stay and teach them, and yet, he chooses to leave them hanging and go to Jerusalem. God warns him over and over on the trip there in Acts 21.

What Paul should have done is remained in Ephesus teaching and then gone to various gentile cities after that, including Rome. He was right there.

What God will do is forcefully pick up Paul in Jerusalem, put him under discipline, and bring him as a prisoner from Jerusalem eventually to Rome (Acts 21–28). All Paul needed to do was read his own epistle right here where he is a servant Christ Jesus to the gentiles by the grace of God.

Romans 15:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hierourgéō (ἱεραουργέω) [pronounced <i>hee-er-oorg-EH-oh</i> ]	<i>ministering in the manner of a priest, one who ministers in priestly service, acting as a priest</i>	masculine singular, present active participle; accusative case	Strong's #2418 hapax legomenon

Romans 15:16b			
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
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; accusative case	Strong's #2098
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
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:** ...ministering (as if a priest) the gospel of the God,...

Paul is ministering to the gentiles as if he is a priest, presenting the gospel of God (the message of Jesus Christ). Obviously, this included much more by way of Bible doctrine.

Romans 15:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
gínomai ( γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
prophora (προσφορά) [pronounced pros-for-AH]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, nominative case	Strong's #4376
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Romans 15:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
euprósdektos (εὐπρόσδεκτος) [pronounced yoo-PROS-dehk-toss]	<i>well received, accepted, acceptable, approved, favorable</i>	feminine singular adjective, nominative case	Strong's #2144

**Translation:** ...that the offering of the gentiles might be acceptable,...

This is an interesting approach, saying that he is offering the gentiles as an acceptable offering (to God). So, just as a Jewish priest might offer up an animal to God, Paul is offering the gentiles in a way that they might be acceptable to God. Now, how are they made acceptable? With the teaching of Bible doctrine.

Romans 15:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagiazô (ἁγιάζω) [pronounced hawg-ee-AD-zoh]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	feminine singular, perfect passive participle, nominative case	Strong's #37
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

**Translation:** ...having been set apart by the Holy Spirit. (Kukis mostly literal translation)

Paul was set apart for this responsibility by God the Holy Spirit. The gentiles to whom Paul ministers are also set apart by God the Holy Spirit. So they are not simply an afterthought in God's mind, but they (I should say, we) have a marvelous place in God's plan.

Romans 15:16 ...to the purpose that I keep on being a public minister [or, servant] of Christ Jesus to the gentiles, ministering (as if a priest) the gospel of the God, that the offering of the gentiles might be acceptable, having been set apart by the Holy Spirit. (Kukis mostly literal translation)



Paul says who he is, by the grace of God. He tells the Romans, speaking inspired truth, that his responsibility is to the gentiles by the Spirit of God as a servant to Christ Jesus.

Yet, after all this, Paul will make some very bad decisions over the next year.

Romans 15:15–16 Now, with confidence, I wrote to you (all), from [my] part, as to keep on reminding you (all), by the grace that was given to me from the God, to the purpose that I keep on being a public minister [or, *servant*] of Christ Jesus to the gentiles, ministering (as if a priest) the gospel of the God, that the offering of the gentiles might be acceptable, having been set apart by the Holy Spirit. (Kukis mostly literal translation)

Romans 15:14–16 Now, I, even I myself, have been convinced, my brothers, concerning you (all), that you (all) yourselves keep on being also filled with virtue, having been filled with all the knowledge, even being able to keep on admonishing one another. Now, with confidence, I wrote to you (all), from [my] part, as to keep on reminding you (all), by the grace that was given to me from the God, to the purpose that I keep on being a public minister [or, *servant*] of Christ Jesus to the gentiles, ministering (as if a priest) the gospel of the God, that the offering of the gentiles might be acceptable, having been set apart by the Holy Spirit. (Kukis mostly literal translation)

Romans 15:14–16 Now, there is no doubt—and I have certainly been convinced of this myself, my brothers—that you Romans are filled with virtue, taking in the teaching of Bible doctrine, being able to admonish and teach one another. Nevertheless, I am writing to you with great confidence according to the grace that was given to me from God, to the intent that I be a servant of Christ Jesus to the gentiles, ministering to you all, as if a priest, teaching the gospel of God, so that the offering of the gentiles might be acceptable, having been set apart by God the Holy Spirit. (Kukis paraphrase)

I keep on having (and holding), therefore, the boasting in Christ Jesus, the things face to face with the God, for I will not dare to anyone to keep on speaking from whom will not accomplish Christ through me, to [the] obedience of the gentiles in word and in deed. In a power of signs and wonders, in a power of a Spirit, a holy (one), so I that from Jerusalem and in surrounding areas as far as Illyricum to keep on filling the gospel of the Christ. Now this one, being fond of honor, to keep on announcing (the good news) not where has been named Christ, that not upon another's foundation might I keep on building. Now just as has been written, They have seen by those he has not announced concerning him, and they have not heard, they will understand.

Romans  
15:17–21

I keep on possessing, therefore, the boasting [which is] in Christ Jesus, [and all] the things pertaining to the God. For I will not venture to keep on speaking to anything except what Christ has accomplished through me, for the obedience of the gentiles in word and deed, by the power of signs and wonders [and] by the power of the Holy Spirit, so that I have fully proclaimed the gospel of Christ from Jerusalem and the surrounding regions as far as Illyricum. And thus, striving for the honor to keep on presenting the good news, not where Christ has been [already] named, so that I might not build on another's foundation, but, as it stands written, Those who have not been told of Him will see [Him]; and those who have not heard [of Him] will understand [Him].

I cling, therefore, to the act of glorifying Christ Jesus and to all things which pertain to God. In my communications, I will only speak of what Christ has accomplished through me, which led to the gentiles responding to the gospel message with obedience in word and deed. In my time, I have been able to evangelize in a semi-circle going from Jerusalem all the way to Illyricum. I continually look for opportunities to present the good news, although I attempt to go where His name has not yet been, so that I am not building on the foundation of another man. It stands written, Those who have not been told about Him will someday see Him; and those who have not heard of Him will (through evangelism) come to understand Him.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) I keep on having (and holding), therefore, the boasting in Christ Jesus, the things face to face with the God, for I will not dare to anyone to keep on speaking from whom will not accomplish Christ through me, to [the] obedience of the gentiles in word and in deed. In a power of signs and wonders, in a power of a Spirit, a holy (one), so I that from Jerusalem and in surrounding areas as far as Illyricum to keep on filling the gospel of the Christ. Now this one, being fond of honor, to keep on announcing (the good news) not where has been named Christ, that not upon another's foundation might I keep on building. Now just as has been written, They have seen by those he has not announced concerning him, and they have not heard, they will understand.

Complete Apostles Bible Therefore I have something to boast of in Christ Jesus in the things pertaining to God.  
For I will not dare to speak of any of those things which Christ did not work out through me, in word and deed, for the obedience of the Gentiles-- in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far as Illyricum I have fully preached the gospel of Christ. And so eagerly striving to evangelize not where Christ was named, lest I should build upon the foundation of another, but as it is written: "To whom He was not announced, they shall see; and those who have not heard shall understand."

Douay-Rheims 1899 (Amer.) I have therefore glory in Christ Jesus towards God.  
For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,  
By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about, as far as unto Illyricum, I have replenished the gospel of Christ.  
And I have so preached this gospel, not where Christ was named, lest I should build upon another man a foundation.  
But as it is written: They to whom he was not spoken of shall see: and they that have not heard shall understand.

Holy Aramaic Scriptures  
Original Aramaic NT .  
I have pride therefore in Yeshua The Messiah in the presence of God.  
I dare not speak of anything to the audience of the Gentiles that The Messiah has not done through me by word and by works,  
By the power of signs and wonders and by the power of The Spirit of God, just as I have gone around from Jerusalem unto Elurigone and I have fulfilled The Gospel of The Messiah,  
While I take pains to preach The Good News, not where the name of The Messiah is invoked, lest I build on an unusual foundation.

But just as it is written: "Those who had not been told about him shall see him, and those who have not heard shall be convinced."

Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

So I have pride in Christ Jesus in the things which are God's. And I will keep myself from talking of anything but those things which Christ has done by me to put the Gentiles under his rule in word and in act, By signs and wonders, in the power of the Holy Spirit; so that from Jerusalem and round about as far as Illyricum I have given all the good news of Christ; Making it my purpose not to take the good news where Christ was named, so that my work might not be resting on that of others; But as it is said in the holy Writings, They will see, to whom the news of him had not been given, and those to whose ears it had not come will have knowledge.

Bible in Worldwide English

So, because of Christ Jesus, I am proud of my work for God. I will speak only of what Christ has done through me. People who are not Jews have obeyed the good news. They have obeyed because of what I told them and because of what I did. I had the power to do signs and wonderful things through the power of the Holy Spirit. So I have told the good news of Christ all the way from the city of Jerusalem to the country of Illyricum. I have wanted to tell the good news where people have not heard the name of Christ. I did not want to work where another man had started to work. The holy writings say, They were not told about him, but they will see him. And the people who have not heard of him will understand.

Easy English

Easy-to-Read Version–2008

That is why I feel so good about what I have done for God in my service to Christ Jesus. I will not talk about anything I did myself. I will talk only about what Christ has done with me in leading the non-Jewish people to obey God. They have obeyed him because of what I have said and done. And they obeyed him because of the power of the miraculous signs and wonders that happened--all because of the power of God's Spirit. I have told people the Good News about Christ in every place from Jerusalem to Illyricum. And so I have finished that part of my work. I always want to tell the Good News in places where people have never heard of Christ. I do this because I don't want to build on the work that someone else has already started. But as the Scriptures say, "Those who were not told about him will see, and those who have not heard about him will understand."

God's Word™

So Christ Jesus gives me the right to brag about what I'm doing for God. I'm bold enough to tell you only what Christ has done through me to bring people who are not Jewish to obedience. By what I have said and done, by the power of miraculous and amazing signs, and by the power of God's Spirit, I have finished spreading the Good News about Christ from Jerusalem to Illyricum. My goal was to spread the Good News where the name of Christ was not known. I didn't want to build on a foundation which others had laid. As Scripture says, "Those who were never told about him will see, and those who never heard will understand."

Good News Bible (TEV)

In union with Christ Jesus, then, I can be proud of my service for God. I will be bold and speak only about what Christ has done through me to lead the Gentiles to obey God. He has done this by means of words and deeds, by the power of miracles and wonders, and by the power of the Spirit of God. And so, in traveling all the way from

Jerusalem to Illyricum, I have proclaimed fully the Good News about Christ. My ambition has always been to proclaim the Good News in places where Christ has not been heard of, so as not to build on a foundation laid by someone else. As the scripture says, "Those who were not told about him will see, and those who have not heard will understand."

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

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

Casual English Version  
 Contemporary English V.

Because of Christ Jesus, I can take pride in my service for God. In fact, all I will talk about is how Christ let me speak and work, so that the Gentiles would obey him. Indeed, I will tell how Christ worked miracles and wonders by the power of the Holy Spirit. I have preached the good news about him all the way from Jerusalem to Illyricum.

But I have always tried to preach where people have never heard about Christ. I am like a builder who doesn't build on anyone else's foundation. It is just as the Scriptures say, "All who haven't been told about him will see him, and those who haven't heard about him will understand."

Goodspeed New Testament  
 The Living Bible  
 New Berkeley Version  
 New Living Translation  
 The Passion Translation

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Now then, it is through my union with Jesus Christ, that I enjoy an enthusiasm and confidence in my ministry for God.

And I will not be presumptuous to speak of anything except what Christ has accomplished through me. For many non-Jewish people are coming into faith's obedience by the power of the Spirit of God, which is displayed through mighty signs and amazing wonders, both in word and deed. Starting from Jerusalem I went from place to place as far as the distant Roman province of Illyricum, fully preaching the wonderful message of Christ.

It is my honor and constant passion to be a pioneer who preaches where no one has ever even heard of the Anointed One, instead of building upon someone else's foundation. As the Scriptures say: Those who know nothing about him will clearly see him, and those who have not heard will respond.

Plain English Version  
 UnfoldingWord Simplified T.

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It follows that, because of my relationship with the Messiah Jesus, I am happy about my work for God.

I will speak boldly only about the work that the Messiah has accomplished through me that non-Jews might pay attention to the message about the Messiah. These accomplishments came because of words and deeds by showing signs and other things that convince people. I have done those things God's Spirit has enabled me. In this way I have traveled all the way around from Jerusalem to the province of Illyricum, and I have completed my work of proclaiming the message about the Messiah in those places.

As I proclaim that message, I am always eagerly trying to proclaim it in places where people have not already heard about the Messiah. I do that in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation. On the

contrary, I teach non- Jews, so that what happens may be like what was written:" The people who have never heard any news about the Messiah, they will see him. Those who have never heard of him will understand about him."

Williams' New Testament

So, as a Christian, I am proud of the things that I have done for God. For I would venture to mention only what Christ has accomplished through me in bringing the heathen peoples to obedience, by word and by work, by the power of signs and wonders, by the power of the Holy Spirit. So I have completed the telling of the good news of Christ all the way from Jerusalem around to Illyricum.

In this matter it has ever been my ambition to tell the good news where Christ's name had never been mentioned, so as not to build upon foundations laid by other men, but, as the Scripture says: "They will see who were never told of Him, and they will understand who have not heard."

### Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

So I have something to brag about in *the* Anointed King Jesus of the *things* toward God. You see, I won't dare to be speaking any of *the things* that *the* Anointed King didn't work on and complete through me (for obedience of *the* non-Jews in message and work) in *the* ability of indicators and wonderful things, in *the* ability of God's Spirit, in such a way for me out of Jerusalem and circling up to Illyricum to have filled up the good news of the Anointed King, but like this, thinking it is important to be sharing good news where the name of *the* Anointed King hasn't been mentioned, so that I may not build on someone else's foundation. But it is just as it has been written in *Isaiah 52:15*, "*People* to whom it wasn't announced about Him will see, and the *people* who haven't heard will understand."

Common English Bible

Len Gane Paraphrase

Therefore I have something to rejoice about through Jesus Christ in those things pertaining to God. For I will not boldly speak about any of those things, except what Christ accomplished through me (to make the Gentiles obedient in word and deed) by mighty signs and wonders [done] by the power of the Spirit of God, so that from Jerusalem and all the way to Illyricum I have fully preached Christ's gospel. In this way I have earnestly preached the gospel where Christ was unknown, lest I should build on another's foundation. Nonetheless as it is written, "Those who were never told about him, they will look at with wonder, and they who haven't heard will understand."

A. Campbell's Living Oracles

I have, therefore, glorifying, through Christ Jesus, with respect to things pertaining to God. But, I will not dare to speak anything of what Christ has not wrought; but, of what he has wrought, by me, in order to the obedience of the Gentiles in word and deed; by the power of signs and wonders, and by the power of the Holy Spirit: so that from Jerusalem, and round about, as far as Illyricum, I have fully declared the gospel of Christ; and so, also, that I was strongly desirous to declare the gospel where Christ was not named, that I might not build on another's foundation. But, as it is written, "They shall see, to whom nothing has been told concerning him; and they who have not heard, shall understand."

New Advent (Knox) Bible

NT for Everyone

20<sup>th</sup> Century New Testament

It is, then, through my union with Christ Jesus that I have a proud confidence in my work for God. For I will not dare to speak of anything but what Christ has done through me to win the obedience of the Gentiles--By my words and actions, through the power displayed in signs and marvels, and through the power of the Holy Spirit. And so, starting from Jerusalem and its neighborhood, and going as far as Illyria, I have told in full the Good News of the Christ; Yet always with the ambition to tell

the Good News where Christ's name had not previously been heard, so as to avoid building upon another man's foundations. But as Scripture says--'They to whom he had never been proclaimed shall see; and they who have never heard shall understand!'

### 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

So even though I have something to boast about because of my service for God, (I wouldn't dare talk about any of this except as Christ has done it through me), I have led foreigners to obedience through my teaching and demonstration, through the power of signs and miracles done with the Holy Spirit's power. From Jerusalem all the way over to Illyricum, everywhere I've shared fully the good news of Christ. In fact I was keen to spread the good news in places that hadn't heard the name of Christ, so that I wouldn't be building on what others have done. As Scripture says, "Those who haven't been told the good news will discover him, and those who haven't heard will understand."\*

The Heritage Bible

Therefore I have boasting in Christ Jesus in the things with God,

Because I will absolutely not dare to speak of any of those things which Christ absolutely did not work through me for attentive hearing of the races, in word and deed,

In power-signs and wonders, in the power of the Spirit of God, so that from Jerusalem, and all around as far as Illyricum, I have fulfilled the good news of Christ.

And so I am fond of the honor of announcing the good news, absolutely not where Christ was named, lest I should build upon another's foundation,

But as it has been written, To whom he was absolutely not announced, they will see, and they who have absolutely not heard will put it together. Isa 52:15

International Standard V

Therefore, in the Messiah [Or Christ] Jesus I have the right to boast about my work for God. For I am bold enough to tell you only about what the Messiah [Or Christ] has accomplished through me in bringing gentiles to obedience. By my words and actions, by the power of signs and wonders, and by the power of God's Spirit, [Other mss. read of the Holy Spirit] I have fully proclaimed the gospel of the Messiah [Or Christ] from Jerusalem as far as Illyricum. My one ambition is to proclaim the gospel where the name of the Messiah [Or Christ] is not known, so I don't [Lit. known, lest I] build on someone else's foundation. Rather, as it is written,

"Those who were never told about him will see,

and those who have never heard will understand." [Isa 52:15]

Lexham Bible

Montgomery NT

I have then my boast in Christ Jesus concerning the things of God. For I will not dare to speak of any thing except that which Christ has done through me to bring the Gentiles to obedience by word and deed, through the might of signs and wonders, in the power of the Holy Spirit. So that beginning at Jerusalem and its environs, I have proclaimed without reserve the gospel of Christ, even as far as Illyricum. My ambition has been, however, to preach the gospel where Christ's name was not already known, so that I might not build upon another man's foundation. But, as Scripture says, He shall be seen by those to whom no news about him ever came, And those who have never heard of him shall understand.

NIV, ©2011

Riverside New Testament	I do boast in Christ Jesus of my work for God. For I will not venture to speak except of what Christ has done through me to promote obedience of Gentiles, by word and deed, through the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem around to Illyricum, I have fully proclaimed the good news of Christ, being ambitious to tell the good news where Christ has not been named, so that I might not build on any other man's foundation, but as it is written, "They who have had no message of him shall see and they who have not heard shall understand."
Leicester A. Sawyer's NT	I have therefore cause of boasting in Christ Jesus in respect to things relating to God; for I dare not to speak of what Christ has not performed by me for the obedience of the nations, by word and work, by the power of miracles and prodigies, by the power of the Spirit, so that from Jerusalem and around as far as Illyricum I have fully preached the gospel of Christ. And I have been anxious so to preach where Christ was not named, that I might not build on another's foundation; but as it is written, They shall see to whom nothing was told concerning him, and they who have not heard shall understand.
The Spoken English NT UnfoldingWord Literal Text	. In Christ Jesus I therefore have reason to boast of my service for God. For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action, by the power of signs and wonders, and by the power of the Spirit of God. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ. In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation. But as it is written: " Those to whom no tidings of him came will see him, and those who have not heard will understand."
Urim-Thummim Version	I have then a boasting in Christ Jesus, in the things pertaining to Elohim. Because I will not dare to speak of any of those things that Christ has not accomplished by me, to make the Gentiles obedient, by word and deed through mighty signs and miracles, by the power of the Spirit of Elohim; so that from Jerusalem and in a circle as far as Illyricum, I have fully executed the Good News of Christ. Yes, so I have struggled to announce the Good News, not where Christ was named, unless I should build upon another man's foundation: But as it is written, To who he was not spoken of they will see: and they that have not heard will understand.
Weymouth New Testament	I can therefore glory in Christ Jesus concerning the work for God in which I am engaged. For I will not presume to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed, with power manifested in signs and marvels, and through the power of the Holy Spirit. But--to speak simply of my own labours--beginning in Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the Good News of the Christ; making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation. But, as Scripture says, "THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM HAS HITHERTO COME, AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL UNDERSTAND."
Wikipedia Bible Project	So even though I have something to boast about in my service for God, I would not dare talk about any of this except what Christ has done through me—leading foreigners to obedience by teaching and demonstration, through the power of signs and miracles done in the power of the Holy Spirit. From Jerusalem to everywhere around, even over to Illyricum, I have shared everything about the good news of Christ. In fact I was keen to spread the gospel to places that had not heard the name of Christ, so that I would not be building on what others have done, but as Scripture says, “Those who have not been told the good news will find out, and those who have not heard will understand.”

Worsley's New Testament I have therefore *matter of* glorying in Christ Jesus, as to the things of God. For I shall not go about to speak of any *thing*, but what Christ hath wrought by me, (to *gain* the obedience of the Gentiles,) *both* in word and deed: through the efficacy of signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round as far as to Illyricum, I have fully declared the gospel of Christ: being studious however so to preach the gospel, not where Christ had been named, lest I should build upon another *man's* foundation; but as it is written, They, to whom nothing was said concerning Him, shall see, and they who have not heard, shall understand.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Of course, I would not dare to speak of other things but what Christ himself has done through me, my words and my works, with miracles and signs, by the power of the Holy Spirit—so that non-Jews may obey the faith. In this way I have extended the Good News to all parts, from Jerusalem to Illyricum.

I have been very careful, however, and I am proud of this, not to preach in places where Christ is already known, and not to build upon foundations laid by others. Let it be as Scripture says: Those not told about him will see, and those who have not heard will understand. V. 17 was placed with the previous passage for context. 2Cor 10:15 Is 52:15

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 I have therefore whereof I may glory through **Yahusha Ha'Mashiach** in those things which pertain to **Elohiym**. For I will not dare to speak of any of those things which **Mashiach** has not wrought by me, to make the other nations obedient, by word and deed, Through mighty signs and wonders, by the power of the **Ruach Elohiym**; so that from Yerushalayim, and round about unto Illyricum, I have fully preached the Besorah of **Mashiach**. Yea, so have I strived to preach the Besorah, not where **Mashiach** was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Hebraic Roots Bible .  
 Holy New Covenant Trans. So, in Christ Jesus, I take pride in service to God. Because I dare not say anything about the way Christ has used me to get something done about leading the non-Jewish people to obey God. He just used my words, my actions, powerful proofs from God, miracles, and the power of the Spirit. I have told the Good News everywhere — from Jerusalem all the way to Illyricum. I've always wanted to teach it where they didn't know anything about Christ. I didn't want to build on someone else's foundation. This is written: "The people who were not told about him will learn. Those who have not heard will begin to understand."

The Scriptures 2009 Therefore I have cause for boasting in Messiah עֲשׂוּי in the matters pertaining to Elohim. For I shall not presume to speak of any matter except what Messiah has worked out through me, in word and deed, to make the nations obedient, in power of signs and wonders, in power of the Spirit of Elohim, so that from Yerushalayim and round about to Illyricum I have completed the preaching of the Good News of Messiah. And so I was ambitious to bring the Good News where Messiah had not been named, lest I should build on another man's foundation, but as it has been



written, "To whom it was not announced concerning Him, they shall see, and those that have not heard shall understand." Isaiah 52:15.

#### Tree of Life Version

So in Messiah Yeshua, I have reason to boast before God. For I will not dare to speak of anything except what Messiah accomplished through me, to bring about the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit of God. So from Jerusalem and around even to Illyricum, I have fully proclaimed the Good News of Messiah. In this way I make it my aim to proclaim the Good News not where Messiah was already named, lest I build on another person's foundation, but as it is written, "Those who have never been told shall see, and those who have not heard shall understand."

#### Weird English, Old English, Anachronistic English Translations:

##### Accurate New Testament

...[I] have so the boasting in christ jesus the [things] to the god not for [I] will risk something to speak which\* not works Christ through me to obedience [of] aliens [in] word and [in] work in power [of] signs and [of] wonders in power [of] spirit [of] god that me from jerusalem and [in] circle until the illyricum to have filled the news (good) [of] the Christ so but [me] aspiring to announce not where is named Christ that not to (not) own foundation [I] may build but as [It] has been written [to] whom\* not [It] is declared about him [They] will see {him} and Who\* {ever} not have heard {him} will understand {him}...

##### Alpha & Omega Bible

THEREFORE IN CHRIST JESUS I HAVE FOUND REASON FOR BOASTING IN THINGS PERTAINING TO THEOS (*The Alpha & Omega*). FOR I WILL NOT PRESUME TO SPEAK OF ANYTHING EXCEPT WHAT CHRIST HAS ACCOMPLISHED THROUGH ME, RESULTING IN THE OBEDIENCE OF THE GENTILES BY WORD AND DEED, IN THE POWER OF SIGNS AND WONDERS, IN THE POWER OF THE SPIRIT; SO THAT FROM JERUSALEM AND ROUND ABOUT AS FAR AS ILLYRICUM I HAVE FULLY PREACHED THE GOSPEL OF CHRIST. AND THUS I ASPIRED TO PREACH THE GOSPEL, NOT WHERE CHRIST WAS ALREADY NAMED, SO THAT I WOULD NOT BUILD ON ANOTHER MAN'S FOUNDATION; BUT AS IT IS WRITTEN, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND." †(*Isaiah 52:15*)

##### Awful Scroll Bible

I hold therefore, a boasting from-within Jesus the Anointed One, with regards to God.

For, I will not dare to speak anything, that the Anointed One accordingly-works- not-out through me, towards the listening-under of the nations, of word and of undertaking, from-within powers, signs and wonders, by-within the Power of the Breath of God, so-as from Jerusalem and all around, to the extent of Illyricum, I am to have fulfilled, the announcing-of-the Good-Tidings of the Anointed One.

And the same-as-this, I myself am loving-the-honor to herald-the-Good-Tidings, not whereas the Anointed One is being named, in-order-that- I shall -not build-the-house on another's foundation, however, accordingly-as-to it has been written, "To whom it is not being announced-among about, Him they will look on, even those who have not heard will intelligibly send- it -together."

##### Concordant Literal Version

I have, then, a boast in Christ Jesus, in that which is toward God."

For I am not daring to speak any of what Christ does not effect through me for the obedience of the nations, in word and work, in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto Illyricum, I have completed the evangel of the Christ."

Yet thus I am ambitious to be bringing the evangel where Christ is not named lest I may be building on another's foundation, but, according as it is written, "They who

were not informed concerning Him shall see, And they who have not heard shall understand."

exeGesés companion Bible

So I boast in Yah Shua Messiah toward Elohim.

For I dare not speak of any of those that Messiah works not through me, to make the goyim obedient by word and work in dynamis of signs and omens, in the dynamis of the Spirit of Elohim; so that from Yeru Shalem and around to Illyricum, I fulfilled/shalamed the evangelism of the Messiah. Yes, thus I befriendingly esteemed to evangelize - not where Messiah was named, lest I build on the foundation of another: but exactly as scribed, Concerning those who were not evangelized, See: and whoever had not heard Comprehend. Isaiah 52:15

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
Therefore I have this glorying in Moshiach Yehoshua in reference to what concerns G-d.

For I will not presume to say anything, except of what Moshiach has accomplished through me for the mishma'at of the peoples, by word and deed, By the ko'ach of otot u'moftim (signs and wonders), by the power of the Ruach Hakodesh; so that from Yerushalayim in a sweep round to Illyricum [T.N. today's Yugoslavia and Albania], I have completed the Besuras HaGeulah Hashem, Thus making it my hasagos (aspiration) to preach the Besuras HaGeulah where Moshiach has not been named, lest I build on another's yesod (foundation). But, as it is written, "Those who had not been told about Him will see, and those who had not heard shall understand" [Isa 52:15].

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version

.  
Therefore, as I have fellowship with Christ Jesus, I am proud of my service to God. For I will not dare to speak about anything, except what Christ has done through me in bringing about the obedience of the Gentiles. He accomplished this by my message and my deeds, in the power demonstrated by *[miraculous]* signs and wonders, *[produced]* by the power of the Holy Spirit. So, I have completed preaching the good news about Christ from Jerusalem, all the way around *[the area]* to Illyricum *[Note: This country was located northwest of Greece and in present-day Croatia]*. Now it has been my ambition to preach the good news at places where Christ's name has never been heard, so that I would not be building on someone else's foundation. But, as it is written *[Isa. 52:15]*, "Those people who had not been told about Him will see *[the truth]*, and those who have not heard *[the message]* will understand *[it]*." *[Note: Paul here applies a Messianic prediction to his ambition of doing pioneer evangelism]*.

Brodie's Expanded Trans.

Therefore, I continually restrain my spiritual boasting in Christ Jesus to the things *[doctrines]* pertaining to God.  
For I will not presume to speak about anything *[my various missionary activities]* which Christ has not accomplished through me, for the purpose of encouraging

obedience [authority orientation] to the Gentiles, by word [doctrinal communication] and deed [professionalism in the ministry],

By the power of signs [remarkable events directed towards the Jews] and wonders [terrifying portents caused by God to impress the Gentiles] in the power of the Spirit, so that I might travel from Jerusalem in a circle, even as far as Illyricum [east of Italy], in order to bring to completion [proclaim to the remotest areas of the Roman Empire] the gospel of Christ.

In fact, in this way [operating as an itinerant preacher], I consider it an honor to proclaim the gospel, not where Christ has already been mentioned [evangelical function], so that I might not build upon the foundation belonging to another man of the same kind [non-interference with other missionaries].

Moreover, just as it stands written [in Isaiah 52:15]: They [people in remote geographical locations] shall see Him [Jesus Christ], with reference to Whom an announcement had never been made [no prior gospel preaching], and whoever has not heard, will understand [comprehend the gospel and believe in Christ].

The Expanded Bible  
Jonathan Mitchell NT

I have and continuously hold, then, the boast (the glorying; the exulting) within Christ Jesus (or: in union with Anointed Jesus) about the things facing toward (or: with a view to; face-to-face with) God.

You see, I will not venture to speak (or: tell) anything of which (or: what) Christ does not (or: did not) work down, produce and bring into effect through me [leading] into a submissive giving of the ear (or: humble, obedient hearing and paying attention) from [the] ethnic multitudes (or: of non-Jews, nations and pagans) by an arranged speech and message as well as by a work (or: in word and in action or deed) – in a power of signs and of miracles, [that is], in [the] power of God's Spirit (or: in union with an ability from God's Breath; in an ability from an Attitude which is God [other MSS: in the midst of set-apart Breath-effect]) –

with a view for (in the purpose for) me to have filled [the region] from Jerusalem even, around in a circuit, as far as Illyricum [with] the good news of, from, and concerning the Anointed One (or: the message of goodness, ease and well-being – which is Christ).

Now thus (or: in this manner) am I constantly loving the honor, which is my driving ambition, to habitually be proclaiming the message of goodness and well-being where Christ is (or: was) not named, to the end that I should not be building upon another person's foundation.

But just as it has been written, "They, to whom it was not reported concerning Him, will progressively see! And they who have not heard will progressively understand from things flowing together." [Isa. 52:15]

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

### Bible Translations with Many Footnotes:

Lexham Bible

Therefore I have a reason for boasting in Christ Jesus regarding the things concerning God. For I will not dare to speak about anything except that which Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, by the power of signs and wonders, by the power of the Spirit, [Some manuscripts have "of the Spirit of God"] so that from Jerusalem and traveling around as far as Illyricum I have fully proclaimed the gospel of Christ. And so, having as my ambition to proclaim the gospel where Christ has not been named, in order that I will not build on the foundation belonging to someone else, but just as it is written, "Those to whom it was not announced concerning him will see,

and those who have not heard will understand.” [A quotation from Isa 52:15]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

I have, therefore, {my} boasting in Christ Jesus, in the things pertaining to God,—  
 For I will<sup>a</sup> not dare to speak anything  
 Save of the things which Christ [hath wrought out for himself] through me, for  
 the obedience of nations,—  
 By word and deed,  
 By the power of signs and wonders,  
 By the power of {Holy} Spirit;  
 So that I <from Jerusalem, and in a circuit as far as Illyricum> have fulfilled the  
 gladmessage of the Christ,—  
 Although ||thus||—as ambitious to be announcing the glad-message,—  
 Not where Christ had been named,  
 Lest ||upon another’s’ foundation|| I should be building;  
 But, even as it is written—  
*They’ shall see, unto whom had been announced no tidings concerning him,<sup>b</sup>*  
*And ||they who had not heard|| shall understand.<sup>c</sup>*

The Spoken English NT

So in Christ Jesus, I can actually say that I serve God as a priest.<sup>s</sup>  
 Of course,<sup>t</sup> I am not about to talk about anything that Christ didn’t work through me  
 for the obedience of the Gentiles-by my speech and my actions,  
 by powerful miracles<sup>u</sup> and wonders, and by the power of the Spirit. I’ve finally fully  
 preached the good news of Christ-from Jerusalem, and all the way around as far  
 as Illyricum.<sup>v</sup>  
 And all along, it’s been my passion to preach the good news where Christ has never  
 been named. That way, I won’t be building on someone else’s foundation.  
 No, just like the scripture says,<sup>w</sup>  
 People who never got news of him will see him,  
 And people who’ve never heard will understand.<sup>x</sup>  
 s. Lit. “Therefore I have the things of God as the/my/a boast in Christ Jesus.”  
 See Hebrews 5:1, where the identical formula, “the things of God,” refers to the  
 responsibilities of a priest in the Temple.  
 t. Lit. “For.”  
 u. Lit. “signs.”  
 v. Prn. ill-yir-ik-am.  
 w. Lit. “On the contrary, just as it is written.”  
 x. Isaiah 52:15.

Wilbur Pickering’s New T.

So in Christ Jesus I do have a boast in things pertaining to God; because I do not  
 presume to speak of anything except those things that Christ has accomplished  
 through me to make the Gentiles obedient —by word and deed, by the power of  
 signs and wonders, by the power of God’s Spirit, so that I have fully proclaimed<sup>12</sup>  
 the Gospel of the Christ from Jerusalem all the way around to Illyricum.<sup>13</sup> It has  
 always been my aim to evangelize where Christ has not been named, so that I  
 would not be building on someone else’s foundation; rather, as it is written: “Those  
 to whom He was not announced will see, and those who have not heard will  
 understand.”<sup>14</sup>

(12) Note the ‘word and deed’, the ‘signs and wonders’. Can someone who has only  
 ‘word’ claim to have ‘fully proclaimed’ the Gospel?

(13) Illyricum lies to the north of Macedonia.

(14) See Isaiah 52:15.

WEB — Messianic Edition

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Therefore, I have a [reason for] boasting in Christ Jesus, [in] the [things] pertaining to God. For I will not dare to be speaking anything of [the things] which Christ did not accomplish through me, towards [the] obedience of [the] Gentiles, by word and by deed, in [the] power of signs and wonders, in [the] power of the Spirit of God, with the result that I, from Jerusalem and all around, as far as Illyricum, have fully preached the Gospel of Christ. And so I ambitiously strive [or, count it an honor] to be proclaiming the Gospel, not where Christ was named [or, heard of], so that I shall not be building on another's foundation; but just as it has been written, "To whom it was not told concerning Him, they will see; and those who have not heard, will understand." [Isaiah 52:15]
Berean Literal Bible Bill Puryear translation	. Therefore, I take pride in Christ Jesus with reference to those things that pertain to God. For example, I will not presume to speak about anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles, in word and in action, by the power of the signs and wonders, in the power of the Spirit of God; so that from Jerusalem on a circuit as far as Illyricum, I have brought to completion the good news of Christ. In fact in the following manner I consider it an honor to proclaim the gospel: not where Christ has been mentioned, in order that I might not build on another's foundation, but just as it stands written, [Isa 52:15], 'Those [Gentiles] to whom it was not reported concerning Him shall see; and those who have not heard will comprehend.'
C. Thomson updated NT Charles Thomson NT	. Therefore I have matter of boasting in Christ Jesus with respect to the things pertaining to God. For I will not presume to mention any thing, save what Christ hath wrought by me for the obedience of the Gentiles, both in profession and practice, by virtue of signs and wonders, by the power of the spirit of God; so that from Jerusalem and the country around even to Illyricum, I have confirmed the glad tidings of the Christ, (yet when thus ambitious to publish the glad tidings) not where Christ was named, that I might not build on another's foundation; but as it is written, "They to whom no publication was made concerning him, shall see, and they who have not heard, will attentively consider."
Context Group Version	Therefore I boast in the Anointed Jesus in things pertaining to God. For I will not dare to speak of any things except those which the Anointed worked through me, for the obedience of the ethnic groups, by word and deed, in the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem, and round about even to Illyricum, I have fully proclaimed the Imperial News of the Anointed; yes, making it my aim in this way to proclaim the Imperial News, not where the Anointed was [already] named, that I might not build on another man's foundation; but, according to as it is written, To whom no tidings of him came, they shall see. And they who have not heard shall understand.
English Standard Version Far Above All Translation	. So I have exultation in Christ Jesus <i>in respect of matters</i> pertaining to God. For I will not dare to speak of anything other than <i>of the things</i> which Christ accomplished through me in <i>the cause of</i> obedience of <i>the</i> Gentiles in word and deed, by <i>the</i> power of signs and miracles, by <i>the</i> power of God's spirit, so that I have completed the <i>proclamation of</i> the gospel of Christ from Jerusalem and round about as far as Illyricum, in this way being particular not to preach the gospel where Christ has been named, so that I do not build on another's foundation, but as it stands written, "Those to whom no announcement about him was made shall see, and those who have not heard will understand."
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament	. . . .

<p>Literal Standard Version          Modern English Version          Modern Literal Version 2020</p>	<p>. counting          .          Therefore, I have <i>my</i> boasting in Christ Jesus <i>in</i> the things pertaining to God. For* I will not dare to speak of anything of <i>the things</i> which Christ has not worked through me, except *for the obedience of the Gentiles, in word and in work, in the power of signs and wonders, in the power of the Spirit of God, so-then, <i>as for</i> me to have fulfilled the good-news of the Christ from Jerusalem and in a circuit, as far as Illyricum. And so, <i>I am</i> making it my aim to proclaim the good-news, not where Christ was <i>already</i> named, in-order-that I may not build upon another's foundation; but, as it has been written, 'They will see, to whom it was not reported concerning him and <i>those</i> who have not heard, they will understand.' {Isa 52:15}</p>
<p>New American Standard          New European Version          New King James Version          New Matthew Bible          NT (Variant Readings)          Niobi Study Bible          R. B. Thieme, Jr. translation</p>	<p>.          .          .          .          .          .          .          Therefore I have esprit décor in those things pertaining to the God.          For I will not presume to speak about anything except what Christ has accomplished through me [as a missionary], resulting in obedience of the Gentiles, by word [doctrinal teaching] and by occupation [professional missionary function] by the power of signs to the Jews and miracles to the gentiles in the power of the Holy Spirit; so that from Jerusalem, in a circuit as far as Illyricum, I have fulfilled the gospel of Christ.          In fact, in this way [according to my standard operating procedure]: I consider it a point of honour [application of the royal family honor code] to proclaim the gospel, not where Christ has been mentioned, in order that I might not build on a foundation belonging to another [missionary].          But just as it stands written, <i>Those to whom it was not reported</i> [Gentiles] <i>concerning Him</i> [Jesus Christ], <i>shall see: and they</i> [Gentiles] <i>who have not heard shall comprehend</i> [or, <i>understand</i>]. (Isaiah 52:15)</p>
<p>R. B. Thieme, Jr. trans2</p>	<p>Therefore in Christ Jesus as aristocracy in the Royal Family of God, I, Paul, have from the past and continue always to have Esprit DE Corps, functioning under the Royal Family Honor Code understanding essentials vs non essentials, in those things of Bible Doctrine, pertaining to The God.          For I, Paul, will not dare or presume to speak about anything except what Christ has achieved or accomplished or brought about through me as a missionary, resulting in obedience, due to Adjustment to the Justice of God (X + Y + Z), of the Gentiles because of doctrinal communication by word and administrative professionalism as a missionary staying with fact being objective avoiding pettiness and recriminations. by means of the power, by remarkable events or at times miracles to the Jews, and omens or portents or miracles to gentiles, and by means of the power of the Filling of God the Holy Spirit, with the result that I, starting from Jerusalem even on a circuit as far as Illyricum, have implemented preaching and evangelizing, to fill up a deficiency where there is Positive Volition, fulfilling the good news of the gospel and doctrines of Christ,          In fact, in this way regarding my standard operating procedure of missionary policy, I consider it a point of honor, to present and proclaim in evangelization the gospel, not where Christ has already been mentioned and known, in order that I might not build on a foundation belonging to another missionary.          Not only this Royal Family Honor Code application but just as it stands written and is very honorable, (Is 52:15) "They the gentiles shall see, that is those to whom it, the gospel, was not taught or reported or announced concerning Him, the Lord</p>

Jesus of Nazareth, The Christ, and they that have not heard shall comprehend technical knowledge of the gospel gaining insight and complete understanding”.

Revised Geneva Translation .  
 Ron Snider translation

Therefore I have a reason for boasting in Christ Jesus in the things pertaining to God. For I will not dare to speak of anything except what Christ has accomplished through me by word and deed, in order to bring about the obedience of the Gentiles, by the power of signs and wonders, by the power of the Spirit; with the result that from Jerusalem and round about as far as Illyricum I have fully proclaimed the gospel of Christ. Now thus (I fulfilled the gospel) by aspiring to proclaim the gospel, not where Christ was already named, so that I would not build on a foundation of another man; but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."

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

**The gist of this passage:**  
 17-21

Romans 15:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	1 <sup>st</sup> person singular, present active indicative	Strong's #2192
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
tên (τὴν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
kaúchēsis (καύχησις) [pronounced KOW-khay-sihs]	boasting (properly, the act; by implication, the object), in a good or a bad sense; (the act of) glorying, rejoicing	feminine singular noun; accusative case	Strong's #2746
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun; dative, locative or instrumental case	Strong's #5547
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, dative, locative or instrumental case	Strong's #2424

## Romans 15:17

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
According to Thayer's Unabridged Lexicon, prós (πρός) can mean <i>pertaining to</i> . He cites Romans 15:17 Hebrews 2:17 Hebrews 5:1.			
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** I keep on possessing, therefore, the boasting [which is] in Christ Jesus, [and all] the things pertaining to the God.

Paul will take ownership of one type of boasting, which has both a positive and a negative sense. This word can also mean to rejoice, and Paul both boasts (in a non-sinful way) and rejoices in Christ Jesus and in all the things which pertain to God. *All the things which pertain to God* is a reference to Bible doctrine and the whole realm of truth, beginning with the gospel message (which is the foundation of Christian theology).

Paul's entire life is in Christ Jesus. This is the foundation of his life.

Romans 15:17–21 I keep on possessing, therefore, the boasting [which is] in Christ Jesus, [and all] the things pertaining to the God. (Kukis mostly literal translation)

## Romans 15:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
tolmáō (τολμάω) [pronounced <i>tol-MAH-oh</i> ]	<i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #5111



## Romans 15:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τινα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	<i>in someone, by anyone, to a certain one, in anything, something</i>	feminine singular indefinite pronoun; accusative case	Strong's #5101
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	present active infinitive	Strong's #2980
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose, of which (things)</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
Other translators translated this word <i>except</i> , and I followed suit, but could not find justification in Thayer's Unabridged Lexicon.			
katērgázomai (κατεργάζομαι) [pronounced kat-er-GAD-zom-ah-ee]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2716
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
diá (διὰ) [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
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** For I will not venture to keep on speaking to anything except what Christ has accomplished through me,...

Paul is not going to be talking about anything else other than what Christ has accomplished through him.

Paul's entire life depends upon grace (as is true for us), so in a letter like this, he will confine anything related to him to what God has done through him.

Romans 15:18b			
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
hupakoê (ὑπακοή) [pronounced hoop-ak-oh-AY]	<i>obedience, compliance, submission</i>	feminine singular noun; accusative case	Strong's #5218
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, dative, locative or instrumental case	Strong's #2041

**Translation:** ...for the obedience of the gentiles in word and deed,...

God working through Paul has resulted in the obedience of the gentiles in both word and deed. What they have obeyed is the gospel message.

Romans 15:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
sêmeía (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; genitive/ablative case	Strong's #4592

Romans 15:19a			
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
τέρατα (τέρατα) [pronounced <i>TEHR-at-ah</i> ]	<i>wonders, miracles, prodigies, omens</i>	neuter plural noun, genitive/ablative case	Strong's #5059
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
δύναμις (δύναμις) [pronounced <i>DOO-nahm-iss</i> ]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
ἅγιος (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

**Translation:** ...by the power of signs and wonders [and] by the power of the Holy Spirit,...

Paul was able to reach the gentiles through the power of signs and wonders, which he was able to perform under the power of the Holy Spirit.

This is further proof that Paul did not accomplish any of this on his own but through the power of God.

Romans 15:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὥστε (ὥστε) [pronounced <i>HOCE-teh</i> ]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
ἐγώ (ἐγώ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

## Romans 15:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kuklō (κύκλω) [pronounced KOO- kloh]	<i>surrounding, peripheral, in a circle, around, round about, on all sides</i>	adverb; masculine singular noun, dative, locative or instrumental case	Strong's #2945
BDB lists this as an adverb; Westcott Hort text and unbound Bible have this as a noun.			
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH- ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
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
Illyrikón (Ἰλλυρικόν) [pronounced il-loo-ree- KOHN]	<i>the lyric band</i> ; transliterated, <i>Illyricum</i>	neuter singular proper noun; location; genitive/ablative case	Strong's #2437
Thayer: a region lying between Italy, Germany, Macedonia and Thrice, having on one side the Adriatic Sea, and on the other the Danube.			
plēroō (πληρώω) [pronounced play- ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	present active infinitive	Strong's #4137
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; accusative case	Strong's #2098
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

**Romans 15:19b**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** ...so that I have fully proclaimed the gospel of Christ from Jerusalem and the surrounding regions as far as Illyricum.

**Illyricum and Jerusalem** (a map); from [First Baptist Thomson](#); accessed November 17, 2024.

You can see by the map that there is nearly a full semi-circle which takes in Paul's missionary work (thus far); most of which is done on gentile land. Most of the territories are gentile regions, with some Jews.



Romans 15:18–19 For I will not venture to keep on speaking to anything except what Christ has accomplished through me, for the obedience of the gentiles in word and deed, by the power of signs and wonders [and] by the power of the Holy Spirit, so that I have fully proclaimed the gospel of Christ from Jerusalem and the surrounding regions as far as Illyricum. (Kukis mostly literal translation)

**Romans 15:20a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced HOO-toh]; also hoútōs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

These two words, in Romans 15:20, are variously translated, *and so, and thus, now thus, and indeed, yes, now, thus, and, in this way, in fact, yet always, in this matter, but like this, yet thus, yea.*

philotiméomai (φιλοτιμέομαι) [pronounced fil-ot-im-EH-om-ahee]	<i>being fond of honour; being actuated by love of honour; from a love of honour striving to bring something to pass; the one being ambitious; one striving earnestly, making it one's aim, having as one's ambition; aspiring to</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #5389
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## Romans 15:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	present middle infinitive	Strong's #2097

**Translation:** And thus, striving for the honor to keep on presenting the good news,...

To present the good news of Jesus Christ is an honor to Paul. He strives for the chance to do this.

## Romans 15:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hopou (ὅπου) [pronounced HOHP- oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
onomazō (ὀνομάζω) [pronounced on-om- AD-zoh]	<i>to name, to designate, to assign a name; by extension to utter, mention, profess, to call</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3687
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
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
epí (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
allótrios (ἄλλότριος) [pronounced al-LOT- ree-oss]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	masculine singular adjective; accusative case	Strong's #245
themelios (θεμέλιος) [pronounced them- EHL-ee-oss]	<i>foundation, substructure; something put [laid, placed] down</i>	masculine singular noun; accusative case	Strong's #2310

## Romans 15:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, to establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	1 <sup>st</sup> person singular, present active subjunctive	Strong's #3618

**Translation:** ...not where Christ has been [already] named, so that I might not build on another's foundation,...

Paul does not look to evangelize where evangelization has already taken place, because he does not want to build on another's foundation.

However, clearly by this letter, this does not keep Paul from writing a letter of important doctrines to an evangelized congregation.

## Romans 15:21a

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
kathōs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125

**Translation:** ...but, as it stands written,...

Paul will now give a justification for his points of view, based upon an Old Testament citation.

## Romans 15:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at; to examine, to concentrate on</i>	3 <sup>rd</sup> person plural, future (deponent) middle indicative	Strong's #3700

There is more to this word than the simple act of seeing (which would be blépō). Not only do we see something, but we have a correct perception or understanding of what one is observing. This can also mean to make a concentrated effort to examine what is occurring.

Romans 15:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
anaggelô (ἀναγγέλω) [pronounced <i>ahn-ang-EHL-oh</i> ]	<i>to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #312
peri (περί) [pronounced <i>per-EE</i> ]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...Those who have not been told of Him will see [Him];...

Paul wants the opportunity to go out and tell others about Jesus Christ. This fulfills the prophecy that, those who have not been told of Him will see (Him). That is, when positive volition exists, God sees to it that an evangelist will get there with the message of Jesus Christ.

Romans 15:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
akoúô (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 <sup>rd</sup> person plural, perfect active indicative; Attic form	Strong's #191
suniêmi (συνίημι) [pronounced <i>soon-EE-ay-mee</i> ]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #4920



**Translation:** ...and those who have not heard [of Him] will understand [Him]. (Kukis mostly literal translation)

Those who have not heard of Jesus Christ will be given the gospel message and they will understand Him.

Romans 15:20–21 And thus, striving for the honor to keep on presenting the good news, not where Christ has been [already] named, so that I might not build on another's foundation, but, as it stands written, **Those who have not been told of Him will see [Him]; and those who have not heard [of Him] will understand [Him].** (Kukis mostly literal translation)

Romans 15:17–21 I keep on possessing, therefore, the boasting [which is] in Christ Jesus, [and all] the things pertaining to the God. For I will not venture to keep on speaking to anything except what Christ has accomplished through me, for the obedience of the gentiles in word and deed, by the power of signs and wonders [and] by the power of the Holy Spirit, so that I have fully proclaimed the gospel of Christ from Jerusalem and the surrounding regions as far as Illyricum. And thus, striving for the honor to keep on presenting the good news, not where Christ has been [already] named, so that I might not build on another's foundation, but, as it stands written, **Those who have not been told of Him will see [Him]; and those who have not heard [of Him] will understand [Him].** (Kukis mostly literal translation)

Romans 15:17–21 I cling, therefore, to the act of glorifying Christ Jesus and to all things which pertain to God. In my communications, I will only speak of what Christ has accomplished through me, which led to the gentiles responding to the gospel message with obedience in word and deed. In my time, I have been able to evangelize in a semi-circle going from Jerusalem all the way to Illyricum. I continually look for opportunities to present the good news, although I attempt to go where His name has not yet been, so that I am not building on the foundation of another man. It stands written, **Those who have not been told about Him will someday see Him; and those who have not heard of Him will (through evagelism) come to understand Him.** (Kukis paraphrase)

Consequently, even, I kept on being hindered the many [times] to come face to face with you (all). But now any longer a place having in the regions, these, now an intense longing having to come face to face with you (all) from many years. Like whenever I might travel to the Spain, for I keep on hoping to see you (all) and by you (all) to be sent there, if you (all) first from a part I might be filled up.

Romans  
15:22–24

Consequently, I kept on being hindered even to come to you (all) many [times]. But now, no longer having a place in these regions, now [I] keep on having an intense desire to come to you (all) from many years [ago]. Whenever I might travel to Spain, I keep on hoping to see you (all) and by you (all) to be sent there, if first I might be filled up of you (all).

Although I have wanted to come to Rome on many occasions, I keep on being hindered. However, it appears that I have completed my work where I am and I keep on having a strong desire to come see you (which desire I have had for many years). Therefore, when I organize my fourth missionary journey to Spain, I hope to make a stop in Rome and to receive some financial help in going forward. I hope to enjoy the pleasure of fellowship with you first.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Consequently, even, I kept on being hindered the many [times] to come face to face with you (all). But now any longer a place having in the regions, these, now an intense longing having to come face to face with you (all) from many years. Like

Complete Apostles Bible	<p>whenever I might travel to the Spain, for I keep on hoping to see you (all) and by you (all) to be sent there, if you (all) first from a part I might be filled up. For this reason I also have been hindered many times from coming to you. But now no longer having a place in these regions, and having a longing to come to you for many years, whenever I travel to Spain, I shall come to you. For I hope while traveling through to see you, and to be sent forward there by you, if I may be filled in part from you first.</p>
Douay-Rheims 1899 (Amer.)	<p>For which cause also, I was hindered very much from coming to you and have been kept away till now. But now, having no more place in these countries and having a great desire these many years past to come unto you, When I shall begin to take my journey into Spain, I hope that, as I pass, I shall see you and be brought on my way thither by you: if first, in part, I shall have enjoyed you.</p>
Holy Aramaic Scriptures Original Aramaic NT	<p>.</p> <p>Because of this I was hindered many times when I would have come to you. But now because I have no place in these regions, and I have desired for many years to come to you, When I go to Espania, I hope to come see you, and when a few of you would accompany me there, I shall be delighted to see you.</p>
Lamsa Peshitta (Syriac)	<p>.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>For which reason I was frequently kept from coming to you: But now, having no longer any place in these parts and having had for a number of years a great desire to come to you, Whenever I go to Spain <i>for it is my hope to see you on my way, and to be sent on there by you, if first I may in some measure have been comforted by your company</i>— [Kukis: I have no idea what this italicized text is all about.]</p>
Bible in Worldwide English	<p>So I have been stopped many times from coming to you. But now, I am no longer needed to work in these places. And I have wanted for many years to come to you. When I go to the country of Spain, I hope to see you on my way there. I hope you will help me on my way to that place. But first I will be happy to be with you for a little while.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>That's what has kept me so busy and prevented my coming to see you even though I have wanted to come many times. Now I have finished my work in these areas. And for many years I have wanted to visit you. So I will visit you when I go to Spain. Yes, I hope to visit you while I am traveling to Spain, and I will stay and enjoy being with you. Then you can help me continue on my trip.</p>
God's Word™	<p>This is what has so often kept me from visiting you. But now I have no new opportunities for work in this region. For many years I have wanted to visit you. Now I am on my way to Spain, so I hope to see you when I come your way. After I have enjoyed your company for a while, I hope that you will support my trip to Spain.</p>
Good News Bible (TEV)	<p>And so I have been prevented many times from coming to you. But now that I have finished my work in these regions and since I have been wanting for so many years to come to see you, I hope to do so now. I would like to see you on my way to</p>

Spain, and be helped by you to go there, after I have enjoyed visiting you for a while.

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. My work has always kept me from coming to see you. Now there is nothing left for me to do in this part of the world, and for years I have wanted to visit you. So I plan to stop off on my way to Spain. Then after a short, but refreshing, visit with you, I hope you will quickly send me on.

Goodspeed New Testament .  
 The Living Bible .  
 New Berkeley Version .  
 New Living Translation .  
 The Passion Translation My pursuit of this mission has prevented me many times from visiting you, but there is now nothing left to keep me in these regions. So many years I have longed to come and be with you! So on my way to Spain I hope to visit you as I pass through Rome. And after I have enjoyed fellowship with you for a while, I hope that you would help me financially on my journey.

Plain English Version .  
 UnfoldingWord Simplified T. Because I have attempted to preach the message about the Messiah in places where they have not heard about him, I have been stopped many times from coming to visit you. But now there are no more places in these regions where people have not heard about the Messiah. Furthermore, for several years I have wanted to visit you. So I hope to go to Spain, and I hope that you will help me on my journey. And I would like to pause on my journey for a while in order to enjoy being with you.

Williams' New Testament This is the reason why I have so often been prevented from coming to see you. But now, as there are no more places for me to occupy in this part of the world, and as I have for many years been longing to come to see you, when I make my trip to Spain, I certainly hope to see you on my way there and to be helped forward by you, after I have enjoyed being with you awhile.

#### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version For this reason, I was also being interrupted by many *things* from the "to come to you" *part*. But right now, having no more place in these slopes, but having a yearning for the "to come to you" *part* from many years, whenever I may travel to Spain — you see, I am anticipating, as I travel through, to see you and by you to be brought on my way through there, if first I might partially be filled up from you.

Common English Bible .  
 Len Gane Paraphrase For this reason I also have been hindered many times from coming to you. But now having no more opportunity in these parts and having great desire for many years to come to you, whenever I take my journey to Spain, I will come to you, for I hope to see you on my journey and to be assisted there by you, if first I may enjoy your company for a while.

A. Campbell's Living Oracles For which reason, also, I have been greatly hindered from coming to you. But now, having no more place in these parts, and having for many years a strong desire to come to you, whensoever I go toward Spain, I hope, as I pass on, to see you, and to be brought on my way thither by you, when I shall first, in some measure, be satisfied with your company.

New Advent (Knox) Bible  
NT for Everyone

20<sup>th</sup> Century New Testament That is why I have so often been prevented from coming to you. But now there are no further openings for me in these parts, and I have for several years been longing to come to you whenever I may be going to Spain. For my hope is to visit you on my journey, and then to be sent on my way by you, after I have first partly satisfied myself by seeing something of you.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

That is why I have often been hindered from coming to you. But now that there are no further opportunities for me in these regions, and since I have longed for many years to visit you, I hope to see you on my way to Spain. And after I have enjoyed your company for a while, you can equip me for my journey.

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

The Heritage Bible

Therefore also I was much cut into from coming to you.

And now having no more place in these slopes, and having an intense longing to come to you from many years,

Whenever I go into Spain I will come to you, because I hope going through to look at you, and to be sent forward by you there, if first I be partly filled of you. .

Lexham Bible

International Standard V

#### Paul's Plan to Visit Rome

This is why I have so often been hindered from coming to you. But now, having no further opportunities in these regions, I want to come to you, as I've desired to do for many years. Now that I am on my way to Spain, I hope to see you when I come your way and, after I have enjoyed your company for a while, to be sent on by you.

Montgomery NT

NIV, ©2011

Riverside New Testament

This is why I have been so much hindered in coming to you. But now having no more territory in these regions and having for many years had a strong desire to come to you while making a journey to Spain, I hope to see you as I pass through and to be furthered on my journey by you, after first partially satisfying my desire of being with you.

Leicester A. Sawyer's NT

That's why I was prevented so many times from coming to see you. But now, as there's nowhere left here to work, and since I've looked forward to visiting you for many years, when I go to Spain I hope to see you when I pass through. Maybe you can give me some help for my journey once we've enjoyed some time together.

The Spoken English NT

Urim-Thummim Version

For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come to you; when I may go on to Spain I will come to you, for I hope in going through to see you, and by you to be sent on there by you, if of you first, in part, I will be filled.

Weymouth New Testament

And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for

years past been eager to pay you a visit, I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.

Wikipedia Bible Project

That is why I was often prevented from coming to see you. But now, since there is nowhere left here to work, and having looked forward to visit you for many years, when I go to Spain I hope to see you when I pass through. Maybe you can help me on my way once you have had enough of me!

Worsley's New Testament .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Help for the Christians in Jerusalem**

- This work has prevented me from going to you. But now there is no more place for me in these regions, and as I have wanted for so long to go and see you, I hope to visit you when I go to Spain. Then you could help me go to that nation, once I have fully enjoyed your company. **Footnote** placed in the **Addendum**.

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. So I was stopped from coming to you many times. But now I have no more places to teach in this area. And I've wanted very much to come to you for many years. So whenever I travel to Spain, I hope to visit you while passing through. After I have enjoyed my visit for a while, you can help me to continue my trip to Spain.

The Scriptures 2009 . somewhat

Tree of Life Version . A bit (location)

### Weird English, ©\dε English, Anachronistic English Translations:

Accurate New Testament ...so and [I] was hindered the many [things] [of] the+ {me} to come to you\* now but no more place [I] Having {am} in the regions these desire but [I] Having {am} the+ {me} to come to you\* from many years as ever [I] may go to the spain [I] expect for Passing to see you\* and by you\* to be sent (out) there if [from] you\* firstly from part [I] may be filled...

Alpha & Omega Bible .

Awful Scroll Bible Through-which also, I was being greatly cut-off-from-among to come, with regards to yous, But now, holding no-more place from-within these parts, and holding a yearning-for many years to come with regards to yous, as to whether- I -shall proceed to Spain, I will come with regards to yous, for I expect to behold yous journeying-through, and to be directed-ahead from there by you; if- first I in part - may be from-within-most-plentiful of yous.

Concordant Literal Version Wherefore I was much hindered also in coming to you. Yet now, having by no means still place in these regions, yet having for many years a longing to come to you, as ever I may be going into Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if I should ever first be filled, in part, by you) -"

yet now I am going to Jerusalem, dispensing to the saints." V. 25 is included for context.

exeGesés companion Bible

**THE TRAVEL PLANS OF PAULOS**

So also, I was much hindered to come to you:  
and now having no more place in these climes  
and having an intense yearning these many years  
to come to you;  
whenever I depart to Spania, I come to you:  
for I hope to observe you in my going through  
and have you forward me,  
whenever you first partly enrich me.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
For this reason I have also regularly been prevented from coming to you.  
But now, als (since) I no longer have scope in these regions and have had a tshuka  
(longing) to come to you for many years,  
When I travel to Spain...For I hope to see you as I pass through and to be sent on  
my way there by you, once I have had the full pleasure of being with you for a time.

Rotherham's Emphasized B. .

**Expanded/Embellished Bibles:**

*The Amplified Bible*  
An Understandable Version

.  
This is why I have been so often hindered from coming to you. But now, since I do  
not have any more [new] places [to preach] in this area, and have been wanting to  
visit you for many years, I am hoping to see you when I travel to Spain. And I also  
hope to receive help from you in getting there [i.e., to Spain], after enjoying a brief  
visit with you.

Brodie's Expanded Trans.

Also, as a matter of fact, I was detained many times from coming face-to-face to  
you.  
But now [having reached the eastern edge of the Empire], having no more  
opportunity [converts] in these regions, and having a desire to come face-to-face  
to you [for some rest & relaxation] for many years,  
As soon as I depart for Spain, for I expect to visit you when I pass through [only a  
short visit in Rome] and to be escorted to that place by you [accompanied and  
supported financially], if first [prior to his departure to Spain] I become satisfied with  
your state of affairs [happy with their spiritual progress], ...

The Expanded Bible  
Jonathan Mitchell NT

.  
For this reason (Wherefore), also, I was repeatedly being cut-in on (interrupted;  
hindered) – many times and by many things – in regard to coming to you folks.  
Yet now I am no longer holding a place (or: having a territory; or: = having an  
opportunity) within these regions, but am holding (or: having) a great longing to  
come to you – for many years –  
as whenever I may be traveling (journeying; proceeding) into Spain. For I continue  
expecting to gaze on you (or: hoping to get a look at and view you), while passing  
through, and to be escorted (or: sent forward with funds and supplies) there by you,  
if first I can be filled within, in part, from you (or: could be in some measure satisfied  
by your company).

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

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**Bible Translations with Many Footnotes:**

Lexham Bible

**Paul's Travel Plans**

For this reason also I was hindered many *times* from coming to you, and now, no longer having a place in these regions, but having a desire for many years to come to you whenever I travel to Spain. For I hope while I [\*Here "while " is supplied as a component of the participle ("passing through") which is understood as temporal] am passing through to see you and to be sent on my way by you, whenever I have first enjoyed your *company* for a while.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

Wherefore, also, I have been hindered, these many times, from coming unto you; But ||now|| |no longer| having |place| in these regions, And having had ||a longing|| to come unto you, a good many years>—<sup>d</sup>  
 <As soon as I am journeying to Spain>—  
 I am hoping, in fact, |when journeying through| to get sight of you, And |by you| to be set forward thither,—If |with your company| I have first' in some' measure been satisfied.

<sup>d</sup>Ac. xix. 21.

The Spoken English NT

That's also why I've been kept back from coming to you so many times. But now I don't have anyplace to call home in all those places. And for many years, I've been longing to visit you on my way to Spain. In other words,<sup>y</sup> I hope to get to see you on my way through, and to be sent on to Spain by you,<sup>z</sup> after enjoying a bit of your company.

y. Lit. "For."

z. The word translated as "to be sent on" usually implies helping the person with funds and provisions for the journey.

Wilbur Pickering's New T.

**A visit to Rome**

That is why I have been hindered these many times from coming to you. But now, no longer having a place in these parts, and having a longing these many years to come to you, whenever I travel to Spain I will come to you.<sup>15</sup> Because I hope to see you while passing through, and to be sent on my way there by you, if I may first enjoy your company for a while.

(15) "I will come to you" is omitted by 4.1% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

WEB — Messianic Edition

**Literal, almost word-for-word, renderings:**

A Faithful Version

Analytical-Literal Translation

And so I have often been prevented from coming to you<sub>p</sub>. But now, no longer having place in these regions, and having a longing to come to you<sub>p</sub> for many years, when I shall be traveling to Spain, I will come to you<sub>p</sub>, for I hope [or, expect] while passing through to see you<sub>p</sub> and to be helped by you<sub>p</sub> on my journey from there, when first I am satisfied for a while by your<sub>p</sub> [company].

Berean Literal Bible

Bill Puryear translation

. equipped

For this reason also I kept on being prevented many times from coming to you; but now no longer having a place [for ministry] in these regions, and having the desire to come to you for many years, as soon as I go to Spain. For I expect to visit you while passing through, and by you to be assisted to that place, when first I have enjoyed you for a while.

C. Thomson updated NT

Charles Thomson NT

Therefore, though I have been many times hindered from coming to you, yet having now no further scope in these parts, and having had, for many years, a strong desire to visit you, I will, when I take a journey to Spain, come to you. For I hope to

	see you on my way, and to be forwarded thither by you, when I shall have first been in some degree satisfied with your company.
Context Group Version	Therefore also I was delayed these many times from coming to you (personal love): but now, having no more any place in these regions, and having these many years a longing to come to you (personal love), whenever I go to Spain (for I securely expect to see you (pl) in my journey, and to be brought on my way to there by you (pl), if first in some measure I shall have been satisfied with your (pl) company) -- but now, I [say], I go to Jerusalem, serving the special ones. V. 25 is included for context.
English Standard Version	. Room
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Hence also, I was being hindered by the many things of the <i>time</i> to come to you°, but now, having no longer a place in these districts and having a longing to come to you° from many years ago. As I should travel <i>through</i> toward Spain, I will be coming to you°, (for* I am hoping to see you° <i>while I am</i> traveling through and to be sent onward <i>from</i> there by you°, if first I may be partially filled from you°).
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	For this reason also I have been hindered [or, <i>prevented</i> ] many times from coming to you. But now no longer having a ministry in these regions, and having a desire to come to you [in Rome] for many years. Whenever I go to Spain (for I expect to see you when passing through, and by you be assisted to that place, if first I am satisfied with you in part).
R. B. Thieme, Jr. trans2	This is the reason also I have been detained or hindered or prevented many times from coming to be face to face with you. But at this time, no longer having a place of missionary ministry in these regions (having been replaced by the operation of the various Local Churches), and having from the past for many years a very strong desire and longing to come face to face with you (in Rome), I hope to see you in passing whenever or as soon as I go to Spain, (parenthesis) for I expect in the future, in perspective of having capacity for life, to see you in passing through (parenthesis close), and by you to be assisted with logistics and escorted with companions on my journey to that place, If first (in sequence) I am satisfied, by my teaching and fellowship, with you believers in part.
Revised Geneva Translation	.
Ron Snider translation	For this reason also I have often been prevented from coming to you; but now, because there is no longer an opportunity for me in these regions, and because I have had a longing to come to you for many years whenever I travel to Spain-- for I hope to see you when I am passing through, and to be helped on my way there by you all, after I have partially been filled with you (your fellowship) first--.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. briefly
Webster's Translation	.



World English Bible  
Worrell New Testament

Wherefore, also, I was being hindered many times from coming to you; but now, having no longer any place in these regions; and, having a desire for many years to come to you, whensoever I go to Spain (for I am hoping, in passing through, to see you, and to be sent on my way thither by you, if first I have been satisfied, in a measure, with your company); but now I am going to Jerusalem, ministering to the saints. V. 25 is included for context.

The gist of this passage:  
22-24

Romans 15:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διο (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ενκόπτω (ἐγκόπτω) [pronounced eng-KOP-to]	<i>to hinder, to cut in, to impede or to break another's stride</i>	1 <sup>st</sup> person singular, imperfect passive indicative	Strong's #1465
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
πολυς, πολλος (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective; accusative case	Strong's #4183
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
έρχομαι (ἔρχομαι) [pronounced AIR-koh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

**Translation:** Consequently, I kept on being hindered even to come to you (all) many [times].

Most translators add *times* to *the many*, to indicate that Paul, on many occasions, had intended to come to Rome but he kept on being prevented from doing so. God has His reasons and intents for this. It is clear that someone traveled through Rome and that there is a vibrant growing local church (or set of churches) there as a result.

Paul has completed his third missionary journey and is contemplating a fourth. He anticipates going through Rome toward Spain (as this passage will bear out).

This is also God's plan for Paul, and God brings Paul to Rome by force in Acts 25–28.

Romans 15:22 **Consequently, I kept on being hindered even to come to you (all) many [times].** (Kukis mostly literal translation)

Romans 15:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i> ]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
mêketi (μηκέτι) [pronounced <i>may-KEHT-ee</i> ]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371
topos (τόπος) [pronounced <i>TOP-oss</i> ]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
Thayer definitions: 1) <i>place, any portion or space marked off, as it were from surrounding space; 1a) an inhabited place, as a city, village, district; 1b) a place (passage) in a book; 2) metaphorically; 2a) the condition or station held by one in any company or assembly; 2b) opportunity, power, occasion for acting</i>			
echô (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
klímata (κλίματα) [pronounced <i>KLEE-maht-ah</i> ]	<i>regions, districts, tracts of land, zones; inclinations, slopes</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2824

## Romans 15:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτοις (τούτοις) [pronounced TOO-toyce]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)

**Translation:** But now, no longer having a place in these regions,...

For whatever reason, Paul apparently thinks that he no longer has a place in these regions, which I assume is where he is right now. I would suggest that he sees himself at the end of his ministry in Corinth and that it is time for him to move on.

This does not mean that he has worn out his welcome, but simply that it is time for him to go.

## Romans 15:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epithia (ἐπιποθία) [pronounced ep-ee- poth-EE-ah]	<i>an intense longing, a great desire</i>	feminine singular noun, accusative case	Strong's #1974 hapax legomenon
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
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
érchomai (ἔρχομαι) [pronounced AIR- kroh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

## Romans 15:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ἱκανός (ἱκανός) [pronounced hik-an- OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	masculine plural adjective; genitive/ablative case	Strong's #2425
ἐτὲ (ἐτὲ) [pronounced EHT-ay]	years	neuter plural noun; genitive/ablative case	Strong's #2094

**Translation:** ...now [I] keep on having an intense desire to come to you (all) from many years [ago].

Paul for many years has had a great desire to come to Rome. His problem is, he also has a great desire to go to Jerusalem. In Rome, there is positive volition; in Jerusalem there is none.

Apparently, there are a few years to be found in Acts 20, and at some point, Paul decides to go east, when he should have gone west.

Romans 15:23 **But now, no longer having a place in these regions, now [I] keep on having an intense desire to come to you (all) from many years [ago].** (Kukis mostly literal translation)

## Romans 15:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὡς (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
άν (άν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302

Strong's Enhanced Exhaustive Concordance: άν is an *untranslatable particle*)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood.<sup>26</sup>

So Westcott Hort text and Tischendorf's Greek text. Instead of the particle άν (άν), the Byzantine Greek text and Scrivener Textus Receptus both have...

εάν (εάν) [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
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It is very common for a letter to have dropped out of the text; but it is also common for the copyist to look down at the text that he is copying and copy from the wrong place. Εάν (εάν) occurs later in this verse.

<sup>26</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.

## Romans 15:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	1 <sup>st</sup> person singular, aorist passive subjunctive	Strong's #4198
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
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)
Spanía (Σπανία) [pronounced span-EE-ah]	<i>scarceness; transliterated, Spain</i>	feminine singular proper noun; location; accusative case	Strong's #4681

Thayer: [This is a reference to] *the whole peninsula south of the Pyrenees.*

**Translation:** *Whenever I might travel to Spain,...*

At the point of this letter, Paul is thinking about a fourth missionary journey, which ultimately lands him in Spain. He sees himself as traveling through Rome at this time.

## Romans 15:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elvizô (ἐλπίζω) [pronounced el-PID-zoh]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1679
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
theaomai (θεάομαι) [pronounced theh-AH-om-ahee]	<i>to see, to notice, to look closely at, to perceive; by extension to visit; behold, look (upon)</i>	aorist (deponent) middle infinitive	Strong's #2300
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

**Translation:** *...I keep on hoping to see you (all)...*

Paul has a very strong desire to see the believers in Rome (there are both gentile and Jewish believers).

Romans 15:24c			
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
ὑπό (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
προπέμπω (προπέμπω) [pronounced <i>prop-EM-poh</i> ]	<i>to send (forward, on one's way), to escort, to aid in travel, to help along the way; to accompany, to bring (forward) on journey (way), to conduct forth</i>	aorist passive infinitive	Strong's #4311
εκεῖ (ἐκεῖ) [pronounced <i>ehk-ī</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563

**Translation:** ...and by you (all) to be sent there,...

Paul, in this very short phrase, indicates that he would like those in Rome to help him with his expenses. Paul does not ask for money very much, but he does on some rare occasions.

Knowing this, the pastor, evangelist, missionary or anyone else with a ministry of sort, must be careful regarding such requests. On one extreme is R. B. Thieme, Jr., who was willing to close the doors to Berachah Church before asking for a dime. On the other extreme is a Christian radio program that I recall, where the pastor (or whoever he was) spent the greater part of his half hour asking for money, presumably so that he might return the next day on the radio to ask for money again.

It is the tradition of Berachah Church to take up a single offering each week on Sunday, briefly referencing the pertinent passage in 2Corinthians about giving. This seems to me to be a reasonable middle ground, where people are given the opportunity to give. It would not be out of line for a church to print in the bulletin how to give money, as long as this was not a long, drawn-out thing. This might be done instead of taking up an offering. Obviously, this is something a pastor determines and is affirmed by the board of deacons.

Romans 15:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εάν (εάν) [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
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

By itself, but especially in combination, this word is translated *whatever* (which appears to be primarily a Pauline usage, as far as I can tell).

Romans 15:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρῶτον (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
μέρος (μέρος) [pronounced MEH- ross]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, genitive/ablative cases	Strong's #3313
εμπιπλήμι/εμπλήθω (ἐμπίπλημι/ἐμπλήθω) [pronounced em-PIP- lay-meet/em-PLAY- tho]	<i>to fill up, fill full; to take one's fill of, glut one's desire for, satisfy, satiate</i>	1 <sup>st</sup> person singular, aorist passive subjunctive	Strong's #1705

**Translation:** ...if first I might be filled up of you (all). (Kukis mostly literal translation)

Paul fills those in Rome with Bible doctrine, and he hopes to be filled up with fellowship with them all. The ESV translates this short phrase, *once I have enjoyed your company for a while*. The WEB translation is very similar.

Romans 15:24 *Whenever I might travel to Spain, I keep on hoping to see you (all) and by you (all) to be sent there, if first I might be filled up of you (all).* (Kukis mostly literal translation)

Romans 15:22–24 *Consequently, I kept on being hindered even to come to you (all) many [times]. But now, no longer having a place in these regions, now [I] keep on having an intense desire to come to you (all) from many years [ago]. Whenever I might travel to Spain, I keep on hoping to see you (all) and by you (all) to be sent there, if first I might be filled up of you (all).* (Kukis mostly literal translation)

Romans 15:22–24 *Although I have wanted to come to Rome on many occasions, I keep on being hindered. However, it appears that I have completed my work where I am and I keep on having a strong desire to come see you (which desire I have had for many years). Therefore, when I organize my fourth missionary journey to Spain, I hope to make a stop in Rome and to receive some financial help in going forward. I hope to enjoy the pleasure of fellowship with you first.* (Kukis paraphrase)

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Now at this very moment, I keep on traveling to Jerusalem serving the saints. For were well pleased Macedonia and Achaia, a fellowship a certain one to do to the poor ones of the saints, of the [saints] in Jerusalem. For well pleased, even debtors keep on being of them. For if to the spiritual (things) of them have shared the gentiles. They keep on owing and in the carnal (things) to serve them.

Romans  
15:25–27

But right now, I am going to Jerusalem serving the saints, for [the people of] Macedonia and Achaia took pleasure to make a certain contribution to the poor of the saints, of the (people) in Jerusalem. For they were well-pleased [to do it], even as they kept on being debtors to them. For if they shared their spiritual (things) with the gentiles, [then] they kept on being indebted [to the Jews, and they] ministered to them in the fleshly (things).

But, at this moment, I have made the decision to go to Jerusalem for the purpose of serving the saints there. The believers in Macedonia and Achaia took up a very large offering for the poor and persecuted believers in Jerusalem. They were very pleased to do this because they saw themselves as being debtors to the Jews, and the witness of the Jews changed their lives dramatically. They understood that the Jewish people shared with them spiritual things, and therefore, it was only right for them to share in the more earthly things through this offering.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now at this very moment, I keep on traveling to Jerusalem serving the saints. For were well pleased Macedonia and Achaia, a fellowship a certain one to do to the poor ones of the saints, of the [saints] in Jerusalem. For well pleased, even debtors keep on being of them. For if to the spiritual (things) of them have shared the gentiles. They keep on owing and in the carnal (things) to serve them.
Complete Apostles Bible	But now I am traveling to Jerusalem ministering to the saints. For Macedonia and Achaia thought it good to make some contribution for the poor among the saints in Jerusalem. For they thought it good, and they are their debtors. For if the Gentiles shared in spiritual things, they are obligated also to minister to them in material things.
Douay-Rheims 1899 (Amer.)	But now I shall go to Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem. For it hath pleased them: and they are their debtors. For, if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.
Holy Aramaic Scriptures Original Aramaic NT	. But now I go to Jerusalem to minister to the Saints. But these who are in Macedonia and in Achaia were willing to share with the poor Saints who are in Jerusalem. They were willing because they also are indebted to them, for if they have been made partners with them in the spiritual, the Gentiles are also indebted to serve them in the physical.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But now I go to Jerusalem, taking help for the saints.
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For it has been the good pleasure of those of Macedonia and Achaia to send a certain amount of money for the poor among the saints at Jerusalem.

Yes, it has been their good pleasure; and they are in their debt. For if the Gentiles have had a part in the things of the Spirit which were theirs, it is right for them, in the same way, to give them help in the things of the flesh.

Bible in Worldwide English

But now I am going to Jerusalem with a gift to help Gods people.

The people of Macedonia and Achaia wanted to send a gift to help Gods people in Jerusalem who are poor.

They wanted to do it, and they should do it for them. The Jews gave the people who were not Jews the good things their spirits need. So the people who were not Jews should give the Jews the good things their bodies need..

Easy English

Easy-to-Read Version–2008

.  
Now I am going to Jerusalem to help God's people there. Some of them are poor, and the believers in Macedonia and Achaia wanted to help them. So they gathered some money to send them. They were happy to do this. And it was like paying something they owed them, because as non-Jews they have been blessed spiritually by the Jews. So now they should use the material blessings they have to help the Jews.

God's Word™

Right now I'm going to Jerusalem to bring help to the Christians there. Because the believers in Macedonia and Greece owe a debt to the Christians in Jerusalem, they have decided to take up a collection for the poor among the Christians in Jerusalem. These Macedonians and Greeks have shared the spiritual wealth of the Christians in Jerusalem. So they are obligated to use their earthly wealth to help them.

Good News Bible (TEV)

Right now, however, I am going to Jerusalem in the service of God's people there. For the churches in Macedonia and Achaia have freely decided to give an offering to help the poor among God's people in Jerusalem. That decision was their own; but, as a matter of fact, they have an obligation to help them. Since the Jews shared their spiritual blessings with the Gentiles, the Gentiles ought to use their material blessings to help the Jews.

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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

Casual English Version

Contemporary English V.

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I am now on my way to Jerusalem to deliver the money that the Lord's followers in Macedonia and Achaia collected for God's needy people. This is something they really wanted to do. But sharing their money with the Jews was also like paying back a debt, because the Jews had already shared their spiritual blessings with the Gentiles.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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But now I'm on my way to Jerusalem to encourage God's people and minister to them. I am pleased to inform you that the believers of Macedonia and Greece have made a generous contribution for the poor among the holy believers in Jerusalem. They were thrilled to have an opportunity to give back to the believers in Jerusalem. For indeed, they are deeply grateful for them and feel indebted because they

brought them the gospel. Since the ethnic multitudes have shared in the spiritual wealth of the Jewish people, it is only right that the non-Jewish people share their material wealth with them.

Plain English Version .

UnfoldingWord Simplified T.

But I cannot visit you now, because I am about to go to Jerusalem in order to take money for God's people there. The believers in the provinces of Macedonia and Achaia decided to contribute money to help the believers in Jerusalem, God's own people, who are poor. They themselves decided to do this, but truly they owe something to God's people in Jerusalem. The non-Jewish believers benefited spiritually from Jewish believers because they heard the message about the Messiah from them, so the non-Jews should also help the Jewish believers in Jerusalem by giving them material things.

Williams' New Testament

But just now I am on my way to Jerusalem to help God's people. For Macedonia and Greece were delighted to make a contribution to the poor among God's people in Jerusalem. They certainly were delighted to do it, and they really are under obligation to them, for if the heathen peoples have shared in their spiritual blessings, they ought to serve them in material blessings.

### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

But right now I am traveling to Jerusalem serving the sacred *people*. You see, it seemed like a good idea to Macedonia and Achaia to do some sharing to the poor of the sacred *people* in Jerusalem. You see, it seemed like a good idea to them, and they are obligated to them; for if they (*the sacred people in Jerusalem*) shared their spiritual *things*, the non-Jews also are obligated to minister to them in the physical *things*.

Common English Bible .

Len Gane Paraphrase

But now I am about to travel to Jerusalem to serve the saints. For it has pleased those of Macedonia and Achaia to contribute something for the poor among the saints in Jerusalem. It has truly pleased them, and they are their debtors. For if the Gentiles have shared in their spiritual things, they owe it to them to serve them in material things.

A. Campbell's Living Oracles

But now I go to Jerusalem, ministering to the saints; for Macedonia and Achaia have been pleased to make some contribution for the poor of the saints who are in Jerusalem. They have been pleased, indeed; and their debtors they are: for if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in temporal things.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament

Just now, however, I am on my way to Jerusalem, to take help to Christ's People there. For Macedonia and Greece have been glad to make a collection for the poor among Christ's People at Jerusalem. Yes, they were glad to do so; and indeed it is a duty which they owe to them. For the Gentile converts who have shared their spiritual blessings are in duty bound to minister to them in the things of this world.

### 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	At the moment I'm on my way to Jerusalem to help the believers there, because the believers in Macedonia and Achaia thought it was a good idea to send a contribution to the poor among the believers in Jerusalem. They were happy to do this because they're in their debt*. Now that foreigners are sharing their spiritual benefits, they owe it to the Jewish believers* to help them in material things.
The Heritage Bible	<p>And now I go into Jerusalem to minister to the saints,          Because Macedonia and Achaia thought it good to make a certain sharing to the poor saints in Jerusalem,          Because they thought it good, and they are their debtors. Because if the races have shared their spiritual things, their duty is also to officially minister to them in fleshly things.</p>
International Standard V	Right now, however, I'm going to Jerusalem to minister to the saints, because the believers in [The Gk. lacks the believers in] Macedonia and Achaia have been eager to share their resources with the poor among the saints in Jerusalem. Yes, they were eager to do this, and in fact they are obligated to help them, for if the gentiles have shared in their spiritual blessings, they are obligated to be of service to them in material things.
Lexham Bible	But now I am traveling to Jerusalem, serving the saints. For Macedonia and Achaia were pleased to make some contribution for the poor among the saints in Jerusalem. For they were pleased <i>to do so</i> , and they are obligated to them. For if the Gentiles have shared in their spiritual <i>things</i> , they ought also to serve them in material <i>things</i> .
Montgomery NT	Just now I am going to Jerusalem to serve the saints. For it has been the good pleasure of Macedonia and Achaia to make an offering for the poor among the saints at Jerusalem. Yes, it has been made their good pleasure, and their debt, too. For if the Gentiles have been made partakers of their spiritual riches, they owe it to them also to minister to them the Jews in worldly goods.
NIV, ©2011	.
Riverside New Testament	But now I am on my way to Jerusalem to render service to the holy. For Macedonia and Achaia have been pleased to make a contribution for the poor among the holy in Jerusalem. They have been pleased to do this and indeed they are indebted to them. For if the Gentiles have shared their things of the spirit, they owe them sacred service in things of the body.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But at present I am going to Jerusalem to serve God's people, for Macedonia and Greece have kindly contributed a certain sum in relief of the poor among God's people, in Jerusalem. Yes, they have kindly done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted in to partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things.
Wikipedia Bible Project	Right now I am going to Jerusalem to help the believers there, because the folks in Macedonia and Achaia thought it was a good idea to send a contribution to the poor among the believers in Jerusalem. They were happy to do this, and they are in their debt. For now that foreigners are sharing in their spiritual benefits, then they owe it to them to help them in material things.
Worsley's New Testament	But now I am going to Jerusalem to minister unto the saints. For the Macedonians and Achaians have been pleased to make a contribution for the poor saints at Jerusalem. It pleased them, <i>I say</i> , and they are <i>indeed</i> their debtors; for if the Gentiles have partook of their spiritual <i>things</i> , they ought also to be helpful to them in carnal <i>ones</i> .

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) Right now I am going to Jeru salem to help that community. Know that the churches of Macedonia and Achaia have decided to make a contribution for the poor among the believers of Jerusalem. They have decided to do that and, in fact, they were indebted to them. For the non-Jews have shared the spiritual goods of the Jews and now they must help them materially.  
Acts 19:21; 2Cor 8—9; Gal 2:10 1Cor 9:11; Gal 6:6
- 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 But now I go unto Yerushalayim to minister unto the qodeshiym. For it has pleased them of Makedonia and Achaia to make a certain contribution for the poor qodeshiym which are at Yerushalayim. It has pleased them indeed; and their debtors they are. For if the other nations have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
- Hebraic Roots Bible .
- Holy New Covenant Trans. I am going to Jerusalem now to help the saints. The saints in the areas of Macedonia and Achaia were delighted to share in doing something for the poor saints in Jerusalem. They were delighted because they owe them a lot. Since non-Jews have shared in the spiritual blessings of Jews, they should help them with physical things.
- The Scriptures 2009 But now I am going to Yerushalayim to serve the set-apart ones. For it pleased those from Makedonia and Achaia to make some contribution for the poor among the set-apart ones who are in Yerushalayim. For they were pleased, and they are their debtors. For if the nations have shared in their spiritual matters, their duty is also to serve them in material matters.
- Tree of Life Version But now I am going to Jerusalem, bringing aid to the kedoshim. For Macedonia and Achaia were pleased to make some contribution for the poor among the believers in Jerusalem. Yes, they were pleased to do so, and they are under obligation to them. For if the Gentiles have shared in their spiritual blessings, they also ought to serve them in material blessings.

**Weird English,  ld  English, Anachronistic English Translations:**

- Accurate New Testament ...now but [I] go to jerusalem Serving the [men] pure favor for Macedonia and Achaia sharing someone to make to the [men] poor [of] the [men] pure the [men] in jerusalem [They] favor for {them} and Debtors [They] are [of] them if for [to] the [things] spiritual [of] them [They] contribute The Aliens owe and in the [things] fleshly to minister [to] them...
- Alpha & Omega Bible .
- Awful Scroll Bible But at this time I proceed to Jerusalem, ministering to the awful ones. For it seems-good to Macedonia and Achaia to make for themselves, a certain contribution to the reduced-to-cower of the awful ones, that are from-within Jerusalem. For it seems-good to them, and they are indebted to them, for if the nations participate of the things of their breath, they owe also to undertake-for-the-people to them, from-within the fleshly.

Concordant Literal Version	For it delights Macedonia and Achaia to make some contribution for the poor of the saints who are in Jerusalem. For they are delighted, and they are their debtors, for if the nations participate in their spiritual things, they ought to minister to them in fleshly things also." V. 25 was placed with the previous passage for context.
exeGesés companion Bible	And now I go to Yeru Shalem to minister to the holy. For they of Macedonia and Achaia well-approved to make a communion to the poor holy in Yeru Shalem: - they indeed well-approved; and their debtors they are. For if the goyim commune of their spirituals, they are indebted to liturgize in their fleshlies.
God's Truth (Tyndale) Orthodox Jewish Bible	. But now I am traveling to Yerushalayim in avodas kodesh service to the Kadoshim (Messianic Jews in Jerusalem). For the kehillot of Moshiach (Messianic congregations) in Macedonia and Achaia (Greece) chose to make some tzedakah (contribution) for the aniyim (poor) among the Kadoshim in Yerushalayim. For they chose to do so and owe them a choiv (debt), for if the non-Jews have received a share in their spiritual affairs, they ought to minister to the Messianic Jews in material affairs.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But for now, I am on my way to Jerusalem to minister to <i>[the needs of]</i> God's holy people there. For <i>[the Christians in]</i> Macedonia and Achaia <i>[Note: These were provinces in Greece]</i> thought it was a good idea to take up an offering for the poor saints at Jerusalem. For they thought it was a good idea, and <i>[besides]</i> they were indebted to those Jewish Christians. For if the Gentiles <i>[have]</i> shared in the spiritual blessings of the Jews, <i>[then]</i> they owe it to those Jews to help meet their material needs.
Brodie's Expanded Trans.	But now [in emotional revolt against God], I am going to travel to Jerusalem for the purpose of ministering to the saints [Jewish believers]. For [according to Paul's rationalization] the Macedonians and Achaians were pleased to make a considerable contribution [charity] for the poor among the saints in Jerusalem. Indeed, they were very pleased, in so far as they are debtors to them [the Jews], for since the Gentiles are partakers of their spiritual blessings [from Pentecost to the rapture of the Church], they are obligated also to minister to them [the Jews] with material blessings.
The Expanded Bible Jonathan Mitchell NT	. But now I am progressively traveling into Jerusalem, continually performing as a servant in dispensing (or: functioning as an attendant; or: supporting and supplying necessities) to the set-apart folks (the holy ones; the saints; sacred people). You see, Macedonia and Achaia take delight and were well-pleased to make some common sharing (a certain participating contribution from partnership in common existence) into the poor (unto the destitute) of the set-apart folks (holy ones; saints) in Jerusalem. For they take delight and were well-pleased, and are their debtors, for since the ethnic multitudes (the nations; the Gentiles; the non-Jews) have common participation and shared existence in their spiritual things, they also continue

indebted to perform communal service to and for them in things pertaining to the material life (or: fleshly things).

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

### Bible Translations with Many Footnotes:

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

But **now** I am journeying unto Jerusalem<sup>e</sup> ministering unto the saints; For Macedonia and Achaia have been well pleased to make [a certain fellowship] for the destitute of the saints who are in Jerusalem,—<sup>f</sup> They have been well-pleased, indeed,— And **their debtors** they are; For <if [with their spiritual things] the nations have come into fellowship> They are bound also [with their own carnal things] to minister publicly unto them.

<sup>e</sup> Ac. xx. 16; xxi. 17.

<sup>f</sup> 1 Co. xvi. 1; 2 Co. viii. 10–19.

The Spoken English NT

But now I'm serving the holy ones by going to Jerusalem- because Macedonia and Achaia thought it would be good to share something with the holy ones that are poor<sup>aa</sup> in Jerusalem.<sup>bb</sup>

Yes, they thought it would be good, and after all,<sup>cc</sup> they owe it to them. Because if the Gentiles have shared in their spiritual gifts, then the Gentiles also owe it to them to serve them with practical gifts.<sup>dd</sup>

aa. Lit. "the poor among the holy ones."

bb. See Acts 19:21; Acts 20:22.

cc. Lit. "For they thought it good, and."

dd. Spiritual gifts/practical gifts: lit. "spiritual things/ fleshy things."

Wilbur Pickering's New T.

Now, however, I am traveling to Jerusalem, serving the saints. Because Macedonia and Achaia were pleased to make a certain contribution for the poor among the saints in Jerusalem. Yes, they were pleased, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are also obligated to minister to them in physical things.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .  
 Analytical-Literal Translation .

. poor saints  
 But now, I am traveling to Jerusalem, ministering to [or, serving] the holy ones. For Macedonia and Achaia were pleased [or, thought it good] to make a certain contribution for the poor of the holy ones, the [ones] in Jerusalem. For they were pleased [or, thought it good], and they are indebted to them, for if the Gentiles shared in the [things] pertaining to the spirit, they ought also to minister to them in the [things] pertaining to the flesh.

Berean Literal Bible .  
 Bill Puryear translation .

But now I go to Jerusalem, helping the saints. For Macedonia and Achaia have decided with pleasure to make a considerable contribution for the poor of the saints in Jerusalem. Yes, they have decided with pleasure. In fact they are obligated to them. For if the Gentiles have shared in spiritual things belonging to them [Jews]

and they have, they [the Gentiles] are certainly obligated to minister to them in material things.

C. Thomson updated NT  
Charles Thomson NT

.  
But now I am going to Jerusalem as an almoner to the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor saints in Jerusalem. For they have been pleased! Indeed they are their debtors. For if the Gentiles have partaken of their spiritual things, they ought to minister to them with temporal things. For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the special ones that are at Jerusalem. Yes, it has been their good pleasure; and their debtors they are. For if the ethnic groups have been made partakers of their spiritual things, they owe it [to them] also to minister to them in fleshly things. V. 25 was placed with the previous passage for context.

Context Group Version

English Standard Version  
Far Above All Translation

.  
But now I am going to Jerusalem to minister to the saints. For Macedonia and Achaea were pleased to make a certain contribution for the poor among the saints in Jerusalem. For they were pleased and they are their debtors. For if the Gentiles had a share in their spiritual *benefits*, they conversely have a duty to minister to them in material *matters*.

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

.  
.  
. BUT NOW I GO TO JERUSALEM, DOING SERVICE TO THE SAINTS; WERE PLEASSED FOR MACEDONIA AND ACHAIA A CONTRIBUTION CERTAIN TO MAKE FOR THE POOR OF THE SAINTS WHO [ARE] IN JERUSALEM. THEY WERE PLEASSED FOR AND DEBTORS THEIR THEY ARE; IF FOR IN SPIRITUAL THINGS THEIR PARTICIPATED THE NATIONS, THEY OUGHT ALSO IN THE FLESHLY THINGS TO MINISTER TO THEM.

Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

.  
. But now, I am traveling to Jerusalem, serving the holy-ones. For\* Macedonia and Achaia were delighted to make\* a certain generosity to the poor of the holy-ones in Jerusalem. For\* they were delighted and they are their debtors. For\* if the Gentiles shared in the spiritual things of them, they owe it to them also to minister\* to them in the fleshly things.

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

.  
. Now I go to Jerusalem to minister to the saints, for Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones among the saints in Jerusalem.  
Yes, they have decided to do this with pleasure [the gentiles sending the gift]; in fact, they are obligated to them [the Jews]. For you see, if the Gentiles have shared in spiritual things belonging to them [the Jews; and they have], they [Gentiles] are obligated [under the honor code] to minister to them in material things.

R. B. Thieme, Jr. trans2

But now at present I am traveling, going on a trip to Jerusalem to minister with doctrinal teaching and with financial aid for the saints the Jewish believers. For believers in Macedonia (northern Greece) and Achaia (southern Greece mainly Corinth) have decided with pleasure to make a certain special offering for the poor or destitute ones among the saints the ones set-apart to God in Jerusalem. In fact, For or Yes, they have decided with pleasure to do this, to give, in fact, they are or keep on being indebted or have self imposed obligation under the Royal

Family Honor Code, to them. For you see, if the Gentiles have shared in spiritual things belonging to them, the Jewish believers, and they have throughout the whole Church Age, and they, the Gentiles believers in Maturity Adjustment to the Justice of God, are also obligated to minister by service in material things to them throughout the Church Age.

Revised Geneva Translation .  
Ron Snider translation

...but now, I am traveling to Jerusalem in order to minister to the saints. For Macedonia and Achaia have been pleased to demonstrate some fellowship with the poor among the saints in Jerusalem. For even though they were pleased to do so, they are also obligated to them. For if the Gentiles have shared in the spiritual things of them, they are also obligated to minister to them in material things.

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

For Macedonia and Achaia were well pleased to make a certain contribution to the poor of the saints who are in Jerusalem. Indeed, they were well pleased, and their debtors they are; for, if the gentiles were partakers of their spiritual things, they ought also to minister to them in carnal things. V. 25 was placed with the previous passage for context.

**The gist of this passage:**  
25-27

### Romans 15:25

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nuní (νυνί) [pronounced <i>noo-NEE</i> ]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Together, these two words are translated, <i>now, but now, yet now, but right now, even now</i> (in Colossians 1:21–22).			
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #4198
Contrast this with the 1 <sup>st</sup> person singular, aorist passive subjunctive of the same verb when Paul writes of going to Spain in v. 24.			
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
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419



Romans 15:25			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakoneō (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i> ]	<i>servicing, attending to, being an attendant, waiting upon (menially or as a host, friend or [figuratively] teacher); technically acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine singular, present active participle, nominative case	Strong's #1247
tois (τοῖς) [pronounced <i>toiç</i> ]	<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
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40

**Translation:** But right now, I am going to Jerusalem serving the saints,...

Paul says, *right now, I am going to Jerusalem to serve the saints there.*

This is how we date some of these books and letters. Paul will spend time under house arrest in Rome from A.D. 60–62, but it took time for him to travel to Jerusalem, for things to erupt there, and then for Paul to be brought to Rome to appeal to Cæsar. During this time, Paul is jailed in Caesarea for two years when Festus is governor of Judæa. Acts 24

Therefore, Romans was written in A.D. 57–58, which allows enough time for Paul to get to Jerusalem, get jailed for two years, and eventually end up in Rome under house arrest. This is where the book of Acts ends. Acts 28 (which would be A.D. 61–62).

While writing this very long theological treatise to the Romans, Paul decides to go back to Jerusalem for the Passover, and by the time he is writing Romans 15, Paul is packed and ready to go. This is Acts 20. Now, Acts 20 does not tell us that Paul is writing the Romans and about to send it off, but it describes Paul having made up his mind to go to Jerusalem, which is in synch with this verse.

Romans 15:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eudokeō (εὐδοκέω) [pronounced <i>yoo-dok-EH-oh</i> ]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2106
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

## Romans 15:26

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Makedonía (Μακεδονία) [pronounced <i>mak-ed-on-EE-ah</i> ]	<i>extended land</i> ; transliterated, <i>Macedonia</i>	feminine singular proper noun; a location; nominative case	Strong's #3109
Thayer: <i>Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.</i>			
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
Achaía (Ἀχαΐα) [pronounced <i>ach-ah-EE-ah</i> ]	<i>trouble</i> ; transliterated, <i>Achaia</i>	feminine singular proper noun; a location; nominative case	Strong's #882
Thayer: 1) in a restricted sense, the maritime region of northern Peloponnesus 2) in a broader sense, a Roman province embracing all Greece except Thessaly.			
koinōnia (κοινωνία, ας, ῆ) [pronounced <i>koi-nohn-EE-ah</i> ]	<i>fellowship, [close] association, communion, [joint] participation, sharing, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; accusative case	Strong's #2842
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist middle infinitive	Strong's #4160
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
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ptôchos (πτωκός) [pronounced <i>ptoh-KHOSS</i> ]	<i>poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent</i>	masculine plural adjective; accusative case	Strong's #4434

Romans 15:26			
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
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40
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
<p>Although definite articles primarily function as definite articles, that is not their only use. Here, this acts as a relative pronoun, and it could be translated, <i>the saints, those saints, the ones, those ones, the people</i>. Because of its morphology and because it has no noun to affix itself to, it refers back to <i>the holy ones, the saints</i>.</p>			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...for [the people of] Macedonia and Achaia took pleasure to make a certain contribution to the poor of the saints, of the (people) in Jerusalem.

What happened, and part of that which is driving Paul's decision, is that the believers in Macedonia and Achaia had taken up an offering for the poor saints in Jerusalem. Paul has developed a great team over the years, and he should have stayed with the gentiles (the Ephesians would love to have him stay there for a year or two and teach them; the church at Rome would benefit by him going to Rome).

Instead, Paul chooses to be moved by this gift, thinking that, by taking it to Jerusalem, they will have to listen to him then. He was wrong. Acts 21–22.

Romans 15:25–26 **But right now, I am going to Jerusalem serving the saints, for [the people of] Macedonia and Achaia took pleasure to make a certain contribution to the poor of the saints, of the (people) in Jerusalem.** (Kukis mostly literal translation)

Romans 15:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2106

## Romans 15:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paul repeats a verb as he has done this several times in this chapter. This is the first word in v. 26.			
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
opheilétai (ὀφειλέται) [pronounced off-ī-LEHT-eī]	<i>debtors, those who are indebted; figuratively, delinquent ones; morally, transgressors (against God); sinners</i>	masculine plural noun, nominative case	Strong's #3781
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** For they were well-pleased [to do it], even as they kept on being debtors to them.

The gentiles of Macedonia and Achaia were happy to provide this great offering for the poor in Jerusalem, because they saw themselves as being in debt to the Jewish people. In the very beginning, it was Jews who brought the gospel message to these regions (mostly Paul and his team).

However, their Savior is the Jewish man Jesus. These gentiles were aware of the persecution taking place in Jerusalem, which persecution affected many believers there. They wanted to help.

Now, as a side note, God allowed great persecution to take place in Jerusalem so that the Jewish believers would be driven out of there, as in A.D. 70, Jerusalem would be destroyed by the Romans.

## Romans 15:27b

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
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

Is there a specific meaning for these two particles together? Romans 6:5 8:13 Colossians 2:5 Hebrews 8:7 9:13

Romans 15:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
pneumatikos (πνευματικός) [pronounced <i>nyoo-mat-EEK-oss</i> ]	<i>spiritual; as a plural with a definite article, it acts like noun, and it means spiritual things, spiritual matters, spiritual ones; possibly, spiritual gifts, spiritual phenomena</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #4152
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
koinōnēō (κοινωνέω) [pronounced <i>koy-no-NEH-oh</i> ]	<i>to share (with others) (objectively or subjectively); to communicate, to distribute, to be a partaker</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2841
ta (τά) [pronounced <i>taw</i> ]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
ethnē (ἔθνη) [pronounced <i>EHTH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484

**Translation:** For if they shared their spiritual (things) with the gentiles,...

The gentile believers in Macedonia and Achaia understood that the Jewish people shared spiritual things with them, and this had changed their lives.

Romans 15:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
opheilō/opheileō (ὀφείλω/ὀφειλέω) [pronounced <i>of-Ī-low, of-Ī-LEH-oh</i> ]	<i>to owe; to owe money, to be in debt for; to owe that which is due, to be obligated for the debt; metaphorically, to be under obligation, to be bound by debt</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3784
This verb was used previously in this chapter.			
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 15:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
sarkikos (σαρκικός) [pronounced sar-kee-KOSS]	<i>carnal, fleshly, pertaining to the flesh, related to the body; depraved nature</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #4559
leitourgeô (λειτουργέω) [pronounced li-toorg-EH-oh]	<i>to serve, to be a public servant, (by analogy) to perform religious or charitable functions (worship, obey, relieve), to minister</i>	aoist active infinitive	Strong's #3008
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...[then] they kept on being indebted [to the Jews, and they] ministered to them in the fleshly (things). (Kukis mostly literal translation)

Because of this sharing of spiritual things, the gentiles saw themselves as indebted to the Jews, and so they ministered to them by providing a monetary gift (which here is described as *carnal, fleshly, pertaining to the flesh*).

Romans 15:27 For they were well-pleased [to do it], even as they kept on being debtors to them. For if they shared their spiritual (things) with the gentiles, [then] they kept on being indebted [to the Jews, and they] ministered to them in the fleshly (things). (Kukis mostly literal translation)

Romans 15:25–27 But right now, I am going to Jerusalem serving the saints, for [the people of] Macedonia and Achaia took pleasure to make a certain contribution to the poor of the saints, of the (people) in Jerusalem. For they were well-pleased [to do it], even as they kept on being debtors to them. For if they shared their spiritual (things) with the gentiles, [then] they kept on being indebted [to the Jews, and they] ministered to them in the fleshly (things). (Kukis mostly literal translation)

When you put all of this together with the book of Acts, you can see that a very excellent timeline can be developed.

Romans 15:25–27 But, at this moment, I have made the decision to go to Jerusalem for the purpose of serving the saints there. The believers in Macedonia and Achaia took up a very large offering for the poor and persecuted believers in Jerusalem. They were very pleased to do this because they saw themselves as being debtors to the Jews, and the witness of the Jews changed their lives dramatically. They understood that the Jewish people shared with them spiritual things, and therefore, it was only right for them to share in the more earthly things through this offering. (Kukis paraphrase)

This, therefore, brought to an end, and set a seal for them the fruit, this (fruit), I will depart through you (all) to Spain. Now I have seen that coming face to face with you (all) in a fullness, in a blessing of (the gospel of the) Christ I will go.

Romans  
15:28–29

This (thing), therefore, being completed and having set a seal [upon] this fruit for them, I will depart by means of you (all) to Spain. Now I have ascertained that [I will be] coming face to face with you (all) in the full blessing [as a gift] of Christ, I will go [next to Spain].

There is placed upon this gift a seal to be removed at delivery. After that, I will come through Rome as my first stop heading toward Spain. I will be coming to meet you all face to face with the full blessing of Christ.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	This, therefore, brought to an end, and set a seal for them the fruit, this (fruit), I will depart through you (all) to Spain. Now I have seen that coming face to face with you (all) in a fullness, in a blessing of (the gospel of the) Christ I will go.
Complete Apostles Bible	Therefore, having finished and having sealed to them this fruit, I shall go by way of you to Spain. But I know that coming to you, I shall come in the fullness of the blessing of the gospel of Christ.
Douay-Rheims 1899 (Amer.)	When therefore I shall have accomplished this and consigned to them this fruit, I will come by you into Spain. And I know that when I come to you I shall come in the abundance of the blessing of the gospel of Christ.
Holy Aramaic Scriptures Original Aramaic NT	. When therefore I have finished and have ratified this fruit to them, I am going to pass by you to Espana. But I know that when I come to you, I shall come to you in the fullness of the blessing of The Gospel* of The Messiah.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	So when I have done this, and have given them this fruit of love, I will go on by you into Spain. And I am certain that when I come, I will be full of the blessing of Christ.
Bible in Worldwide English	I will finish doing this, and I will give them what the people send them. Then I will go by you on my way to Spain. And I know that when I come to you, I will bring great blessings from Christ.
Easy English Easy-to-Read Version–2008	. I am going to Jerusalem to make sure the poor get this money that has been given for them. After I finish that, I will leave for Spain and stop to visit you on the way. And I know that when I visit you, I will bring you Christ's full blessing.
God's Word™	When the collection is completed and I have officially turned the money over to the Christians in Jerusalem, I will visit you on my way to Spain. I know that when I come to you I will bring the full blessing of Christ.

Good News Bible (TEV)	When I have finished this task and have turned over to them all the money that has been raised for them, I shall leave for Spain and visit you on my way there. When I come to you, I know that I shall come with a full measure of the blessing of Christ.
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.	After I have safely delivered this money, I will visit you and then go on to Spain. And when I do arrive in Rome, I know it will be with the full blessings of Christ.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So, when I have completed this act of worship and safely delivered the offering to them in Jerusalem, I will set out for Spain and visit you on my way there. I am convinced that when I come to you, I will come packed full and loaded with the blessings of the Anointed One!
Plain English Version	.
UnfoldingWord Simplified T.	When I finish this task of delivering all this money that the believers in Macedonia and Achaia have given, I will leave Jerusalem and visit you in Rome while I am on my way to Spain. And I know that when I visit you, the Messiah will abundantly bless us.
Williams' New Testament	So, after I have finished this matter and made sure of the results of this contribution for them, I shall come by you on my way to Spain. And I feel sure that when I do come to you, I shall come with Christ's abundant blessing on me.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So after finishing this up and putting a seal on this fruit to them, I will go out through you into Spain. I realize that as I come to you, I will come in fullness of a conferring of prosperity on <i>the</i> Anointed King.
Common English Bible	.
Len Gane Paraphrase	Therefore after I have finished this and safely delivered this fruit to them, I will come by way of you to Spain. I am sure that when I come to you, I will come in the full blessing of Christ's gospel.
A. Campbell's Living Oracles	Wherefore, having finished this affair, and having sealed to them this fruit, I will go from thence by you into Spain. And I know when I come to you, I shall come in the fullness of the blessing of Christ.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	When I have settled this matter, and have secured to the poor at Jerusalem the enjoyment of these benefits, I shall go, by way of you, to Spain. And I know that, when I come to you, it will be with a full measure of blessing from Christ.

### Mostly literal renderings (with some occasional paraphrasing):



An Understandable Version Berean Study Bible	.	So after I have completed this service and safely delivered this bounty to them, I will set off to Spain by way of you. I know that when I come to you, I will come in the fullness of the blessing of Christ.
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	So once I've done this, and have safely delivered this contribution to them, I'll visit you on my way to Spain. I know that when I come, Christ will give us his full blessing.
The Heritage Bible	.	
International Standard V	.	So when I have completed this task and have put my seal on this contribution of theirs, I will visit you on my way to Spain. And I know that when I come to you I will come with the full blessing of the Messiah. [Or Christ; other mss. read the gospel of the Messiah].
Lexham Bible	.	
Montgomery NT	.	When, therefore, I have settled this, and have secured to them the poor at Jerusalem the fruit of this collection, I shall come on by you into Spain. And I know that when I come to you, I shall come in the fulness of the blessing of Christ.
NIV, ©2011	.	
Riverside New Testament	.	So after completing this and sealing to them this fruit, I shall come away and pass by you to Spain. And I know that when I come to you it will be in the fullness of the blessing of Christ.
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	received
Urim-Thummim Version	.	
Weymouth New Testament	.	So after discharging this duty, and making sure that these kind gifts reach those for whom they are intended, I shall start for Spain, passing through Rome on my way there; and I know that when I come to you it will be with a vast amount of blessing from Christ.
Wikipedia Bible Project	.	So once I have done this, and have safely left this contribution with them, I will come on through you to Spain. I know that when I visit you I will come in the full blessing of Christ.
Worsley's New Testament	.	Therefore when I have dispatched this, and sealed this fruit <i>of love</i> to them, I will come by you into Spain. And I know that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.	So I am to complete this task and give over the amount that has been collected. Then I will go to you and from there to Spain. And I am sure that when I go to you, I will go with all the blessings of God.
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	.	Mashiach
Hebraic Roots Bible	.	

Holy New Covenant Trans.	When I have finished this and made sure that it does some good, I will come to you on my way to Spain. I know when I get there, I will come in the complete blessing of the Good News of Christ.
The Scriptures 2009	Having completed this, then, and having put my seal on this fruit of theirs, I shall return through you to Spain. And I know that when I come to you, I shall come in the completeness of the blessing of the Good News of Messiah.
Tree of Life Version	So when I have finished delivering the collection safely to them, I will head for Spain by way of you. Now I know that when I come to you, I will come in the fullness of the blessing of Messiah.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...this so Completing and Sealing [for] them the fruit this [I] will go through you* to spain [I] have seen but for Coming to you* in completion [of] abundance [of] christ [I] will come...
Alpha & Omega Bible Awful Scroll Bible	. Then completing this, and myself setting-a-seal on them of this-same fruit, I will go-away through you to Spain. And I have perceived, certainly-of-which coming with regards to you, I will come by-within the fullness of the well-considerations, of the announcing-of-the-Good-Tidings of the Anointed One.
Concordant Literal Version	When, then, performing this, and sealing to them this fruit, I shall be coming away through you into Spain." Now I am aware that, in coming to you, I shall be coming with the blessing of Christ which fills."
exeGesés companion Bible	So when I fully complete/shalam this and seal this fruit to them, I depart through you into Spania. And I am sure that, when I come to you, I come in the fulness/shalom of the eulogy of the evangelism of the Messiah.
God's Truth (Tyndale) Orthodox Jewish Bible	. When, therefore, I have completed this (collection journey avodas kodesh service) and sealed this p'ri (fruit) to them, I will go by way of you to Spain. And I have da'as that when I come to you, I will come in the fullness of the Birkat HaMoshiach.
Rotherham's Emphasized B.	<  This   then_ having completed_ and sealed unto them this fruit> I will come back_ by you_ unto Spain:— And know that <when I come unto you>   In the fullness of the blessing of Christ   I shall come.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. So, when I have completed this task, and have guaranteed [ <i>the safe delivery of</i> ] this offering to them, I will visit you on my way to Spain. And I know that when I arrive there [ <i>in Rome</i> ], I will be coming with an abundance of Christ's blessings [ <i>to give to you. See 1:11-12</i> ].
Brodie's Expanded Trans.	Therefore, after I have accomplished this [charitable business transaction], and have placed in their hands [safely delivered] this sum of money, I will depart for Spain through you. Then [after going to Jerusalem] I know that when I come face-to-face to you, I will be coming with a full measure of the blessing of Christ .
The Expanded Bible	.

Jonathan Mitchell NT	Bringing this, then, to fruition (or: Attaining this goal; Coming upon completion, then, of this) and myself sealing to them (or: in them; for them) this fruit, I will proceed going away, through the midst of you folks, into Spain. Now I have seen and thus know (or: am aware) that when coming (or: going) to you I will continue coming (or: going) in an effect of the fullness of Christ's message of goodness (or: within that which fills up pertaining to [the] good word about Christ; in a result of the entire contents of well-speech from [the] Anointing; in union with an effect of the filling of blessing, which is [the] Anointed One).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

### Bible Translations with Many Footnotes:

Lexham Bible	Therefore, after I [*Here "after" is supplied as a component of the participle ("have accomplished") which is understood as temporal] have accomplished this and sealed this fruit for delivery to them, I will depart by way of you for Spain, and I know that when I [*Here "when" is supplied as a component of the participle ("come") which is understood as temporal] come to you, I will come in the fullness of the blessing of Christ.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	So, when I've finished this task, and I've stamped "delivery complete" on this harvest gift <sup>ee</sup> for them, then I'll set off for Spain via Rome. <sup>ff</sup> And I know that when I come to you, I'm going to come full <sup>gg</sup> of Christ's blessing! ee. Lit. "fruit"; perhaps he's thinking of it metaphorically as sharing a portion of the harvest with the Jerusalem priests. ff. Lit. "I'll go off to Spain via you." gg. Lit. "in the fullness."
Wilbur Pickering's New T.	So when I have finished this and have sealed to them this 'fruit', I will go by way of you to Spain. <sup>16</sup> And I know that when I come to you, I will come in the fullness of the blessing of the Gospel <sup>17</sup> of the Christ. (16) I am not aware of any record that Paul ever got to Spain. (17) "Of the Gospel" is omitted by 3.7% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Therefore, having finished this and having sealed this fruit to them, I will go away through you <sub>p</sub> , to Spain. But I know that coming to you <sub>p</sub> , I will come in [the] fullness of [the] blessing of the Gospel of Christ.
Berean Literal Bible	.
Bill Puryear translation	Therefore, when I have accomplished this and have myself certified this production to them, I will go to Spain by means of you. Now I know that when I come to you, I shall come in fullness of blessing from Christ.
C. Thomson updated NT	.
Charles Thomson NT	Having therefore performed this business, and secured to them this contribution, I will come to you in my way to Spain. And I know that when I come to you, I shall come with a fulness of the blessing of the glad tidings of the Christ.

Context Group Version	When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you (pl) to Spain. And I know that, when I come to you (pl), I shall come in the fullness of the esteeming of the Anointed.
English Standard Version Far Above All Translation	. So when I have completed this, and have sealed <i>the transfer of</i> these proceeds to them, I will depart <i>passing</i> through your way for Spain. And I know that when I come to you, I will come in the fullness of <i>the</i> blessing of the gospel of Christ.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore, having completed this thing and having sealed this fruit for them, I will be going away into Spain through you°. Now I know <i>while</i> coming to you°, I will be coming in the fullness of the blessing of the good-news of the Christ.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore when I have accomplished this mission, and have myself [sealed or] certified this production to them, I will go to Spain by means of you. Now I know that when I come face to face with you I shall come in full measure of blessing from Christ.
R. B. Thieme, Jr. trans2	Therefore, when I have completed executing or accomplished this charity mission to Jerusalem, and have myself certified to them, the Jews, this production or offering, I will go by means of you to Spain; Now, in absolute confidence, I know, that when I certainly come face to face with you Roman believers, I shall come in the full measure with advanced Bible Doctrine of the blessing in 6 categories of Maturity Adjustment to the Justice of God from Christ.
Revised Geneva Translation	.
Ron Snider translation	Therefore, when I have finished this and have sealed this fruit to them, I will go on by way of you to Spain. Now I know that when I come to you, I will come in the fullness of the blessing of Christ.
Updated Bible Version 2.17 A Voice in the Wilderness	. Therefore, when I have performed this and have sealed to them this fruit, I shall go through you to Spain. But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

**The gist of this passage:**

Romans 15:28a			
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)
οὖν (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
επιτελεῶ (ἐπιτελέω) [pronounced ep-ee-tel-EH-oh]	<i>bringing to an end, accomplishing, perfecting, executing, completing; taking upon one's self; making an end for one's self; leaving off; appointing to, imposing upon</i>	feminine singular, aorist active participle; nominative case	Strong's #2005
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
σφραγίζῶ (σφραγίζω) [pronounced scrag-IHD-zo]	<i>sealing, setting a seal upon, marking with a seal (for security: from Satan); since things sealed up are concealed (as the contents of a letter), the one hiding, those keeping in silence, the ones keeping a secret</i>	masculine singular, aorist middle participle, nominative case	Strong's #4972
αὐτοῖς (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
καρπος (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]; benefit; profit; advantage</i>	masculine singular noun; accusative case	Strong's #2590
τούτον (τούτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

**Translation:** This (thing), therefore, being completed and having set a seal [upon] this fruit for them,...

It is fascinating that we get to see the inner workings of Paul's thinking, presented as part of God's Word. Had we read this in the book of Acts, then, because that is narrative, we would understand this to simply be Paul's

reasoning at the time, possibly flawed. However, I would hesitate in an epistle to call any of Paul's reasoning flawed.

His intent is to complete the task of bringing the offering to Jerusalem, and setting a seal upon this fruit for them. Meaning that, even he cannot put his hand into the till (into the offering) and take out a little bit for himself. This offering is for the poor believers of Jerusalem, not for him. Now, I suppose that we could develop a scenario where Paul is starving, about to die of starvation, and his only funds are in the offering. Then he might dip into those funds. But the principle remains the same—these funds are to remain under seal until deliver to Jerusalem.

Romans 15:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	1 <sup>st</sup> person singular, future (deponent) middle indicative	Strong's #565
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
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
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
Spanía (Σπανία) [pronounced <i>span-EE-ah</i> ]	<i>scarceness; transliterated, Spain</i>	feminine singular proper noun; location; accusative case	Strong's #4681

Thayer: [This is a reference to] *the whole peninsula south of the Pyrenees.*

**Translation:** ...I will depart by means of you (all) to Spain.

Paul would then depart, by means of the people in Rome, for Spain. Now, since he is in Jerusalem (at that point in his thinking), then he would sail first to Rome and then hop from place to place moving toward Spain.

Paul adds the words *by means of you (all)*, indicating again that he expected some help from the Roman believers to continue his trip toward Spain.

I have to present what is here, but don't let an evangelist think this clears him to take up an offering at an evangelistic meeting. It does not. Nor does this clear a pastor-teacher to ask repeatedly for funds for the church (apart from giving the basic principles of giving before passing the plate—which can be done by simply reading the related verses).

Romans 15:28 *This (thing), therefore, being completed and having set a seal [upon] this fruit for them, I will depart by means of you (all) to Spain.* (Kukis mostly literal translation)

## Romans 15:29

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i> ]; also oida (οἶδα) [pronounced <i>OY-da</i> ]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #1492
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2064
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὐμάς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
plêrōma (πλήρωμα) [pronounced <i>PLAY-roh-mah</i> ]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4138
eulogia (εὐλογία) [pronounced <i>yoo-log-EE-ah</i> ]	<i>1) praise, commendation, laudation, panegyric: of Christ or God; 2) fine discourse, polished language; 2a) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches; 3) an invocation of blessing, benediction; 4) consecration; 5) a (concrete) blessing, benefit; a gift, a present, a bounty</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2129

The Byzantine Greek text and the Scrivener Textus Receptus both add these words...

Romans 15:29			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
έρchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 <sup>st</sup> person singular, future (deponent) middle indicative	Strong's #2064

This verb occurs for the 4<sup>th</sup> time in this chapter.

**Translation:** Now I have ascertained that [I will be] coming face to face with you (all) in the full blessing [as a gift] of Christ, I will go [next to Spain]. (Kukis mostly literal translation)

Paul has worked out all of this in his head. He goes to Jerusalem, then back to Rome and then off to Spain. What he does not know as of yet is two things: (1) there is a mountain of positive volition in Ephesus and they want Paul to stay there and teach them and (2) Paul will be warned repeatedly by God the Holy Spirit not to travel to Jerusalem. When he does that, he will set off a series of events that wind up with him under house arrest in Rome for two years. This is the story of Acts 20–28.

So, all the Paul planned to do was fine. However, when the Holy Spirit speaks to him through several people on his way to Jerusalem, he should have heeded the word of the Spirit and gone straight back to Ephesus, and then to Rome.

**Romans 15:29** Now I have ascertained that [I will be] coming face to face with you (all) in the full blessing [as a gift] of Christ, I will go [next to Spain]. (Kukis mostly literal translation)

**Romans 15:28–29** This (thing), therefore, being completed and having set a seal [upon] this fruit for them, I will depart by means of you (all) to Spain. Now I have ascertained that [I will be] coming face to face with you (all) in the full blessing [as a gift] of Christ, I will go [next to Spain]. (Kukis mostly literal translation)

**Romans 15:28–29** There is placed upon this gift a seal to be removed at delivery. After that, I will come through Rome as my first stop heading toward Spain. I will be coming to meet you all face to face with the full blessing of Christ. (Kukis paraphrase)



In many ways, this feels like the end of Paul's epistle. In fact, there are some manuscripts which leave chapter 16 off entirely. However, it is certainly possible that Paul finishes up this epistle right here, takes a break, has lunch, goes to bed, or whatever, and suddenly remember that he has a boatload of people to say hello to. So, this could have been Paul's original ending to this book, and suddenly he remembered and added an addendum to it.

**Now, I keep on encouraging you (all), brothers, through the Lord of us, Jesus Christ, and through the love of the Spirit, to strive together, in the prayers over me, face to face with the God, that I might rescue from the disbelieving ones in Judæa and the servant of me toward Jerusalem, acceptable by the saints he might be; that in joy a coming face to face with you (all) through a will of God I might be refreshed by you (all). Now the God of the peace [be] with all of you (all). Amên!**

Romans  
15:30–33

**Now I keep on appealing to you (all), brothers, through our Lord, Jesus Christ, and through the love of the Spirit, to strive together with me with prayers directly to God for me, that I might rescue [some] from the unbelieving ones in Judæa and that my ministry to Jerusalem might be acceptable to the saints, with the result that, in joy, [I will then be] coming face to face with you (all), by God's will, [that] I might be refreshed by you (all). Now [may] the God of peace [be] with you (all). Amen!**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, I keep on encouraging you (all), brothers, through the Lord of us, Jesus Christ, and through the love of the Spirit, to strive together, in the prayers over me, face to face with the God, that I might rescue from the disbelieving ones in Judæa and the servant of me toward Jerusalem, acceptable by the saints he might be; that in joy a coming face to face with you (all) through a will of God I might be refreshed by you (all). Now the God of the peace [be] with all of you (all). Amên!
Complete Apostles Bible	Now I beg you, brothers, through the Lord Jesus Christ, and through the love of the Spirit, to strive together with me in prayers to God on my behalf, that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, so that in joy I may come to you through the will of God, and may be refreshed together with you. Now the God of peace be with you all. Amen.
Douay-Rheims 1899 (Amer.)	I beseech you therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God, That I may be delivered from the unbelievers that are in Judea and that the oblation of my service may be acceptable in Jerusalem to the saints. That I may come to you with joy, by the will of God, and may be refreshed with you. Now the God of peace be with, you all. Amen.
Holy Aramaic Scriptures Original Aramaic NT	. But I beg of you my brethren, by Our Lord Yeshua The Messiah and by the love of The Spirit, that you labor with me in prayer to God for me, That I would be delivered from those who are disobedient who are in Judea, and that the ministry I bring to the Saints in Jerusalem would be well received. And I shall come to you in joy by the will of God, and I shall be refreshed with you. Now may The God of Peace be with all of you. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Now I make request to you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you will be working together with me in your prayers to God for me; So that I may be kept safe from those in Judaea who have not put themselves under the rule of God, and that the help which I am taking for Jerusalem may be pleasing to the saints; So that I may come to you in joy by the good pleasure of God, and have rest with you. Now may the God of peace be with you all. So be it.
Bible in Worldwide English	My brothers, I ask you to do this for the sake of the Lord Jesus Christ and because the Spirit has given you love. Talk to God for me. And I also will talk to him. Ask him to save me from the people in Judea who do not believe. Ask him that the gift I take to Jerusalem may please Gods people there. Ask him to let me come to you and have a good time with you. God gives peace. I ask that he will be with you all. He will!
Easy English Easy-to-Read Version–2008	. Brothers and sisters, I beg you to help me in my work by praying to God for me. Do this because of our Lord Jesus and the love that the Spirit gives us. Pray that I will be saved from those in Judea who refuse to accept our message. And pray that this help I am bringing to Jerusalem will please God's people there. Then, if God wants me to, I will come to you. I will come with joy, and together you and I will have a time of rest. The God who gives peace be with you all. Amen.
<i>God's Word™</i>	Brothers and sisters, I encourage you through our Lord Jesus Christ and by the love that the Spirit creates, to join me in my struggle. Pray to God for me that I will be rescued from those people in Judea who refuse to believe. Pray that God's people in Jerusalem will accept the help I bring. Also pray that by the will of God I may come to you with joy and be refreshed when I am with you. May the God of peace be with you all. Amen.
Good News Bible (TEV)	I urge you, friends, by our Lord Jesus Christ and by the love that the Spirit gives: join me in praying fervently to God for me. Pray that I may be kept safe from the unbelievers in Judea and that my service in Jerusalem may be acceptable to God's people there. And so I will come to you full of joy, if it is God's will, and enjoy a refreshing visit with you. May God, our source of peace, be with all of you. Amen.
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.	. My friends, by the power of the Lord Jesus Christ and by the love that comes from the Holy Spirit, I beg you to pray sincerely with me and for me. Pray that God will protect me from the unbelievers in Judea, and that his people in Jerusalem will be pleased with what I am doing. Ask God to let me come to you and have a pleasant and refreshing visit. I pray that God, who gives peace, will be with all of you. Amen.
Goodspeed New Testament	.

<p>The Living Bible New Berkeley Version New Living Translation The Passion Translation</p>	<p>. . . . That's why I plead with you, because of our union with our Lord Jesus Christ, to be partners with me in your prayers to God. My dear brothers and sisters in the faith, with the love we share in the Holy Spirit, fight alongside me in prayer. Ask the Father to deliver me from the danger I face from the unbelievers in Judea. For I want to make sure that the contribution I carry for Jerusalem will be favorably received by God's holy ones. Then he will send me to you with great joy in the pleasure of God's will, and I will be spiritually refreshed by your fellowship. And now may the God who gives us his peace and wholeness be with you all. Yes, Lord, so let it be!</p>
<p>Plain English Version UnfoldingWord Simplified T.</p>	<p>. Because we belong to our Lord Jesus the Messiah and because the Spirit of God causes us to love each other, I urge you all that you help me by fervently praying to God for me. Pray that God will protect me from the unbelieving Jews while I am in Judea. And pray that the believers in Jerusalem will be glad to receive the money that I am bringing them. Pray these things in order that God may be pleased for me to come to you, and that I may be able to rest among you— and you rest with me— for a while. I pray that God, who causes us to have peace, will be with all of you and will help you. May it be so!</p>
<p>Williams' New Testament</p>	<p>Now I beg you, brothers, for the sake of our Lord Jesus Christ and by the love that the Spirit inspires, to wrestle with me in prayers to God on my behalf, that I may be delivered from those in Judea who are disobedient, and that the help which I am taking to Jerusalem may be well received by God's people there, so that, if it is God's will, I may come with a happy heart to see you and have a refreshing rest while with you. The peace-giving God be with you all! Amen.</p>

#### Partially literal and partially paraphrased translations:

<p>American English Bible Beck's American Translation Breakthrough Version</p>	<p>. . I encourage you, brothers, through our Master Jesus, <i>the</i> Anointed King, and through the love of the Spirit, to struggle together with me in the prayers on my behalf to God so that I might be saved from the <i>people</i> who don't believe in Judea and my serving in Jerusalem might become well-received by the sacred <i>people</i>, so that when I come to you in happiness through what God wants, I might be refreshed by you. <i>May the God of the peace be with you all. Amen.</i></p>
<p>Common English Bible Len Gane Paraphrase</p>	<p>. Now I plead with you, brethren, by our Lord Jesus Christ and love for the Spirit, that you join me in earnest prayer to God for my behalf, that I may be delivered from those in Judea who do not believe and that my service which [I have] for Jerusalem may be accepted by the saints, [and] that I may come to you with joy by the will of God and be refreshed with you. Now the God of peace be with you all. Amen.</p>
<p>A. Campbell's Living Oracles</p>	<p>Now, I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that you strive together with me, by prayers for me to God; that I may be delivered from the disobedient in Judea; and that my service, which I am performing for Jerusalem, may be acceptable to the saints: that in joy I may come to you, through the will of God, and may be refreshed among you. Now may the God of peace be with you all. Amen.</p>

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament I beg you, then, Brothers, by Jesus Christ, our Lord, and by the love inspired by the Spirit, to join me in earnest prayer to God on my behalf. Pray that I may be rescued from those in Judea who reject the Faith, and that the help which I am taking to Jerusalem may prove acceptable to Christ's People; So that, God willing, I may be able to come to you with a joyful heart, and enjoy some rest among you. May God, the giver of peace, be with you all. Amen.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. Pray that I may be delivered from the unbelievers in Judea, and that my service in Jerusalem may be acceptable to the saints there, so that by God's will I may come to you with joy and together with you be refreshed.  
 The God of peace be with all of you. Amen.

Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version I want to encourage you, my brothers and sisters through our Lord Jesus Christ and through the love of the Spirit, to join together in praying hard for me. Pray that I may be kept safe from the unbelievers in Judea. Pray that my work in Jerusalem will be welcomed by the believers there. Pray that I will come to you with gladness, as God wills, so we can enjoy one another's company.  
 May the God of peace be with you all. Amen.

The Heritage Bible And I call on you, brothers, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in your prayers to God for me,  
 That I may be delivered from those being unconvinced in Judaea, and that my ministry which is to Jerusalem may be well received by the saints,  
 That I may come to you in joy through the will of God, and may be refreshed with you.  
 And the God of peace be with all of you. Amen.

International Standard V Now I urge you, brothers, by our Lord Jesus, the Messiah, [Or Christ] and by the love that the Spirit produces, to join me in my struggle, earnestly praying to God for me that I may be rescued from the unbelievers in Judea, that my ministry to Jerusalem may be acceptable to the saints, and that if it's God's will, I may come to you with joy and be refreshed together with you.  
**Doxology**  
 Now may the God who grants [Lit. God of peace] peace be with all of you! Amen.

Lexham Bible Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to contend along with me in your prayers on my behalf to God, that I may be rescued from those who are disobedient in Judea, and my ministry in Jerusalem may be acceptable to the saints, so that, coming to you with joy by the will of God, I may rest with you.  
 Now *may* the God of peace *be* with all of you. Amen.

Montgomery NT .  
 NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .  
 The Spoken English NT .  
 UnfoldingWord Literal Text .

Urim-Thummim Version	Now I exhort you brethren for the LORD Jesus Christ's sake, and for the Love of the Spirit, that you strive together with me in your prayers to Elohim for me; That I may be delivered from them that do not believe in Judaea; and that my service that I have for Jerusalem may be accepted of the saints; That I may come to you with joy by the will of Elohim and may with you be refreshed. Now the Elohim of peace be with you all. Amen.
Weymouth New Testament	But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf, asking that I may escape unhurt from those in Judaea who are disobedient, and that the service which I am going to Jerusalem to render may be well received by the Church there, in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May God, who gives peace be with you all! Amen.
Wikipedia Bible Project	I am really asking you, my brothers and sisters, through our Lord Jesus Christ and through the love of the Spirit, to join together with me in your prayers to God on my behalf; that I may be kept safe from the unbelievers in Judea; that my work in Jerusalem will be welcomed by the believers there; and that, God willing, I may happily come to you and we can enjoy one another's company. May the God of peace be with you all. Amen.
Worsley's New Testament	.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I beg of you, brothers and sisters, by Christ Jesus our Lord and by the love of the Spirit, to join me in the fight, praying to God for me; pray that I may avoid the snares of the enemies of faith in Judea, and that the community of Jerusalem may welcome the help I bring. And so I will go to you with joy and, God willing, be refreshed in your company. The God of peace be with you. Amen. 2Cor 13:11; Phil 4:9
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	Now I beseech you, brethren, for the <b>Adonai Yahusha Ha'Mashiach's</b> sake, and for the love of the <b>Ruach</b> , that ye strive together with me in your prayers to <b>Elohiym</b> for me; That I may be delivered from them that do not believe in Yahud; and that my service which I have for Yerushalayim may be accepted of the qodeshiym; That I may come unto you with joy by the will of <b>Elohiym</b> , and may with you be refreshed. Now <b>Elohiym Shalom</b> be with you all. Amein.
Hebraic Roots Bible	. Yahshua
Holy New Covenant Trans.	Brothers, through our Lord Jesus Christ and through the giving by the Holy Spirit, for your good, expecting nothing in return, I beg you to pray to God for me. Help me fight on! Pray that I will be rescued from people in the land of Judea who are not persuaded. Pray that my ministry to Jerusalem will be acceptable to the saints there. Pray that, if God wants this, I will come to you with joy. Then I can be with you and relax. May the God of peace be with all of you. Amen.
The Scriptures 2009	But I urge you, brothers, through our Master עֲשׂוּיָהּ Messiah, and through the love of the Spirit, to strive together with me in prayers for me, unto Elohim, that I might

be delivered from those in Yehudāh who do not believe, and that my service for Yerushalayim be well received by the set-apart ones, that I might come to you with joy, through the desire of Elohim, and be refreshed together with you.

And the Elohim of peace be with you all. Amēn.

Tree of Life Version

Now I urge you, brethren, through our Lord Yeshua the Messiah and through the love of the Ruach, to press on together with me—with prayers to God on my behalf. Pray that I might be rescued from the unbelieving Judeans, and that my service for Jerusalem might be acceptable to the kedoshim. Then, God willing, I may come to you in joy, and together with you find rest.

Now may the God of shalom be with you all. Amen.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[I] call (near) but you\* Brothers through the lord [of] us jesus christ and through the love [of] the spirit {you\*} to strive (together) [with] me in the prayers for me to the god that [I] may be rescued from the [men] disobeying in the judea and The Service [of] me The [One] to jerusalem Acceptable [to] the [men] pure may become that in happiness Coming to you\* through will [of] god [I] may refresh (together) [with] you\* The but God [of] the peace {be!} with all you\* amen...

Alpha & Omega Bible  
Awful Scroll Bible

Moreover, I call- yous -by brothers, through our Lord Jesus, the Anointed One, even through the Dear Love of the Breath, to contend-together-with me from-within wishes-with-regards-to to God, in my behalf, in order that, I may be delivered from those un-confiding from-within Judæa, and in order that, my ministry which is for Jerusalem, shall be came about well-received-by of the awful ones, in order that, I shall come with regards to yous by-within joy, through the Purpose of God, and shall cease-up-together-with yous.

And the God of Peace be with yous all. Of certainty!

Concordant Literal Version

Now I am entreating you, brethren, through our Lord Jesus Christ, and through the love of the spirit, to struggle together with me in prayers to God for me, that I should be rescued from the stubborn in Judea, and my dispensation for Jerusalem may be becoming well received by the saints, that I may be coming to you with joy through the will of God, and I should be resting together with you."

Now the God of peace be with all of you! Amen!

exeGesés companion Bible

But I beseech you brothers,  
for sake of our Adonay Yah Shua Messiah  
and for the love of the Spirit,  
that you co-strive in prayers to Elohim for me;  
to be rescued from them in Yah Hudah  
who distrust;  
and that my ministry to Yeru Shalem  
be well-received by the holy;  
to come to you in cheer through the will of Elohim  
and be refreshed with you.

And the Elohim of shalom be with you all.

Amen.

God's Truth (Tyndale)  
Orthodox Jewish Bible

I appeal to you, Achim b'Moshiach, through Adoneinu Moshiach Yehoshua and the ahavas HaRuach Hakodesh, to contend with me in your tefillos to Hashem on my behalf,

that I might be delivered from those without mishma'at in Yehudah and my avodas kodesh service to Yerushalayim might be acceptable to the Kadoshim

That I might come to you in simcha (joy) birtzon Hashem (in the will of G-d) and be mutually refreshed by your hitkhabrut (fellowship) in the Messianic Chavurah.

V'Elohei HaShalom im kulechem. Omein. (May the G-d of peace be with you all. Amen.)

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version . Now I urge you, brothers, through our Lord Jesus Christ [See 12:1], and through the Holy Spirit's love [in us], that you people join me in fervently praying to God for me to be rescued from those who are disobedient in Judea [i.e., unbelieving Jews]. And [pray] that my service for Jerusalem [i.e., the offering for poor people. See verses 25-26] will be acceptable to God's people there. And pray that I will [be able to] come to you joyfully, if it is God's will, and have a refreshing visit with you. Now may the God of peace be with all of you. May it be so.

Brodie's Expanded Trans.

Now I implore you, brethren, by our Lord Jesus Christ and by the virtue love from the Spirit: Strive together [fight alongside] with me in your prayers face-to-face with God [the Father] on my behalf.

So that I may be rescued from those [who remember his previous persecution when he was Saul the Pharisee] who are disobedient in Judea [hypocrisy: Paul himself is being disobedient], and that my contribution for Jerusalem may be welcome to the saints [Jewish believers].

So that by coming face-to-face to you with inner happiness [presumably due to his getting his way] through the will of God [arrogant presumption], I might find rest together with you.

Now, may the God of prosperity be with you all. Acknowledge it .

The Expanded Bible  
Jonathan Mitchell NT

So I am calling you alongside (entreating and exhorting you), brothers, through our Lord (Master; Owner), Jesus Christ, even through the Spirit's love (or: and by means of the uniting and accepting love which is the Breath-effect; or: as well as through the urge toward reunion from this Attitude), to struggle together with me (or: to contend and fight together with me, as in the public games) within the thoughts and words of goodness and well-being [directed] toward God over me (or: in union with prayers, face to face with God, for my behalf), to the end that I may be dragged out of danger from the habitually in compliant (disobedient; stubborn; unconvinced) folks within Judea, and that my attending service of dispensing which is directed into Jerusalem may come to be well-received by, and acceptable to, the set-apart people (holy ones; saints; sacred folks) in order that, in coming to you in joy through God's will and purpose, I myself will proceed to be taking rest, repose and refreshing in company with you folks. Now the God Who is The Peace (the God Who has the characteristics of Peace; the God of and from harmony [= Shalom]) [is] together with all of you folks. Count on it (It is so; Amen)!

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

### Bible Translations with Many Footnotes:

Lexham Bible .  
NET Bible® .  
New American Bible (2011) .  
The Passion Translation .  
Rotherham's Emphasized B. I beseech you, moreover, {brethren},

<Through our Lord Jesus Christ,  
 And through the love of the Spirit>  
 To strive together with me, in your prayers on my behalf unto God,—  
 In order that I may be delivered from them who do not yield in Judæa,  
 And ||my ministry which is unto Jerusalem|| may prove to be |acceptable unto the  
 saints|;  
 In order that |with joy' coming unto you through God's will| I may together with  
 you find rest.  
 Now ||the God of peace||<sup>g</sup> be with you all.  
 Amen.

<sup>g</sup> Ph. iv. 9; He. xiii. 20

The Spoken English NT

And I really want to ask your help with something, brothers and sisters. Through our Lord Jesus Christ, and through the love of the Spirit, please join me as I struggle hard in prayers for myself, in God's presence.<sup>hh</sup>  
 Pray that I'll be saved from the people who are disobedient in Judea,<sup>ii</sup> and that my service in going to Jerusalem will turn out to be totally acceptable to the holy ones. That way, I'll be joyful when I come to you by the will of God, and I'll enjoy some rest with you.

And may the God of peace be with all of you. Amen.

hh. Lit. "in front of God."

ii. Prn. *joo-dee-a*.

Wilbur Pickering's New T.

Now I implore you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in prayers to God on my behalf,<sup>18</sup> that I may be delivered from those in Judea who do not believe, and that my service to Jerusalem may be well received by the saints; so that I may come to you with joy by the will of God and be refreshed together with you. Now the God of peace be with you all. Amen.

(18) If Paul needed prayer, how about us?

WEB — Messianic Edition

### Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation Now I call on [or, plead with] you<sub>p</sub>, brothers [and sisters], through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in prayers on behalf of me to God, that I be delivered from the ones refusing to believe in Judea, and that my ministry, the [one] for Jerusalem, becomes acceptable to the holy ones, so that I shall come to you<sub>p</sub> in joy by [the] will of God and shall be refreshed together with you<sub>p</sub>.

Now the God of peace [be] with you<sub>p</sub> all. So be it!

Berean Literal Bible

Now I exhort you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in the prayers for me to God, so that I may be delivered from those refusing to be persuaded in Judea, and *that* my service in Jerusalem may be acceptable to the saints, so that having come to you in joy, by *the* will of God I may be refreshed with you.

Now the God of peace *be* with all of you. Amen.

Bill Puryear translation

Now I encourage you, brethren, by our Lord Jesus Christ and through the Spirit's unconditional-love that you join me in a team effort in your prayers to God on behalf of me, in order that I may be delivered from those who are disobedient in Judea, and that my ministry to Jerusalem might become acceptable to the saints, so that in happiness when I come face to face with you by the will of God I may rest and relax with you.

Now the God who produces peace [be] with all of you. Amen.

C. Thomson updated NT



Charles Thomson NT	Now I beseech you, brethren, by our Lord Jesus Christ and by the love of the spirit, to join with me in earnest supplications to God, for me; that I may be delivered from the unbelievers in Judea; and that this service of mine, which carrieth me to Jerusalem, may be acceptable to the saints, that I may come to you with joy, by the will of God, and refresh myself with you. Now the God of peace be with you all. Amen.
Context Group Version	Now I urge you (pl), brothers, by our Lord Jesus the Anointed, and by the allegiance of the Spirit, that you (pl) strive together with me in your (pl) prayers to God for me; that I may be delivered from those that are unpersuaded in Judea, and [that] my service which [I have] for Jerusalem may be acceptable to the special ones; that I may come to you (pl) in joy through the will of God, and together with you (pl) find rest. Now the God of peace be with you (pl) all. Amen.
English Standard Version Far Above All Translation	. appeal And I encourage you, brothers, through our Lord Jesus Christ, and through the love of the spirit, to jointly strive with me in prayers to God for me, in order that I may be delivered from those <i>who</i> in Judaea do not believe and that my ministry in Jerusalem may be well-received by the saints, in order that I may come to you with joy through <i>the</i> will of God, and may refresh myself with you. <i>May</i> the God of peace <i>be</i> with you all. Amen.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now brethren, I am encouraging you <sup>o</sup> through our Lord Jesus Christ and through the love* of the Spirit, to struggle together-with me, <i>and</i> on my behalf in the prayers to God <i>from</i> you <sup>o</sup> ; in-order-that I might be rescued away from the ones who are disobedient in Judea and in-order-that my service, the one <i>I have</i> *for Jerusalem might become acceptable to the holy-ones; in-order-that I may come to you <sup>o</sup> in joy through the will of God and I may rest together-with you <sup>o</sup> . Now the God of peace is with all of you <sup>o</sup> . Amen.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	. Ministration
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Now I encourage you, brethren, by our Lord Jesus Christ, and through love from the Spirit, that you join me in a team effort in your prayers to the God on behalf of me. That I may be delivered from those who are disobedient in Judaea; and that my ministry to Jerusalem might become acceptable to the saints. So that when I come face to face with you in happiness by the will of God, I also myself may find rest and refreshment with you. Now the God of prosperity be with all of you. Amen.
R. B. Thieme, Jr. trans2	Now I encourage you, advancing and mature believers, by our Lord Jesus of Nazareth, The Christ, and through Impersonal Love of the Royal Family Honor Code, from or generated by the source of God the Holy Spirit, that you join me in a team effort in your prayers face to face with the God the Father on behalf of me. In order that I may be delivered from those who are disobedient, under Negative Volition, reversionistic believers with negative volition to Bible Doctrine teaching and unbelievers with negative volition to the gospel of Jesus of Nazareth, The Christ, in

Jerusalem of Judea, and that my ministry to Jerusalem might become acceptable to the saints,

In order that when I come face to face with you in happiness by the will of God, that I also may myself find relaxation mentally and physically in rest and refreshment with you Roman believers.

Now The God of prosperity, welfare and health be with you all Roman believers. Amen.

Revised Geneva Translation  
Ron Snider translation

Now I exhort you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints; so that I may come to you with joy by the will of God and find refreshing rest in your company. Now may the God of peace be with you all. Amen.

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

**The gist of this passage:**  
30-33

### Romans 15:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>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</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3870
Thayer definitions: 1) to call to one's side, call for, summon; 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; 2a) to admonish, exhort; 2b) to beg, entreat, beseech; 2b1) to strive to appease by entreaty; 2c) to console, to encourage and strengthen by consolation, to comfort; 2c1) to receive consolation, be comforted; 2d) to encourage, strengthen; 2e) exhorting and comforting and encouraging; 2f) to instruct, teach. The ESV translates this, to appeal.			
You pretty much have to view the entire context of this passage to determine which meaning makes the most sense.			
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
humas (ὐμάς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i> ]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

**Translation:** Now I keep on appealing to you (all), brothers,...

Paul continues to make an appeal to the believers in Rome.

Romans 15:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (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
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
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; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced kree-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** ...through our Lord, Jesus Christ,...

The appeal that Paul is making is through the Lord Jesus Christ. In other words, this must be a legitimate appeal which conforms to the spiritual life.

Romans 15:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
διά (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

Romans 15:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, genitive/ablative case	Strong's #26
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

**Translation:** ...and through the love of the Spirit,...

The appeal is made through the love of the Spirit. We are not talking about emotional love here. What Paul refers to is being *in the Spirit*, which means being in fellowship. One of the fruits of the Spirit is love. In other words, Paul's appeal must be in the Spirit, which means both he and the recipients of this epistle are filled with God the Holy Spirit.

Romans 15:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagōnizomai ( συναγωνίζομαι) [pronounced soon-ag-o-NIHD-zom-ahēe]	<i>to contend along with, to strive together with one, to help one in striving, to struggle in company with, to be a partner in a struggle</i>	aorist (deponent) middle infinitive	Strong's #4865 hapax legomenon
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<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
proseuchai (προσευχαί) [pronounced pros-yoo-KHYE]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4335
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228

Romans 15:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards,            unto; for; about, according to, against,            among, at, because of, before,            between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-</i> <i>OSS</i> ]	<i>God, [the true] God; divine being; god,            goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...to strive together with me with prayers directly to God for me,...

Paul is appealing to the believers in Rome to strive together with him in the spiritual struggle that they all find themselves in. Remember, there are thousands of people who want Paul dead. There are a greater concentration of such people with this emotional desire in and around Jerusalem.

While there is distance between himself and the believers in Rome, Paul is calling for prayers on their part as one approach to the spiritual warfare that Paul knows that he will find himself in.

Paul is talking about going to Jerusalem, and the tremendous opposition that he knows he will face.

Romans 15:30 Now I keep on appealing to you (all), brothers, through our Lord, Jesus Christ, and through the love of the Spirit, to strive together with me with prayers directly to God for me,... (Kukis mostly literal translation)

Romans 15:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent            that; because</i>	conjunction which denotes purpose or result	Strong's #2443
ρηομαι (ῥύομαι) [pronounced <i>RHOO-</i> <i>ohm-ahée</i> ]	<i>to draw to one's self, to rescue, to            deliver, to save; as a participle: savior,            deliverer</i>	1 <sup>st</sup> person singular, aorist passive subjunctive	Strong's #4506.
από (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with,            because of, since; before; in; of; out            (from)</i>	preposition or separation or of origin	Strong's #575

## Romans 15:31a

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
apeithēō (ἀπειθέω) [pronounced ap-i-THEH-oh]	<i>disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving</i>	masculine plural, present active participle, genitive/ablative case	Strong's #544
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Ioudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; dative, locative or instrumental case	Strong's #2449

1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Perea, and Idumaea.

**Translation:** ...that I might rescue [some] from the unbelieving ones in Judæa...

He looks to rescue many Jews from the disobedient and disbelieving types in Judæa. He has two categories of enemies there: those who have not believed in the Lord and want Paul destroyed because they feel threatened by him. There are also believers in Judæa who are influenced by religion and the cosmic system, and some of them are turned against Paul. Acts 21–23 give us an idea of the opposition that Paul faces in Judæa.

What Paul does not appreciate is, God is moving spiritual believers out of Jerusalem and even out of Judæa. The people being left behind are those who are in opposition to God (some of these being believers).

God does not want Paul to return to Jerusalem. Not at this time, not ever.

God's rescue of the believers in that region is to bring them out of that region.

One of the great themes of Scripture is God's geographical will. Abraham was a great believer, but God needed for him to be a great believer in the land of Canaan.

Paul is a great believer, but geographically, God does not want him in Jerusalem or even in Judæa. His opposition is too great there and there will be no rescuing which takes place there.

Now, on the one hand, I don't think that every believer needs to get up and move from city A to city B. On the other hand, integral to our spiritual life is the local church. There are great local churches throughout the United States, and sometimes, such churches cannot be found where you live. If you are not getting good and accurate teaching from the Word of God where you are, you need to be sensitive to where God wants you.

If you are a doctrinal believer living in whatever city, and you cannot find any positive volition there, you may not want to remain there. If you are in a city where you are in close proximity to ten or twenty or a thousand doctrinal believers, you are much safer than in a city where no such doctrinal church exists.

In many places throughout the United States, believers on doctrine without having a pastor-teacher, have gathered, some of them meeting around a tape recorder (today, around a computer). That fellowship is necessary in the lives of all believers. There may be periods of time when you may think that you are the only one—and that is fine—but if in your world you find yourself with the option of moving to a place where there is a doctrinal church, take that option.

<b>Romans 15:31b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
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
ἡ (ή) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
diakonia (διακονία) [pronounced <i>dee-ak-on-EE-ah</i> ]	<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, nominative case	Strong's #1248
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
euprósdektos (εὐπρόσδεκτος) [pronounced <i>yoo-PROS-dehk-toss</i> ]	<i>well received, accepted, acceptable, approved, favorable</i>	feminine singular adjective, nominative case	Strong's #2144
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	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; dative, locative or instrumental case	Strong's #40

## Romans 15:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096

**Translation:** ...and that my ministry to Jerusalem might be acceptable to the saints,...

Paul is asking for prayers that his ministry might be acceptable to the believers there. The problem is, his ministry was not acceptable to enough saints at this point in time in Judæa.

Now, I believe that many in Rome prayed for Paul, and some of them prayed for him to come to Rome.

Romans 15:31 ...that I might rescue [some] from the unbelieving ones in Judæa and that my ministry to Jerusalem might be acceptable to the saints,... (Kukis mostly literal translation)

## Romans 15:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina ( ἵνα ) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
en ( ἐν ) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
chara ( χαρά ) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5479
érchomai ( ἔρχομαι ) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
prós ( πρὸς ) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas ( ὑμᾶς ) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

This is the fourth time have seen this phrase, or something similar to it. Erchomai + face to face with you (all).



**Translation:** ...with the result that, in joy, [I will then be] coming face to face with you (all),...

Paul, throughout this chapter, speaks about coming face to face with the believers in Rome. So even in his own inspired writing, him going to Rome is clearly a part of God's geographical will for him.

The result of him coming to Rome—and Paul will find himself picked up by God and carried to Rome—will be great inner happiness.

For those who have studied the book of Acts, it ends with Paul being under house arrest, but it is presented in a very optimistic way in Acts 28. Obviously, it would have been better had Paul paid attention to God's guidance (which would mean, Paul would stay in Ephesus and teach, and then move throughout the Roman world there, going to Rome and eventually to Spain).

Now, even though geography is very important to God, this should not necessarily be on your mind all of the time. If you are in city A, but God wants you in city B, you simply need to keep on growing spiritually and be open to God's guidance.

Romans 15:32b			
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
thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i> ]	<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; genitive/ablative case	Strong's #2307
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...by God's will,...

Paul, perhaps not fully appreciating these words himself, indicates that it is God's will for him to end up in Rome. It was not God's will for Paul to return to Jerusalem.

Romans 15:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunanapaúomai (συναναπαύομαι) [pronounced <i>soon-an-ap-OW-om-ahee</i> ]	<i>to take rest (together) with; to sleep together with, to lie with (of a husband and wife); metaphorically to rest or to refresh one's spirits with another (that is, to give and get refreshment by mutual intercourse)</i>	1 <sup>st</sup> person singular, aorist (deponent) middle subjunctive	Strong's #4875 hapax legomenon

## Romans 15:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** ...[that] I might be refreshed by you (all).

The refreshment would have worked both ways in Rome. He would teach many of the principles in Rome found in the book of Romans; and this would have been very gratifying to him.

Romans 15:32 ...with the result that, in joy, [I will then be] coming face to face with you (all), by God's will, [that] I might be refreshed by you (all). (Kukis mostly literal translation)

Look at v. 32 in its entirety. Do you see that Paul, in his own writing, indicates that he belongs in Rome?

Romans 15:30–32 Now I keep on appealing to you (all), brothers, through our Lord, Jesus Christ, and through the love of the Spirit, to strive together with me with prayers directly to God for me, that I might rescue [some] from the unbelieving ones in Judæa and that my ministry to Jerusalem might be acceptable to the saints, with the result that, in joy, [I will then be] coming face to face with you (all), by God's will, [that] I might be refreshed by you (all). (Kukis mostly literal translation)

This is the single sentence which makes up Romans 15:30–32. In Jerusalem, Paul is going to find great opposition to his ministry. Many positive believers have simply picked up and moved out of Jerusalem and out of Judæa. The problem is, Paul has no audience there anymore. There are not pockets of believers there praying to God that Paul come and teach them.

## Romans 15:33a

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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY- nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; genitive/ablative case	Strong's #1515

## Romans 15:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
pan $\tau$ ōn (πάντων) [pronounced <i>PAHN-tone</i> ]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** Now [may] the God of peace [be] with you (all).

Paul calls for God to be with the believers in Rome.

The word *peace* has several meanings. For unbelievers, this is the peace which Jesus Christ established between God and man. This peace is attained to when the believer goes through Jesus Christ to get to God (that is, he believes in Jesus Christ).

The believer after this must seek to live in peace. Now, this does not mean that you will not have difficulties or opposition in life, but that God will provide you with peace and prosperity in life, despite the opposition.

When I speak of prosperity, there is not the same prosperity package prepared by God for every believer. Prosperity comes to the believer through the blessings which God provides for the believer as a part of logistical grace and then as a part of supergrace (the believer entering into spiritual maturity).

See the [Blessings of Supergrace](#) by R. B. Thieme, Jr., which has been placed in the [Addendum](#).

## Romans 15:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amēn (ἀμήν) [pronounced <i>am-ANE</i> ]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

**Translation:** Amen! (Kukis mostly literal translation)

Paul says, *I believe it!*

Although this appears to end the book of Romans, Paul will tack on a page of hellos and such, which is Romans 16.

Romans 15:33 Now [may] the God of peace [be] with you (all). Amen! (Kukis mostly literal translation)

Romans 15:30–33 Now I keep on appealing to you (all), brothers, through our Lord, Jesus Christ, and through the love of the Spirit, to strive together with me with prayers directly to God for me, that I might rescue [some] from the unbelieving ones in Judæa and that my ministry to Jerusalem might be acceptable to the saints, with the result that, in joy, [I will then be] coming face to face with you (all), by God's will, [that] I might be refreshed by you (all). Now [may] the God of peace [be] with you (all). Amen! (Kukis mostly literal translation)

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### 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 15 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

#### What We Learn from Romans 15

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 15

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### A Brief Review of Romans 15

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## Addendum

This was cited in [Romans 15:7](#).

### Heritage Bible Footnote for Romans 15:7

• 15.7 In this twofold attitude of God toward the Jews and the “nations,” that is to say non-Jews, Paul sees a manifestation of the two great qualities that prophetic tradition attributes to God: grace and fidelity. What Paul is saying here certainly goes beyond the case of Jews and non-Jews. Two applications of this can be given.

First, for the Christian community. As Jesus stated to the Pharisees, we know that no elitist group by itself constitutes Jesus’ Church. It can only be in the truth if it constantly has two groups, on one hand, those who have matured in fidelity, inheriting the faith and sacrifices of their parents and persevering in the community and on the other hand, those who come from the outside and who have undergone a strong personal conversion. Naturally, this creates conflicts and it requires sacrifices from everyone but this is where God likes to work.

In addition, this text helps us to understand that God only reveals himself to a minority while at the same time, God was saving all human beings.

From [http://kukis.org/Translations/Heritage\\_Bible/45Romans.pdf](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 15:14–16](#).

### Footnote for Romans 15:14 (Christian Community Bible)

• 14. Here we see how gentle Paul was. He has the authority of an apostle of Christ and is able to solve the problems of the Church of Rome. Yet, he takes great care not to create divisions or rivalries, and he shows respect for the founders and leaders of the Roman community.

As a minister of Christ (v. 16). This term must not be interpreted as meaning what we understand by the Church’s priests. The first Christians did not use the word priest to designate their ministers, in order not to confuse them with the Jewish or pagan ministers who offered victims to God. Here, however, Paul compares himself to them. He does not present burnt offerings to God, but instead, he presents the pagans and reconciles them to God. This is the new and spiritual worship (12:1) that the apostles offer to God.

Still today there is danger of forgetting the difficult and often misinterpreted work of reconciling persons who have become both liberated and aware of their human worth. Only those who dedicate themselves to this evangelization can rightly celebrate the Eucharist.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/38-Romans-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf) (Romans 15).

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This footnote was referenced in [Romans 15:22–24](#).

### Footnote for Romans 15:22 (Christian Community Bible)

• 22. The trip to Spain would mean going farther than Rome, center of the known world. This gives us an idea of how zealous Paul was in creating new communities in all parts of the world, without waiting for the newly founded ones to attain perfection. Today the mission is not beyond Rome or overseas: every Christian

### Footnote for Romans 15:22 (Christian Community Bible)

community should investigate beyond the frontiers of a “nice” area where a person feels at home. Then, perhaps, millions of others would be discovered who live at close range but nevertheless are “far way.”

I am going to Jerusalem to help that community. The attempt of the Jerusalem community to have common ownership of all their possessions had failed (Acts 2:44). So Paul organizes a collection for them in all the Greek communities, hoping this caring assistance would strengthen the links between Christians of Greek origin and Jewish Christians. It is often difficult to avoid tensions in the Church between groups of different cultures or classes. Quite often, it is even difficult to dialogue. Then the service of love will make hearts agree where minds cannot come to an understanding.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/38-Romans-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf) (Romans 15).

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Bob taught this in many different studies, by itself and in conjunction with supergrace. This doctrine was referenced in [Romans 15:30–33](#).

### Blessings of Supergrace (from R. B. Thieme, Jr.)

1. Spiritual blessings.
  - a. Sharing the perfect happiness of God, occupation with Christ.
  - b. Capacity for life, love, happiness, blessing, and total appreciation for grace.
  - c. The ability to face undeserved suffering in life.
  - d. The ability to correctly interpret contemporary history, to evaluate current events in the light of the Word of God.
  - e. Freedom from slavery to circumstances in life and adaptability to changing circumstances. The mature believer is the greatest innovator in time of historical disaster.
  - f. Grace orientation, freedom orientation, authority orientation, common sense.
  - g. A total sense of security, whether in prosperity or disaster.
2. Temporal blessings.
  - a. Wealth, either received or acquired.
  - b. Professional prosperity: great influence, leadership dynamics, success, promotion, recognition in one's sphere of life. When God promotes you, you are qualified for the job. The ability to assume responsibility and authority without emotional inspiration or pseudo motivation.
  - c. Social prosperity, great friends.
  - d. Sexual prosperity with one's right man or right woman.
  - e. Technical prosperity or mental prosperity: the ability to think, and concentrate increase.
  - f. Cultural prosperity: maximum enjoyment of drama, art, literature, music, history.
  - g. Establishment prosperity: enjoyment of freedom, privacy, protection of life and property from criminals and reprisal.
  - h. Health.
3. Blessings by association.
  - a. Those around a mature believer are blessed by their association or relationship with that person. They are blessed either directly by God or indirectly from the supergrace believer as a result of the overflow of his supergrace blessings. The supergrace believer shares his blessings with others.
  - b. There are peripheral areas of blessing by association such as loved ones, in business life, in social life, and to those in a local church.
  - c. There are also geographical blessings to the supergrace believer's city, state and nation.
4. Historical blessings, 2Timothy 1:5. The mature believer carries his generation. He stabilizes his generation and becomes a stabilizer for future historical generations. The ebb and flow of history does not disturb the tranquility or impact of the mature believer. The supergrace believer is on the right side of history; the reversionist is on the wrong side of history. The reversionist is caught up in the disasters of history and







A Complete Translation of Romans 15	
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The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 15		
Series	Lesson (s)	Passage
1972 Romans (#458)	#	Romans 1:1–
<b>R. B. Thieme, Jr.</b>		
Bob Bolender	<a href="https://austinbiblechurch.com/documents/Romans">https://austinbiblechurch.com/documents/Romans</a>	Romans 1–16
Benjamin Brodie	<a href="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/new_testament_translation_-_2024_a.pdf</a> <a href="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_1-8_expanded_translation.pdf</a> <a href="http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf">http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf</a>	Romans 1–16
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/romans-menuitem">https://deanbible.org/new-testament-menuitem/romans-menuitem</a>	Romans 1–16
Dr. Daniel Hill	<a href="https://www.gracenotes.info/romans/romans.pdf">https://www.gracenotes.info/romans/romans.pdf</a> (Grace Notes)	Romans 1–16
Pastor John Griffith	<a href="http://www.ironrangebible.com/griffith/Romans/Romans.htm">http://www.ironrangebible.com/griffith/Romans/Romans.htm</a>	Romans 1–16

Mark Newbold	<a href="http://www.tbc-archives.org/notes.htm">http://www.tbc-archives.org/notes.htm</a>	Romans 3–16
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Romans/">http://www.amadorbiblestudies.org/Notes/Romans/</a>	Romans 1–16
Mike Smith	<a href="http://www.countrybiblechurch.us/Romans13/index.html">http://www.countrybiblechurch.us/Romans13/index.html</a>	Romans 13
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>	Romans 1–16
Syndein	<a href="http://syndein.com/Romans.html">http://syndein.com/Romans.html</a>	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 15

### Word Cloud from Exegesis of Romans 15<sup>27</sup>

These two graphics should be very similar; this means that the exegesis of Romans 15 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>27</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.