

Romans 16

written and compiled by Gary Kukis (first draft)

Romans 16:1–27

Greetings from Paul and Three to Believers in Rome

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 16 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: Romans 16 is an extensive list of greetings to those associated with the local churches at Rome, people that Paul knew in some way. Paul's secretary, Tertius, also adds a few words at the end.

*Bible Summary: I commend to you Phoebe. Greet Prisca, Aquila, Andronicus, Junia and Rufus. Avoid those who cause divisions. Glory to God forever!*¹

By the 3rd draft, this should be the most extensive examination of Romans 16 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

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

Quotations:

Outline of Chapter 16:

Preface Introduction

v. 1–
v.
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v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

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

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

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

Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Romans

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

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

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

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

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

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
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An Introduction to Romans 16

Introduction: One of the first entire books which I studied under R. B. Thieme, Jr. had an ending similar to this, with so many verses dedicated to greeting several people, sending a quick word to some others, and then signing off. I expected that Bob was going to spend two minutes on greetings and call it a night. He did not.

He exegeted the end of the chapter like any other. I was surprised by this (at first), and so was another person that I know who listened to Bob's teaching. However, the concept is this: God the Holy Spirit placed these words into the New Testament, and that means, He wants us to know and understanding whatever we can by examining them.

Romans 16 appears to be the most extensive chapter in this regard, even though Paul has never been to this church before (he did not found the Roman church). But, interestingly enough, he is calling out the names that he knows in some way or another, if only by reputation. Many of these people will be named one time in Scripture, in this chapter of Romans.

It is fascinating to me that Paul specifically names twenty-five people that he knows in Rome. How large would this church be? 10x this size? 250 people? They met in homes, and having met in people's home before, around fifteen seems to be close to the upper limit for people meeting and sitting and listening to teaching in a single home. Some many have had larger homes or larger meeting areas at their home. Perhaps there were 5–10 local churches (or homes) where people were meeting in Rome. My estimations here are strictly based upon Paul sending greetings to twenty-five people specifically.

One of the controversies about this chapter is, does it really belong in the book of Romans? Ron Snider did an excellent study on this.

Theories About Romans 16 (by Ron Snider)

1. The last two chapters of this book have raised more than a few questions, since a number of interpreters have advanced the idea that the 16-chapter form of the letter was not the form that Paul sent to the believers in Rome.
2. One possibility that has received some acceptance is that Paul made two copies of this letter, one that included chapter 16 and one that did not.
3. Some who hold this view have taken the position that the longer version was not sent to Rome but was sent to the church in Ephesus.
4. As mentioned at the end of Romans 14, some manuscripts place the doxology recorded in Romans 16:25-27 at the end of chapter 14, ending this epistle.
5. Several reasons have been advanced for a version that ends with chapter 14, but it is important to note that none of these reasons is verifiable; nevertheless, it is evident that a 14-chapter version did circulate among the early church.
 - a. The first evidence for a shorter version comes from Origen (185-253 AD), who claims that Marcion (generally regarded as being heretical) had deleted the final two chapters and circulated the book in a 14-chapter form.
 - b. However, since Origen is the only source that attributes this to Marcion (who was known to remove material he found offensive), his assertion cannot be proven.
 - c. Some have suggested that the final two chapters were eliminated based on liturgical reasons (liturgy deals with formal or public worship); since some of the material was not deemed useful in public worship, it was simply removed from the book.
 - d. However, that view does not explain why the material after Romans 14:23 was eliminated since Paul's argument clearly continues in chapter 15; it would make more sense to end the book after 15:7 or 15:13.
 - e. Finally, some have suggested that the last two chapters were accidentally lost; however, the shorter version that circulated in the early church does not contain any reference to Rome in chapter 1. Romans 1:7,15
 - f. Thus, as Andrew Das notes, *"the omission of the last two chapters, in combination with the deletion of specific verses from Romans 1, appears to be deliberate"*.¹
 - g. Some have suggested that the book was intentionally shortened and references to Rome were removed in order to make the book more universally applicable to other churches.

Theories About Romans 16 (by Ron Snider)

- h. The fact that there are several competing theories as to why the shorter version existed indicates that the matter has not been completely resolved; what is clear is that the 14-chapter version existed but that it is not original.
6. A second view originally promoted by David Schulz in 1929, and later by T.W. Manson in 1962, is that Romans 1-15 was originally written and sent to Rome but then Paul added chapter 16 and sent a copy of the entire letter to Ephesus.
- The best evidence for this theory is found in p⁴⁶ (papyrus 46), which places the doxology from chapter 16 at the end of chapter 15. Romans 16:25-27
 - A New Testament papyrus is a copy of a portion of the [New Testament](#) made on [papyrus](#); there are about 120 of these that date from the 3rd century, and they are considered to be the earliest witnesses to the original text of the New Testament.
 - Manson also disputes chapter 16 since his view is that Paul could not have had so many acquaintances in Rome since he had never visited the city.
 - He goes on to state that Paul had an extensive ministry in Ephesus and would have had far more personal relationships in that city.
 - He advances other arguments to support his case, but most interpreters have not found Schulz's or Manson's reasoning to be compelling;
 - The textual evidence favors the inclusion of chapter 16, and even in the text of p⁴⁶, Romans 16:1 follows the doxology.
7. Another argument that is often advanced against the authenticity of chapter 16 is the actual content of the chapter; there are at least three distinct issues brought up by the critics.
8. The first issue involves the large number of greetings Paul includes at the end of this epistle; in addition to the mention of Phoebe, Paul greets 26 other people explicitly (17 men and 9 women), those in two households, one church, and an unspecified number of other believers.
- Some take the position that because Paul had not been to Rome since his conversion, he could not possibly have been acquainted with such a large number of believers within that local church.
 - Based on that reasoning, they conclude that this can only be addressed to a church that Paul knows quite well, with the church at Ephesus being the leading candidate.
 - One fact often advanced to support this argument is that the last time Priscilla and Aquila appear in the Acts narrative, they were in Ephesus. Acts 18:18-19
 - However, the chronology of the book of Acts places this event in the late summer (August-September) of 53 AD.
 - That is important, since Claudius was still alive at that time (he ruled from 41-54 AD) and one would not expect the Jews to return to Rome until after his death.
 - Therefore, it would not be unreasonable to think that this couple eventually did return to Rome in the period between 54-57 AD.
 - The only other church to which Paul sends personal greetings is the church at Colossae, which he had not personally visited at the time he writes to them during the first Roman imprisonment (60-62 AD). Colossians 1:4,7,9, 2:1
 - The most logical reason for this is that Paul did not prefer to single out a few in a church where he was already acquainted with the majority.
9. The second issue is the warning that is contained toward the end of chapter 16, which serves to interrupt Paul's greetings that he resumes in verse 21. Romans 16:17-18
- Some consider this to be out of place since Paul has not even alluded to any problem with false teachers in the body of this epistle.
 - However, Paul includes differing exhortations and warnings toward the ends of his other letters (some of which interrupt greetings as well), so this objection lacks a real foundation. 1Corinthians 16:13-14; Colossians 4:16-17; 2Timothy 4:14-16
 - The final objection is that the closing doxology is found in some versions at the end of chapter 14, and at the end of chapter 15 in other versions; however, that is not an issue unless one accepts the shorter-version theories. Romans 16:25-27

Theories About Romans 16 (by Ron Snider)

- d. Some interpreters reject the doxology since they believe the language and style of these final verses are not consistent with Paul's vocabulary or writing style.
 - e. Nevertheless, others have rightly observed that the language and content of these final verses are consistent with what Paul has written earlier in Romans; Moo notes that there are at least nine parallels with other parts of Romans found in these three verses.²
 - f. The final objection to the authenticity of these verses is that Paul never ends another letter with a doxology; however, there is nothing in the doxology that poses any doctrinal problem.
 - g. Finally, if the doxology were not original, the letter simply ends with **Quartus the brother**, which would seem to be a very abrupt ending to such a lengthy letter.
10. Therefore, there are sound but complicated reasons for rejecting either a 14-chapter or 15-chapter version of Romans and accepting the text of all sixteen chapters as it is recorded.

Let me suggest that it would make perfect sense for circulating the book of Romans to other churches, yet leaving off the final chapter. We understand that every word written and preserved in the New Testament is the Word of God; but this is a theological concept which organically grew.

Individual chapters linked here: <http://www.makarios-bible-church.org/newtest.html> (accessed November 20, 2024).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A title or one or two sentences which describe Romans 16.

Titles and/or Brief Descriptions of Romans 16 (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 16 (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 16

Some of these questions may not make sense unless you have read Romans 16. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 16

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Romans 16

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Places of Romans 16

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Big Picture (Romans 1–24)

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

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

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

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

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

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

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

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

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.

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, I keep on commending to you (all) Phoebe, the sister of us, being even a servant [or, *deacon*] of the ekklesia, the (church) in Cenchrea, that you (all) might accept her in a Lord worthily of the saints and you (all) might present to her by whomever of you (all) might keep on being in need, for even a deed to her, a woman of many she has become even of me of him. Greet Prisca and Aquila, the fellow workers of me, in Christ Jesus, which ones over the soul of me the neck of theirs they laid down, to whom not alone I keep on being grateful, but even all the churches [= *ekklesia*] of the gentiles. And according to the house of them, the ekklesia, you (all) greet Epænetus, beloved of me, who keeps on being a first-fruit of the Asia to Christ Jesus.

Kukis paraphrase

Kukis mostly literal translation:

Now I keep on commending to you (all) our sister, Phoebe, being even a servant of the church in Cenchrea, that you (all) might accept her in the Lord, in a manner worthy of the saints and you (all) might provide to her whatever matter she might keep on needing of you (all), for even to her, she has become a helper of many and of me myself. Greet Prisca and Aquila, my fellow workers in Christ Jesus, which ones laid down their necks on behalf of my life, to whom not only I keep on being grateful but even all the churches of the gentiles [are grateful as well]. Also [greet] the church at their house. You (all) greet Epenetus, my beloved, who keeps on being the first portion of Asia to Christ Jesus.

Romans
16:1–5

I recommend to your city Phoebe, my sister in Christ, servant of the local church in Cenchrea, that you might accept her in the Lord in a manner worth of the royal family. Also, please help her get settled there and help her with whatever personal or business matters that she will be dealing with, as she has helped me and of many in Corinth. Greet Priscilla and Aquila, who have worked with me in Christ Jesus, who even risked their lives for me. I keep on being grateful to them and all gentile should be grateful as well. Also, greet those who meet for church in their home. Greet Epenetus, my great friend who was our first gentile convert in Asia Minor.

Here is how others have translated this verse:

Ancient texts:

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

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

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

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) Now, I keep on commending to you (all) Phoebe, the sister of us, being even a servant [or, *deacon*] of the ekklesia, the (church) in Cenchrea, that you (all) might accept her in a Lord worthily of the saints and you (all) might present to her by whomever of you (all) might keep on being in need, for even a deed to her, a woman of many she has become even of me of him. Greet Prisca and Aquila, the fellow workers of me, in Christ Jesus, which ones over the soul of me the neck of theirs they laid down, to whom not alone I keep on being grateful, but even all the churches [= *ekklesia*] of the gentiles. And according to the house of them, the ekklesia, you (all) greet Epænetus, beloved of me, who keeps on being a first-fruit of the Asia to Christ Jesus.

Complete Apostles' Bible I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, so that you may receive her in the Lord in a manner worthy of the saints, and you may stand by her in whatever thing she may need from you; for indeed she has proved to be a helper of many and of myself also.

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

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

And greet the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.

Douay-Rheims 1899 (Amer.) And I commend to you Phebe, our sister, who is in the ministry of the church, that is in Cenchrae:

That you receive her in the Lord as becometh saints and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

Salute Prisca and Aquila, my helpers, in Christ Jesus

(Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles),

And the church which is in their house. Salute Epenetus, my beloved: who is the firstfruits of Asia in Christ.

Holy Aramaic Scriptures⁶
Original Aramaic NT⁷

I entrust Phoebe our sister to you, who is a Servant of the church of Qenkraus, That you would accept her in Our Lord, as that is right for Saints, and in any matter that she seeks of you, that you would help her, because she is also a helper to many and also to me.

Invoke the peace of Priscilla and of Aqelaus, laborers who are with me in Yeshua The Messiah;

And they have yielded their necks for my sake, and I do not thank them only, but also all the churches of the Gentiles.

And give greetings to the church that is in their house. Invoke the peace of Epentos my beloved, who is the first fruits of Akaia* in The Messiah.

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

It is my desire to say a good word for Phoebe, who is a servant of the church in Cenchrae:

That you will take her in kindly, after the way of the saints, as one who is the Lord's, and give her help in anything in which she may have need of you: because she has been a help to a great number and to myself.

Give my love to Prisca and Aquila, workers with me in Christ Jesus,

Who for my life put their necks in danger; to whom not only I but all the churches of the Gentiles are in debt:

And say a kind word to the church which is in their house. Give my love to my dear Epaenetus, who is the first fruit of Asia to Christ.

Bible in Worldwide English

I want to tell you good things about our sister Phoebe. She helps in the church in Cenchrea.

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

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

I want you to take her in because she is a Christian. That is what Gods people should do. Help her in any way she needs help. She has helped many people and has helped me too.

I send greetings to Priscilla and Aquila, who worked with me for Christ Jesus. They almost died to save me. I am not the only one who thanks them. All the churches who are not Jews thank them also.

Give my greetings also to the church in their house. Give my greetings also to dear Epaenetus. He was the first person in Asia Minor to believe in Christ.

Easy English
Easy-to-Read Version–2008

I want you to know that you can trust our sister in Christ, Phoebe. She is a special servant of the church in Cenchrea. I ask you to accept her in the Lord. Accept her the way God's people should. Help her with anything she needs from you. She has helped me very much, and she has helped many others too. Give my greetings to Priscilla and Aquila, who have worked together with me for Christ Jesus. They risked their own lives to save mine. I am thankful to them, and all the non-Jewish churches are thankful to them. Also, give greetings to the church that meets in their house. Give greetings to my dear friend Epaenetus. He was the first person to follow Christ in Asia.

God's Word™

With this letter I'm introducing Phoebe to you. She is our sister in the Christian faith and a deacon of the church in the city of Cenchrea. Give her a Christian welcome that shows you are God's holy people. Provide her with anything she may need, because she has provided help to many people, including me. Greet Prisca and Aquila, my coworkers in the service of Christ Jesus. They risked their lives to save me. I'm thankful to them and so are all the churches among the nations. Also greet the church that meets in their house. Greet my dear friend Epaenetus. He was the first person in the province of Asia to become a believer in Christ.

Good News Bible (TEV)

I recommend to you our sister Phoebe, who serves the church at Cenchreae. Receive her in the Lord's name, as God's people should, and give her any help she may need from you; for she herself has been a good friend to many people and also to me. I send greetings to Priscilla and Aquila, my fellow workers in the service of Christ Jesus; they risked their lives for me. I am grateful to them---not only I, but all the Gentile churches as well. Greetings also to the church that meets in their house. Greetings to my dear friend Epaenetus, who was the first in the province of Asia to believe in Christ.

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 Bible⁸
Contemporary English V.

I have good things to say about Phoebe, who is a leader in the church at Cenchreae. Welcome her in a way that is proper for someone who has faith in the Lord and is one of God's own people. Help her in any way you can. After all, she has proved to be a respected leader for many others, including me. Give my greetings to Priscilla and Aquila. They have not only served Christ Jesus together with me, but they have even risked their lives for me. I am grateful for them and so are all the Gentile churches. Greet the church that meets in their home. Greet my dear friend Epaenetus, who was the first person in Asia to have faith in Christ.

Goodspeed New Testament

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

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

Now, let me introduce to you our dear and beloved sister in the faith, Phoebe, a shining minister of the church in Cenchrea. I am sending her with this letter and ask that you shower her with your hospitality when she arrives. Embrace her with honor, as is fitting for one who belongs to the Lord and is set apart for him. I am entrusting her to you, so provide her whatever she may need, for she's been a great leader and champion for many—I know, for she's been that for even me! Give my love to Prisca and Aquila, my partners in ministry serving the Anointed One, Jesus, for they've risked their own lives to save mine. I'm so thankful for them, and not just I, but all the congregations among the non-Jewish people respect them for their ministry. Also give my loving greetings to all the believers in their house church. And greet Epenetus, who was the first convert to Christ in the Roman province of Asia, for I love him dearly.

Plain English Version⁹
 UnfoldingWord Simplified T.

By means of this letter I am introducing and recommending to you our fellow believer Phoebe, who will be taking this letter to you. She is a servant in the assembly in the city of Cenchrea. I request that you receive her because you are all joined to the Lord. You should do that because God's people ought to welcome their fellow believers. I am also requesting that you help her by giving her whatever she needs, because she has helped many people, including me. Tell Priscilla and her husband Aquila that I send greetings to them. They worked with me for the Messiah Jesus, and they were even willing to die for me. I thank them, and the non-Jewish congregations also thank them for saving my life. Also tell the congregation that meets in their house that I send my greetings to them. Tell my dear friend Epaenetus the same thing. He is the first man in the province of Asia to believe in the Messiah.

Williams' New Testament¹⁰

Now I introduce to you our sister Phoebe, who is a deaconess in the church at Cenchreae, that you may give her a Christian welcome in a manner becoming God's people, and give her whatever help she needs from you, for she herself has given protection to many, including myself. Remember me to Prisca and Aquila, my fellow-workers in the work of Christ Jesus, who once risked their very necks for my life. I am so thankful to them; not only I but also all the churches among the heathen thank them. Remember me to the church too, that meets at their house. Remember me to my dear Epaenetus, who was the first convert to Christ in the province of Asia.

Partially literal and partially paraphrased translations:

American English Bible
 Beck's American Translation
 Breakthrough Version

I endorse Phoebe to you (who is our sister and a servant of the assembly in Cenchrea) so that you might accept her in the Master in a manner deserving of the sacred *people* and stand by her in whatever thing she may need of you. You see, she also became a sponsor of many and of myself. Say hello to Prisca (*the formal name of Priscilla*) and Aquila, my co-workers in *the* Anointed King Jesus, some who on behalf of my soul have put their own neck *out there*, whom I not only thank, but also all the assemblies of the non-Jews. And say hello to the assembly throughout their house, to Epenetus, my loved one, who is the first part of Western Turkey given to God for *the* Anointed King.

Common English Bible

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

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

Len Gane Paraphrase ¹¹	I commend to you Phoebe, our sister, who is a deaconess of the church at Cenchreae, so you may welcome her in the Lord in a worthy manner as saints and assist her in whatever matter she has need of you, for she has been a helper to many including me. Greet Priscilla and Aquila, my helpers in Christ Jesus, who have risked their lives for my life, to whom not only I give thanks but also all the churches of the Gentiles. Likewise [greet] the congregation that is in their house. Say, "Hi," to my dear friend Epenetus, who is the first convert to Christ from Achaia.
A. Campbell's Living Oracles	I recommend to you Phebe, our sister, who is a deaconess of the congregation at Cenchrea, that you may receive her in the Lord, as becomes saints, and assist her, in whatever business she may have need of you: for, indeed, she has been a helper of many, and especially of me. Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus. These persons, for my life, laid down their own neck; to whom not only I give thanks, but even all the congregations of the Gentiles. Likewise, salute the congregation which is in their house. Salute Epenetus, my beloved, who is the first fruit of Asia to Christ.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . I commend to your care our Sister, Phoebe, who helps in the work of the Church at Cenchreae; And I ask you to give her a Christian welcome--one worthy of Christ's People--and to aid her in any matter in which she may need your assistance. She has proved herself a staunch friend to me and to many others. Give my greeting to Prisca and Aquila, my fellow-workers in the Cause of Christ Jesus, Who risked their own lives to save mine. It is not I alone who thank them, but all the Churches among the Gentiles thank them also. V. 5 will be placed with the next passage for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. I commend to you our sister Phoebe, a servant of the church in Cenchrea. Welcome her in the Lord in a manner worthy of the saints, and assist her with anything she may need from you. For she has been a great help to many people, including me. Greet Prisca and Aquila, my fellow workers in Christ Jesus, who have risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house. Greet my beloved Epenetus, who was the first convert to Christ in the province of Asia.
Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton ¹² Free Bible Version ¹³	. . . I recommend to you our sister Phoebe, who is a deaconess at the Cenchreae church. Please welcome her in the Lord, as believers should, and help her in whatever way she needs, because she has been a great help to many people, myself included. Pass on my greetings to Prisca and Aquila, my co-workers in Christ Jesus, who risked their lives for me. It's not just me who is very thankful for them, but all the churches of the foreigners too*. Please also give my greetings to the church that meets in their home. Pass on my best wishes to my good friend Epaenetus, the first person to follow Christ in the province of Asia.
The Heritage Bible	And I commend to you Phebe, our sister, who is a minister of the church in Cenchrea, See Notes 1Tim 3:11 and 5:2 on women ministers.

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

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

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

That you receive her in the Lord, worthy of saints, and stand alongside of her in whatever matter she has need of you, because also she has been an assistant of many, and of myself.

Embrace Priscilla and Aquila, my co-workers in Christ Jesus, Who for my soul laid down their own necks, to whom absolutely not only I give thanks, but also all the churches of the races.

Also embrace the church of their house. Embrace my well beloved Epaenetus, who is the firstfruits of Achaia into Christ.

Notes referenced are in the **Addendum**.

Personal Greetings

Now I commend to you our sister Phoebe, a deaconess [Or servant] in the church at Cenchrea. Welcome her in the Lord as is appropriate for saints, and provide her with anything she may need from you, for she has assisted many people, including me.

Greet Prisca [I.e. Priscilla] and Aquila, who work with me for the Messiah [Or Christ] Jesus, and who risked their necks for my life. I am thankful to them, and so are all the churches among the gentiles. Greet also the church in their house. Greet my dear friend Epaenetus, who was the first convert [Lit. who was the first fruits] to the Messiah [Or Christ] in Asia.

International Standard V

Lexham Bible
Montgomery NT

I commend to you our sister Phoebe, who is a minister of the church at Cenchrae. I beg you to give her a Christian welcome, as the saints should; and to assist her in any matter in which she may have need of you. For she herself has been made an overseer to many people, including myself. Salute Priscilla and Aquila, my fellow laborers in the cause of Jesus Christ, who risked their own lives to save mine; who are thanked not only by me, but by all the churches among the Gentiles. Salute likewise the church that meets in their home. Salute Epaenetus, my dearly beloved, the first man in Roman Asia to believe in Christ.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT

AND I commend to you Phoebe our sister, who is a minister of the church in Cenchrea, that you receive her in the Lord worthily of the saints, and assist her in any thing in which she may have need of you; for she has been an assistant of many, and of myself also.

Salute Prisca [Priscilla] and Aquila my co-laborers in Christ Jesus, who exposed their necks for my life, to whom not only I give thanks but all the churches of the nations; and [salute] the assembly at their house. Salute Epenetus my beloved, who is the first fruit of Asia to Christ.

The Spoken English NT¹⁴
UnfoldingWord Literal Text
Urim-Thummim Version

I commend to you Phebe our sister that is a servant of the ekklesia that is at Cenchrea: That you receive her in the LORD, as becomes saints, and that you assist her in whatever business she has need of you: for she has been a protectress of many, and of myself also. Greet Priscilla and Aquila my fellow workers in Christ Jesus: Who have for my life laid down their own necks: to whom not only I give thanks, but also all the ekklesias of the Gentiles. Likewise greet the ekklesia that is in their house. Salute my esteemed Epaenetus, who is the first-fruits of Achaia to Christ.

Weymouth New Testament

Herewith I introduce our sister Phoebe to you, who is a servant of the Church at Cenchrae, that you may receive her as a fellow Christian in a manner worthy of God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself. Greetings to Prisca and Aquila my fellow labourers in the work of Christ Jesus--friends who have

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

endangered their own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also. Greetings, too, to the Church that meets at their house. V. 5b will be placed with the next passage for context.

Wikipedia Bible Project¹⁵

I recommend to you our sister Phoebe, who is a deaconess at the Cenchreae church. Do welcome her in the Lord, as believers should, and help her in whatever way she needs, because she has been a great help to many people, me included. Pass on my greetings to Prisca and Aquila, my co-workers in Christ Jesus, who literally put their necks on the line for me—and it is not just me sending thanks, but also all the churches of the foreigners. Also my greetings to the church that meets in their home. Pass on my best to my good friend Epaenetus, the first Christian convert in Asia.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):¹⁶

Christian Community (1988)¹⁷ **Greetings**

• I recommend to you our sister Phoebe, deaconess of the church of Cenchreae. Please receive her in the name of the Lord, as it should be among brothers and sisters in the faith, and help her in what - ever is necessary, because she helped many, among them, myself.

Greetings to Prisca and Aquila, my helpers in Christ Jesus. To save my life, they risked theirs; I am very grateful to them, as are all the churches of the pagan nations. Greetings also to the church that meets in their house. Greetings to my dear Epaenetus, the first in the province of Asia to believe in Christ. Greet Mary, who worked so much for you. V. 6 is included for context.

Acts 18:18 Acts 18:2; 18:26

The **footnote** for this verse has been 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

I COMMEND unto you Phebe our sister, which is a servant of the called out assembly which is at Cenchrea: That ye receive her in **Yahuah**, as does become the godeshiym, and that ye assist her in whatsoever business she has need of you: for she has been a helper of many, and of myself also.

Greet Priscilla and Aquila my helpers in **Yahusha Ha'Mashiach**: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the called out assemblies of the other nations. Likewise greet the called out assembly that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto **Mashiach**.

Hebraic Roots Bible¹⁸ .

Holy New Covenant Trans.

I recommend our sister Phoebe to you. She is a servant of the called out people in the town of Cenchrea. I want you to accept her, as saints should in the Lord Jesus.

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

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

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

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

Help her with anything she might need from you because she has been very helpful to many people and to me also.

Greet Priscilla and Aquila, my co-workers in Christ Jesus. They risked their very lives for me. I am not the only one who is thankful for them; all the non-Jewish called out people are thankful too! Also greet the called out people which meets in their house. Greet Epānetus, to whom I give myself, for his good, expecting nothing in return. He was the first fruit to Christ in the land of Asia.

The Scriptures 2009

And I commend to you Phoebe our sister, who is a servant of the assembly in Kenḥrea, that you receive her in הוהי, worthy of the set-apart ones, and assist her in whatever matter she has need of you. For she has been a great help to many, including me.

Greet Priscilla and Aquilas, my fellow workers in Messiah עשוהי, who risked their own necks for my life, to whom not only I give thanks, but also all the assemblies of the nations, and the assembly that is in their house. Greet my beloved Epānetos, who is the first-fruits of Achaia to Messiah.

Tree of Life Version

Now I recommend to you our sister Phoebe—who is a servant-leader of Messiah's community at Cenchrea— so you may receive her in the Lord, in a way worthy of kedoshim, and help her in whatever matter she may need from you. For she herself has become a patroness of many, including me as well.

Greet Prisca and Aquila, my fellow workers in Messiah Yeshua, who risked their own necks for my life. Not only I give them thanks, but also all of Messiah's communities among the Gentiles. Greet also the community that meets in their house. Greet Epānetus whom I dearly love, who is the first fruit in Asia for Messiah.

Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament¹⁹

...[I] stand (together) but [to] you* phoebe the sister [of] us being and servant [of] the congregation the [one] in cenchreae* that her [You*] may accept in lord worthily [of] the [men] pure and [You*] may present {something} [to] her in what ever [of] you* [She] may need [in] concern and for She Helper [of] many [men] becomes and [of] me me greet! prisca and aquila the [men] working (together) [of] me in christ Jesus Who* for the soul [of] me the [of] themselves neck risk whom* not I Only thank but and {whom*} All The Congregations [of] the aliens {thank} and {greet!} the in house [of] them congregation greet! epānetus the [man] loved [of] me Who is Fruit (First) [of] the asia to christ...

Alpha & Omega Bible

I COMMEND TO YOU OUR SISTER PHOEBE, WHO IS A DEACONESS OF THE CONGREGATION OF CALLED OUT ONES WHICH IS AT CENCHREA; THAT YOU RECEIVE HER IN THE LORD IN A MANNER WORTHY OF THE SAINTS, AND THAT YOU HELP HER IN WHATEVER MATTER SHE MAY HAVE NEED OF YOU; FOR SHE HERSELF HAS ALSO BEEN A HELPER OF MANY, AND OF MYSELF AS WELL.

GREET PRISCA AND AQUILA, MY FELLOW WORKERS IN CHRIST JESUS, WHO FOR MY LIFE RISKED THEIR OWN NECKS, TO WHOM NOT ONLY DO I GIVE THANKS, BUT ALSO ALL THE CONGREGATIONS OF CALLED OUT ONES OF THE GENTILES;

ALSO GREET THE CALLED OUT ONES THAT ARE IN THEIR HOUSE. GREET EPAENETUS, MY BELOVED, WHO IS THE FIRST-FRUIT (*first convert*) TO CHRIST FROM ASIA.

Awful Scroll Bible

And I place- yous -together-with Phoebe our sister, being a runner of errands to they called-out that is from-within Cenchrea, in order that, yous may receive- her -by from-within the Lord worthy of awful ones, and let her set-before, from-within what

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

transaction she shall have need of you, for this-same one becomes a female-stander-before of many, even of myself also.

Be greeted Prisca and Aquila, my undertakers-together from-within the Anointed One, Jesus, which-certain, for the sake of my life, place-under their own necks, to whom not only I give-well-favoredness, however, also all they called-out of the nations, and they called-out, down along their houses. Be greeting my beloved Epænetus, who is of the first fruits of Achaia to the Anointed One.

Concordant Literal Version

Now I am commending to you Phoebe, our sister, being a servant also of the ecclesia in Cenchrea, that you should be receiving her in the Lord worthily of the saints, and may stand by her in whatever matter she may be needing you, for she became a patroness of many, as well as of myself."

Greet Prisca and Aquila, my fellow workers in Christ Jesus"

(who, for the sake of my soul, jeopardize their own necks, whom not only I am thanking, but all the ecclesias of the nations also)"

and the ecclesia at their house. Greet Epanetus, my beloved, who is the firstfruit of the province of Asia for Christ."

exeGesés companion Bible

PAULOS SALUTES THE HOLY

I commend to you our sister Phebe,
being a minister of the ecclesia in Cenchrea:
that you await her in Adonay, worthily of the holy
and stand by her
in whatever matter she ever has need of you:
for she became a patroness of many, and also of me.

Salute Priscilla and Aquila
co-workers in Messiah Yah Shua:
who laid down their own necks for my soul:
to whom, not only I eucharistize,
but also all the ecclesiae of the goyim:
likewise the ecclesia in their house.

Salute my beloved Epaenetus,
the firstlings of Achaia to Messiah:...

God's Truth (Tyndale)
Orthodox Jewish Bible

.
I recommend to you achoteinu (our sister) Phoebe, the Messianic Shammash of the kehillah in Cenchreae,

That you be mekarev (welcome and treat well) to her in Adoneinu, in a manner worthy of the Kadoshim and assist her in whatever matter she may have need of you. For she herself has also been patroness of many and of myself.

Drishat Shalom to Prisca and Aquila my fellow po'alim (workers) in Rebbe, Melech HaMoshiach Yehoshua

Who performed an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life) for my sake, and for whom not only I give thanks, but also kol kehillot of the Nations;

Also Drishat Shalom to the kehillah (congregation) that meets in their house. Drishat Shalom to my beloved Epaenetus, who is the bikkurim (firstfruits) of Asia [T. N. today's Turkey] for Moshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
I recommend to you our sister Phoebe, who is a servant of the church at Cenchrea. [Note: This was a seaport town about seven miles east of Corinth]. Welcome her [as someone to fellowship] in the Lord, in a way that God's people should. And you

people should help her in whatever way she needs you, for she herself has helped many people, including me.

I send greetings to Priscilla and Aquila, my fellow-workers in *[the service of]* Christ Jesus. They risked their own lives for me, so not only I, but also all the Gentile churches *[i.e., people converted from among the Gentiles]* are grateful to them *[for this]*. I also send greetings to the church that meets in their house. Greetings to my dear friend Epenetus, who was the first convert to Christ in Asia *[Note: This was a province in the western part of present-day Turkey]*.

Benjamin Brodie's trans.²⁰

Now, I introduce to you Phoebe, our sister, who is an agent [courier: she carried this epistle from Corinth to Rome] of the assembly at Kengchrea [eastern harbor of Corinth],

So that you might welcome her in the Lord in a manner worthy of the saints and assist her in whatever matter [business transaction] she might need of you, for she has also been an administrative assistant [patron] for many, even on my behalf. Salute Prisca and Aquila my fellow-workers [traveling husband & wife tent-makers] in Christ Jesus,

Who on behalf of my life, risked their own necks, concerning whom not only do I give thanks, but also all manner of Gentile assemblies.

Also salute their local assembly [home church]. Salute Epaenetus my beloved, who is the first-fruit [Paul's first convert in that region] from Asia [western Turkey] for Christ .

The Expanded Bible
Jonathan Mitchell NT

.
Now for (or: with) you folks I continue standing together with Phoebe, our sister (or: Now I am placing Phoebe, our sister, with you people; Now I am recommending Phoebe, our sister, to you [community members]), she being also an attending servant of the called-out community (or: assembled congregation) [which is] in Cenchrea,

to the end that you folks may reach out with your hands and take her in your arms, within [the] Lord [= Yahweh or Christ], worthily (in a manner of equal value) of the set-apart folks (of the saints; of the holy ones), and may stand beside her within whatever matter (practice-effect; event; affair; result of a transaction) she may continue having need of [from] you folks, for she also became one who stands before many (or: a leader or presiding officer over many; = a champion, protector or patron of many) – even of me, myself!

Greet Prisca and Aquila, my fellow workers within Christ Jesus, who, over my soul (= person, or, life), placed their own necks under the axe, to whom not I alone am constantly giving thanks, but further, also all the called-out communities (summoned-forth congregations) of the nations (belonging to the ethnic multitudes of the Gentiles), as well as the called-out community down at their house (or: which also follow the pattern of their house-assembly).

Greet Epanetus, my beloved one, who is a firstfruit of the [province of] Asia [entering] into Christ.

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

Bible Translations with Many Footnotes:

Lexham Bible

Many Personal Greetings

Now I commend to you Phoebe our sister, who is also a servant [Or “a deaconess”; some interpreters understand this term to refer to a specific office (deacon/deaconess) which Phoebe held in the local church at Cenchrea] of the church in Cenchrea, in order that you may

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

welcome her in the Lord in a manner worthy of the saints, and help her in whatever task she may have need from you, for she herself also has been a helper of many, even me myself.

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own necks for my life, for which not only I am thankful, but also all the churches of the Gentiles; also greet [The verb is supplied as an understood repetition from v. 3] the church in their house. Greet Epenetus my dear friend, who is the first convert [Literally “the first fruits”] of Asia for Christ.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

And I commend to you Phoebe, our sister,—

Being a minister {also} of the assembly which is in Cenchreæ;

In order that ye may give her welcome, in the Lord, in a manner worthy of the saints,

And stand by her in any matter wherein she may have need [of you];

For [she also] hath proved to be [a defender of many], and [of my own self].

Salute ye Prisca and Aquila, my fellow-workers in Christ Jesus,—

[Who] indeed, [for my life] [their own neck] laid down,—^a

Unto whom—not [I only] give thanks, but also all’ the assemblies of the nations;

[Salute] also the assembly at their house.

Salute ye Epænetus, my beloved,

Who is a first-fruit of Asia unto Christ.

^a Mt: “under.”

The Spoken English NT²¹

Final Greetings

I’d like to introduce our sister Phoebe^a to you. She’s a deacon^b of the community in Cenchreæ.^c

I want you to receive her in the Lord in a way that’s worthy of the holy ones. And please give her whatever help she might need from you. After all, she’s been a financial support person to lots of people, including me personally.^d

Say hellos to Prisca and Aquila,^e my co-workers in Christ Jesus.

They’ve risked their own necks to protect me.^f I’m not the only one who is grateful to them—so are all the Gentile communities.

And say hello to the community that meets at their house.

a. Prn. *fee-bee*.

b. A deacon, or “server,” is a person entrusted with arranging provision for the practical needs of the spiritual community and its members.

c. Prn. *Senn-kree-ay*.

d. Lit. “she has been a benefactor to many, and to me myself.”

e. Prn. a-kwill-a.

f. Lit. “on behalf of my life.”

Wilbur Pickering’s New T.

Closing remarks

Phoebe

I commend to you our sister Phoebe, who is a servant of the congregation in Cenchrea, so that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever matter she may need from you; for indeed she herself has been a helper of many, including my own self.

Greetings

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own necks for my life;¹ to whom not only I give thanks, but also all the congregations of the Gentiles. And greet the congregation that is in their house.²

Greet my beloved Epænetus, who is the first convert to Christ from Achaia.³

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

(1) So far as I know, we don't have a record of just how, when or where this happened.

(2) In the beginning, congregations met in people's homes. This avoids the expense of erecting buildings. I believe the days are upon us when all serious followers of Jesus Christ will be increasingly persecuted, including in North America and Europe. An underground Church will have little use for 'buildings'.

(3) 4% of the Greek manuscripts read "Asia" instead of "Achaia" (these are very different places), to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Now I commend to you our sister Phoebe, who is a servant of the church in Cenchrea, Charging you to receive her in the Lord, in a manner worthy of saints, and to assist her in whatever she may need from you because she also has been of great assistance to many, including myself. Salute Priscilla and Aquila, my fellow workers in Christ Jesus, (Who have laid down their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;) And salute the church at their house. Salute Epenetus, my beloved, who is the first fruit of Achaia for Christ.

Analytical-Literal Translation

Now I commend to you, Phoebe our sister, being a servant [or, deaconess] of the assembly [or, church], the [one] in Cenchrea, so that you, shall receive [or, welcome] her in the Lord in a manner worthy of holy ones and assist her in whatever matter she shall be having need of you, for indeed she became a helper of many, and of me myself. Greet Prisca and Aquila, my co-workers in Christ Jesus, who for the sake of my life risked their own neck[s], to whom not only I give thanks, but also all the assemblies of the Gentiles, and the assembly [or, church] at their house. Greet Epaenetus, my beloved, who is [the] first-fruit of Achaia to Christ.

Berean Literal Bible

Bill Puryear translation²²

Now I recommend to you, Phoebe, our sister, who is an agent [official representative] of the church which [is] at Cenchrea, that you welcome her in the Lord in a manner worthy of the saints, and that you stand by to help her in whatever matter she might have need of you; for she herself has also been of great assistance to many, even of me myself. Greet Prisca and Aquila, fellow-workers with me in Christ Jesus, who are of such a quality that they have risked their necks for my life, to whom not only I give thanks but also all the churches of the Gentiles. Also [give my regards to] the church in their home. Greet Epaenetus, my beloved friend, who is the first fruits [first convert] from Asia for Christ.

C. Thomson updated NT

Charles Thomson NT

I recommend to you Phebe our sister, who is an almoner of the congregation at Cenchrea, that you may receive her in the Lord in a manner becoming the saints, and afford her such assistance as her business may require: for she indeed hath assisted many, particularly myself. Salute Priscilla and Aquilas my fellow labourers in Christ Jesus, who for my life exposed their own; to whom not only I, but all the Gentile congregations also, owe thanks. Salute also the congregation at their house. Salute my beloved Epenetus, who is the first fruits of Achaia for Christ.

Context Group Version

I commend to you (pl) Phoebe, our sister, and who is a Servant {word diakonos is masculine in the Greek} of the governing assembly that is at Cenchreae: that you (pl) receive her in the Lord, worthily of the special ones, and that you (pl) assist her in whatever matter she may have need of you (pl): for she herself also has been a patroness of many, and of my own self. Greet Prisca and Aquila my co-workers in

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

English Standard Version Far Above All Translation ²³	<p>the Anointed Jesus, who laid down their own necks for my life; to whom not only I recognize [my] indebtedness, but also all the governing assemblies of the ethnic groups: and [greet] the governing assembly that is in their house. Greet Epainetus my beloved, who is the first fruits of Asia to the Anointed.</p> <p>.</p> <p>I commend to you Phoebe our sister, who is a minister of the church which is in Cenchrea, so that you welcome her in the Lord, in a way worthy of the saints, and that you stand by her in whatever matter she needs from you, for indeed she has been a patroness to many, including myself. Greet Prisca and Aquila my fellow workers in Christ Jesus, who have risked their own necks for my life, to whom not only I, but also all the churches of the Gentiles give thanks, and greet the church in various homes of theirs. Greet Epainetus my beloved, who is the firstfruit of Achaia in Christ.</p>
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament	<p>.</p> <p>.</p> <p>.</p> <p>BUT I COMMEND TO YOU PHOEBE, SISTER, OUR BEING SERVANT OF THE ASSEMBLY IN CENCHREA; THAT HER YE MAY RECEIVE IN [THE] LORD WORTHILY OF SAINTS, AND YE MAY ASSIST HER IN WHATEVER OF YOU SHE MAY NEED MATTER; ALSO FOR SHE A SUCCOURER OF MANY HAS BEEN, AND MYSELF OF ME.</p> <p>SALUTE PRISCILLA AND AQUILA MY FELLOW WORKERS IN CHRIST JESUS, (WHO FOR LIFE MY OWN THEIR NECK LAID DOWN WHOM NOT I ONLY THANK, BUT ALSO ALL THE ASSEMBLIES OF THE NATIONS,) AND THE AT HOUSE THEIR ASSEMBLY. SAINTS EPAENETUS MY BELOVED, WHO IS A FIRSTFRUIT OF ACHAIA FOR CHRIST.</p>
Literal Standard Version Modern English Version Modern Literal Version 2020	<p>.</p> <p>.</p> <p>Now I commend to you^o Phoebe our sister, who is a servant <i>of my needs</i> from the congregation* in Cenchreae: in-order-that you^o should accept her in the Lord, worthy of the holy-ones, <i>and that*</i> you^o should stand beside her in whatever matter she may have need from you^o. For* she herself has also become an assistant of many, and of me myself.</p> <p>Greet^o Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own neck on behalf of my life; whom I not only give-thanks, but also all the congregations* of the Gentiles; and the congregation* <i>who is</i> in their house. Greet^o Epainetus, my beloved, who is the first-fruit of Achaia to Christ.</p>
New American Standard B. New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>. Titles</p> <p>Now I recommend to you Phebe our sister, who is a helper, an agent of the church which is at Cenchrea.</p> <p>That you receive her [Phebe] in the Lord, in a manner worthy of saints [royal family honor code], and that you stand by to help her in any matter [or, <i>business</i>] in which she might have need of you; for she has also been of great assistance to many, including myself.</p> <p>Greet Prisca and Aquila, my fellow workers in Christ Jesus, who have risked their necks for my life; to whom I not only give thanks, but also all of the churches of the Gentiles.</p>

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

R. B. Thieme, Jr. trans²⁴

Also pay my respects to the church in their home. Greet Epānetus my beloved friend, who is the first convert to Christ from [the Roman province] Asia. Now, I introduce and recommend to you for your advantage and blessing, our sister believer Phoibe, who is a minister, deputy, helper and agent (Not a pastor teacher) of the Local Church at Cen'chre-ae, east of Corinth, In order that as long as she is in Rome you receive and welcome her in the Lord in a manner worthy of one of the saints the Royal Family of God under the Royal Family Honor Code, and that you stand by and assist helping her in any matter or anything in which she may have need of help from or of you, for she has also always been a fantastic wealthy patroness of great assistance to many and including myself as well. Greet or pay my respects to Prisca and Aquila, my fellow co-workers in Christ Jesus Who, are of such a special category, have on behalf of or for the sake of my life, actually placed their very own necks under the Axe or risked their very own lives, for protection of my life, unto whom not only I give thanks but also all the Local Church of the Gentiles including Rome, Corinth, Ephesus, etc. Also (implied) Greet, salute, pay respects to the Local Church in their home. Salute, Greet, Pay my respects to honorable Epai'netus my beloved, who was the first fruit or convert (7 churches in Rev 2-3) to Christ in Asia in western turkey.

Revised Geneva Translation
Ron Snider translation²⁵

Now I commend to you our sister Phoebe, who is also a servant of the church which is located in Cenchrea; so that you welcome her in the Lord in a manner worthy of the saints, and so that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, even of me myself. Greet Prisca and Aquila, fellow workers with me in Christ Jesus, who on my behalf risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; greet the church that is in their house. V. 5b will be placed with the next passage for context.

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

The gist of this passage:
1-5

Romans 16:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunistaō/sunistanō/ sunistēmi (συνιστάω/ συνιστάνω/συνίστημι) [pronounced soon-ihs- TAH-oh/soon-ohs-tah- AHN-oh/soon-ohs-TAH- ay-mee]	to stand (with), to set together, (by implication): to introduce (favorably), or (figuratively): to exhibit; intransitively: to stand near, or (figuratively): to constitute; also: to approve, commend, consist, make	1 st person singular, present active indicative	Strong's #4921
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161

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

²⁵ Individual chapters linked here: <http://www.makarios-bible-church.org/newtest.html> (accessed November 20, 2024).

Romans 16:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
Phoibē (Φοίβη) [pronounced FOY-bay]	<i>bright, radiant; transliterated, Phoebe</i>	feminine singular proper noun, a person; accusative case	Strong's #5402 hapax legomenon
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)
adelphê (ἀδελφή) [pronounced ad-ehl-FAY]	<i>sister (actual, spiritual)</i>	feminine singular noun, accusative case	Strong's #79
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: Now I keep on commending to you (all) our sister, Phoebe,...

Paul commends or recommends Phoebe to the churches in Rome.

What I believe to be the case is, several people will take this letter of Paul's to the churches at Rome, the main person of which appears to be Phoebe, who is here named first.

As we have seen in our study, Romans is quite an amazing treatise on many spiritual matters, so it was probably taken to Paul by more than one person.

Romans 16:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ōn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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

Romans 16:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Although my sources identify this as a feminine singular noun, it is in the masculine singular form. On the other hand, the present participle of the verb *to be* is a feminine singular. Does the form of the verb override the form of diakonos (διάκονος) (which is an accusative, not a nominative)? Or is Paul doing this to grab the attention of the reader, indicating her stature by using the masculine *deacon* to grab the attention of the recipients of this letter?

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
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Although this is a reasonably common noun, found 115 times in the New Testament, this is Paul's first use of it in the book of Romans.

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
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Because of placement and its case, this definite article probably refers back to ekklêsía (ἐκκλησία).

en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Kenchreaí (Κεγχρραΐ) [pronounced keng-khreh-a'-hee]	<i>millet; transliterated, Cenchrea</i>	feminine plural proper noun a location, dative, locative or instrumental case	Strong's #2747 hapax legomenon

Thayer: Cenchrea [was] the eastern harbour of Corinth (i.e. its harbour on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaemum on the Corinthian Gulf connected it with Italy and the west.

Translation: ...being even a servant of the church in Cenchrea,...

Phoebe has been a servant to the church in Cenchrea. The word used here is the masculine singular noun diakonos (διάκονος) [pronounced dee-AK-on-oss], which means, *a servant, attendant, minister; the servant; a deacon*. Strong's #1249. There are several things about this which strike me as odd. Generally speaking, if you have any form of the verb *to be*, there is generally a nominative case on both sides of the verb (that is, as we structure a subject and predicate nominative in the English). But instead of matching Phoebe with a feminine singular predicate nominative, she is matched with a masculine singular accusative—not the gender or the case that we would expect to see here.

I believe that Paul's intent here is to grab the attention of the reader, when Phoebe upon deliver of this letter, is right with them in the room.

Also, we have hidden in this verse why most people believe that Paul wrote Romans from Corinth. Cenchrea was the eastern harbor of Corinth.

There is something else which is odd in this phrase. Paul, who has not used the word ekklesia in all of the book of Romans uses it here (and he will use it three times in vv. 1–5). As noted throughout the book of Romans, Paul did not make any theological arguments based upon dispensationalism. In Romans 9–11, for instance, Paul did not say, “Now this is the case, because the previous dispensation was the Age of Israel, and right now, we are in the Church Age.” He did not say or imply this. Paul’s reasoning and arguments were made without referencing dispensations. Maybe he did not have a firm grasp on dispensations at this time and maybe he thought that such a doctrine would confuse too many people in Rome. There are many new things in this new age (referring to the Church Age), one of them being the concept of dispensations.

Romans 16:1 **Now I keep on commending to you (all) our sister, Phoebe, being even a servant of the church in Cenchrea,...** (Kukis mostly literal translation)

Romans 16:2a			
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
prosdechomai (προσδέχομαι) [pronounced pros-DEKH-om-ahee]	<i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i>	2 nd person plural, aorist (deponent) middle subjunctive	Strong’s #4327
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong’s #846
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #2962
axiōs (ἄξιως) [pronounced ax-EE-oce]	<i>worthily, suitably, appropriately, in a manner worthy of</i>	adverb	Strong’s #516
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
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

Translation: ...that you (all) might accept her in the Lord, in a manner worthy of the saints...

Phoebe has come to Rome and Paul asks for the church there to accept her in the Lord in a manner suitable or worthy of the saints. In other words, in your dealing with Phoebe, show some class.

Romans 16:2b			
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
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one's disposal; to present a person for another to see and question; to show; to bring to (near); metaphorically to bring into one's fellowship or intimacy; to present (show) by argument, to prove</i>	2 nd person plural, aorist active subjunctive	Strong's #3936; first set of definitions
αὐτῆ (αὐτῆ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ᾧ (ᾧ) [pronounced <i>hoh</i>]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ᾧ (ὅν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever; (what-, where-, with-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
χρῆζω (χρήζω) [pronounced <i>KHRADE-zoh</i>]	<i>to need, to want; to have need of, to be in want of</i>	3 rd person singular, present active subjunctive	Strong's #5535
πράγμα (πράγμα) [pronounced <i>PRAG-mah</i>]	<i>a deed; by implication, an affair; by extension, an object (material), business, a matter, thing, work; an accomplished fact; what is done or being accomplished</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4229

Translation: ...and you (all) might provide to her whatever matter she might keep on needing of you (all),...

The word used here at the end of this phrase is pragma (πρᾶγμα) [pronounced *PRAG-mah*], which means, *a deed; by implication, an affair; by extension, an object (material), business, a matter, thing, work; an accomplished fact*. Is Phoebe there on business? Does she has some matters that she needs to take care of? Has she decided to relocate in Rome, for whatever reason? Whatever is going on with her, Paul asks the believers in Rome to receive her as royal family and to assist her in whatever she needs.

Romans 16:2c

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
γάρ (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
αὐτὴ (αὐτῆ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
προστάτις (προστάτις) [pronounced <i>pros-THAT-is</i>]	<i>a woman set over others; a female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources; an assistant, a helper</i>	feminine singular noun; nominative case	Strong's #4368 hapax legomenon
πολύς, πολλός (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; genitive/ablative case	Strong's #4183
γίνομαι (γίνομαι) [pronounced <i>GHIN-oh-mī</i>]	<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 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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
ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

I translated this *myself*, even though that still bothers me. This goes along with pretty much all other translations.

Translation: ...for even to her, she has become a helper of many and of me myself.

Paul's interactions with her have been very positive and she has been a great help to many people in Corinth and to Paul in particular.

Romans 16:2 ...that you (all) might accept her in the Lord, in a manner worthy of the saints and you (all) might provide to her whatever matter she might keep on needing of you (all), for even to her, she has become a helper of many and of me myself. (Kukis mostly literal translation)

Romans 16:1–2 Now I keep on commending to you (all) our sister, Phoebe, being even a servant of the church in Cenchrea, that you (all) might accept her in the Lord, in a manner worthy of the saints and you (all) might provide to her whatever matter she might keep on needing of you (all), for even to her, she has become a helper of many and of me myself. (Kukis mostly literal translation)

Romans 16:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Priska (Πρίσκα) [pronounced PRIS-kah]	<i>ancient; transliterated, Prisca, Priska</i>	feminine singular proper noun, a person; accusative case	Strong's #4251 hapax legomenon
Thayer: [She is] a Christian woman, the wife of Aquila.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Akulas (Ἀκύλας) [pronounced ak-OO-las]	<i>an eagle; transliterated, Aquila, Akulas</i>	masculine singular proper noun; a person; accusative case	Strong's #207
Thayer: Aquila [was] a Jew of Pontus, a tent maker convert to Christ, companion and ally of Paul in propagating Christianity.			

Translation: Greet Prisca and Aquila,...

Prisca is a form of the name *Priscilla*. You may recall that Paul made tents with them in order to make enough money to survive. There are circumstances where the pastor-teacher, the evangelistic and the missionary might do secular work on the side to pay the bills. There is nothing wrong with this and this does not mean that you have mistaken your calling.

There are many pastors who went out of Berachah Church, which was a very successful church in human terms (there were times it was hard to even find a seat in their large auditorium) and may have thought that they would enjoy the same success (again, I speak in human terms). But we don't have a Berachah North, or Berachah West or whatever, with thousands of congregants. I have been to a church with four congregants and a pastor-teacher, and he was well-prepared, he taught the truth, and I enjoyed my time there. The believer with the gift of pastor-teacher carries on, whether he has a large or small or medium church, and he remains faithful to the Word. It is okay that you have to have a job in order to make ends meet. Paul, from time to time, worked in order to pay the

bills. This is not demeaning nor does it mean that you are not doing your job. Those are simply the circumstances you are in.

Similarly, it is okay to be congregants of a small local church. If your pastor is teaching the Word of God faithfully and regularly, then you are in the right place at the right time, even if the church is small.

Romans 16:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
sunergós (συνεργός) [pronounced <i>soon-er-GOSS</i>]	<i>fellow worker (laborer), co-worker</i>	masculine plural adjective, accusative case	Strong's #4904
μου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: ...my fellow workers in Christ Jesus,...

Paul worked with Priscilla and Aquila in the secular realm and in the spiritual realm. I would suggest that they did not see a difference, even after spending hours making tents. This was the work that God put before them.

Application: I am 74 years old at this time and I thank God for the work that He has given me. Work is a blessing and I am thankful to have it and thankful to be able to work and to enjoy working.

Romans 16:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT-eeen-ehs</i>]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748

Romans 16:4a			
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
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
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; genitive/ablative case	Strong's #5590
emou (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
heautôn (ἐαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
tráchēlos (τράχηλος) [pronounced TRASH-ay-loss]	<i>neck; throat; figuratively, life; ready to incur the most imminent peril to life</i>	masculine singular noun, accusative case	Strong's #5137
hupotithēmi (ὑποτίθημι) [pronounced hoop-ot-IHTH-ay-mee]	<i>to lay down; to place under (neath); metaphorically to supply, suggest (supply from one's own resources); to make known</i>	3 rd person plural, aorist active indicative	Strong's #5294

Translation: ...which ones laid down their necks on behalf of my life,...

I don't think we know the details here. Priscilla and Aquila risked their own lives to save Paul's. He recognizes this and celebrates it.

Romans 16:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced hoic]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739

Romans 16:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐγὼ (ἐγὼ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
μονος (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, nominative case	Strong's #3441
εὐχαριστεῶ (εὐχαριστέω) [pronounced yew-khahr-ih-STEH-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	1 st person singular, present active indicative	Strong's #2168

Translation: ...to whom not only I keep on being grateful...

Paul is of course grateful to Priscilla and Aquila for what they have done on his behalf.

Many of us have people like this in our lives and we are thankful to God for doing this on our behalf.

Romans 16:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
πάσαι (πάσαι) [pronounced PAH-sigh]	<i>the whole, all; everyone, each one, all [things]</i>	feminine plural adjective; nominative case	Strong's #3956
αἱ (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
ἐκκλησίαι (ἐκκλησίαι) [pronounced ek-klay-SEE-ī]	<i>churches, assemblies, gatherings, companies; transliterated, ekklêsiai</i>	feminine plural noun, nominative case	Strong's #1577
τῶν (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 16:4c			
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: ...but even all the churches of the gentiles [are grateful as well].

We carry over the verb into this phrase. All the churches of the gentiles are grateful to Priscilla and Aquila as well.

Romans 16:5a			
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
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)
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
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624

Although this word is found 114 times in the New Testament, it is only found here in the book of Romans.

autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, accusative case	Strong's #1577

The third time this word is used in this chapter.

Translation: Also [greet] the church at their house.

Apparently, there is a local church in Rome which meets in the home of Priscilla and Aquila. This would indicate that there are a number of local churches in Rome.

Romans 16:3–5a Greet Prisca and Aquila, my fellow workers in Christ Jesus, which ones laid down their necks on behalf of my life, to whom not only I keep on being grateful but even all the churches of the gentiles [are grateful as well]. Also [greet] the church at their house. (Kukis mostly literal translation)

Romans 16:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahēe</i>]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Εραίνετος (Ἐπαίνετος) [pronounced <i>ep-AH-hee-net-oss</i>]	<i>praiseworthy; transliterated, Epenetus, Epænetus</i>	masculine singular proper noun, a person; accusative case	Strong's #1866 hapax legomenon
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
agapētos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i>]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, accusative case	Strong's #27
μου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st 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: You (all) greet Epenetus, my beloved,...

Paul calls upon the recipients of this epistle to greet Epenetus as well, whom Paul calls his beloved.

Romans 16:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
aparchê (ἀπαρχή) [pronounced <i>ap-ar-KHAY</i>]	<i>firstfruits; a beginning of sacrifice, the (Jewish) first-fruit (figuratively), first act of a sacrifice; first portion</i>	feminine singular noun; nominative case	Strong's #536

Romans 16:5c

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
Asia (Ἄσία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, genitive/ablative case	Strong's #773
Thayer: <i>Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.</i>			
Instead of Asia Minor, the Byzantine Greek text and Scrivener Textus Receptus have...			
Achaía (Ἀχαΐα) [pronounced ach-ah-EE-ah]	<i>trouble; transliterated, Achaia</i>	feminine singular proper noun; a location; genitive/ablative 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.			
The Westcott Hort text and Tischendorf's Greek text both have <i>Asia</i> .			
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
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, dative, accusative case	Strong's #2424

Translation: ...who keeps on being the first portion of Asia to Christ Jesus. (Kukis mostly literal translation)

Epenetus is apparently Paul's first gentile convert in Asia Minor (which is western Turkey today).

In the Greek exegesis, you can see that there is a difference in the manuscripts, Achaia being on the other side of the Aegean Sea from Asia Minor. Given the proximity of Corinth, Achaia is likely the preferred reading.

New Testament Roman Provinces (a map); from **Bible Study**, accessed November 21, 2024.

Romans 16:5b-c You (all) greet Epenetus, my beloved, who keeps on being the first portion of Asia to Christ Jesus. (Kukis mostly literal translation)



Romans 16:1–5 Now I keep on commending to you (all) our sister, Phoebe, being even a servant of the church in Cenchrea, that you (all) might accept her in the Lord, in a manner worthy of the saints and you (all) might provide to her whatever matter she might keep on needing of you (all), for even to her, she has become a helper of many and of me myself. Greet Prisca and Aquila, my fellow workers in Christ Jesus, which ones laid down their necks on behalf of my life, to whom not only I keep on being grateful but even all the churches of the gentiles [are grateful as well]. Also [greet] the church at their house. You (all) greet Epenetus, my beloved, who keeps on being the first portion of Asia to Christ Jesus. (Kukis mostly literal translation)

Romans 16:1–5 I recommend to your city Phoebe, my sister in Christ, servant of the local church in Cenchrea, that you might accept her in the Lord in a manner worth of the royal family. Also, please help her get settled there and help her with whatever personal or business matters that she will be dealing with, as she has helped me and of many in Corinth. Greet Priscilla and Aquila, who have worked with me in Christ Jesus, who even risked their lives for me. I keep on being grateful to them and all gentile should be grateful as well. Also, greet those who meet for church in their home. Greet Epenetus, my great friend who was our first gentile convert is Asia Minor. (Kukis paraphrase)

Greet Mary, who, [in] many (things) grows tired for you (all). Greet Andronicus and Junia relatives of me and fellow prisoners of me, who are well-know among the Apostles; and before me having become in Christ. Greet Ampliatus the beloved of me in [the] Lord. Greet Urbanus, the fellow worker of us in Christ and Stachys, the beloved of me. Greet Apelles, the accepted (one) in Christ. Greet those from them, Aristobulus.

Romans
16:6–10

Greet Mary who works very hard for you (all). Greet Andronicus and Junia, my relatives and my fellow prisoners, who are well-known among the Apostles, and were born in Christ before me. Greet Ampliatus, my beloved [friend] in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved [friend]. Greet Apelles, [who is] tested (and approved) in Christ. Greet [all] those who [are] from Aristobulus.

Convey my regards to Mary, who is a tireless worker there. Say hello to Adronicus and Junia, my cousins and my fellow prisoners in the Lord. They are well-known among the Apostles and were born again in Christ before I was. Greet Ampliatus, my close friend in the Lord. Say hellow to Urbanus from me, our fellow worker in Christ. Greet Apelles, who has shown himself to be approved by testing. My regards to the household of Aristobulus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Greet Mary, who, [in] many (things) grows tired for you (all). Greet Andronicus and Junia relatives of me and fellow prisoners of me, who are well-know among the Apostles; and before me having become in Christ. Greet Ampliatus the beloved of me in [the] Lord. Greet Urbanus, the fellow worker of us in Christ and Stachys, the beloved of me. Greet Apelles, the accepted (one) in Christ. Greet those from them, Aristobulus.

Complete Apostles Bible Greet Mary, who labored much for us.
Greet Andronicus and Junia, my relatives and my fellow captives, who are notable among the apostles, who also were in Christ before me.
Greet Amplias, my beloved in the Lord.
Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Greet Apelles, approved in Christ. Greet those from the household of Aristobulus.

Douay-Rheims 1899 (Amer.) Salute Mary, who hath laboured much among you.
Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me.
Salute Ampliatus, most beloved to me in the Lord.
Salute Urbanus, our helper in Christ Jesus and Stachys, my beloved.
Salute Apellas, approved in Christ..

Holy Aramaic Scriptures
Original Aramaic NT .
Invoke the peace of Maria, who has labored much among you.
Invoke the peace of Andronicus and of Junia, my relatives who were captives with me and were known by The Apostles and they were in The Messiah before me.
Invoke the peace of Amphilius, beloved in Our Lord.
Invoke the peace of Eurbanus, who is with us in The Messiah, and Estakus my beloved.
Invoke the peace of Appela, chosen in Our Lord. Invoke the peace of the members in the house of Aristobulus.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Give my love to Mary, who gave much care to you.
Give my love to Andronicus and Junia, my relations, who were in prison with me, who are noted among the Apostles, and who were in Christ before me.
Give my love to Ampliatus, who is dear to me in the Lord,
Give my love to Urbanus, a worker in Christ with us, and to my dear Stachys.
Give my love to Apelles, who has the approval of Christ. Say a kind word to those who are of the house of Aristobulus.

Bible in Worldwide English Give my greetings to Mary. She worked hard to help us.

Give my greetings to Andronicus and Junia. They belong to my family. We were in prison together. The apostles think they are good men. They were Christians before I was.

Give my greetings to Amplias. I love him because he is a Christian.

Give my greetings to Urbanus. He worked with us for Christ. Give my greetings to dear Stachys also.

Give my greetings to Apelles. He has proved himself to be a Christian. Give my greetings to the family of Aristobulus.

Easy English
Easy-to-Read Version–2008

.
Greetings also to Mary. She worked very hard for you. And greet Andronicus and Junia. They are my relatives, and they were in prison with me. They were followers of Christ before I was. And they are some of the most important of the ones Christ sent out to do his work. Give my greetings to Ampliatius, my dear friend in the Lord, and to Urbanus. He has worked together with me for Christ. Give greetings also to my dear friend Stachys and to Apelles, who has proved himself to be a true follower of Christ. Give greetings to everyone in the family of Aristobulus and to Herodion, my relative. V. 11a is included for context.

God's Word™

Greet Mary, who has worked very hard for you. Greet Andronicus and Junia, who are Jewish by birth like me. They are prisoners like me and are prominent among the apostles. They also were Christians before I was. Greet Ampliatius my dear friend in the service of the Lord. Greet Urbanus our coworker in the service of Christ, and my dear friend Stachys. Greet Apelles, a true Christian. Greet those who belong to the family of Aristobulus.

Good News Bible (TEV)

Greetings to Mary, who has worked so hard for you. Greetings also to Andronicus and Junia, fellow Jews who were in prison with me; they are well known among the apostles, and they became Christians before I did. My greetings to Ampliatius, my dear friend in the fellowship of the Lord. Greetings also to Urbanus, our fellow worker in Christ's service, and to Stachys, my dear friend. Greetings to Apelles, whose loyalty to Christ has been proved. Greetings to those who belong to the family of Aristobulus.

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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Greet Mary, who has worked so hard for you. Greet my relatives Andronicus and Junias, who were in jail with me. They are highly respected by the apostles and were followers of Christ before I was. Greet Ampliatius, my dear friend whose faith is in the Lord. Greet Urbanus, who serves Christ along with us. Greet my dear friend Stachys. Greet Apelles, a faithful servant of Christ. Greet Aristobulus and his family.

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

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And give my greetings to Miriam, who has toiled and labored extremely hard to beautify you. Make sure that my relatives Andronicus and Junia are honored, for they're my fellow captives who bear the distinctive mark of being outstanding and well-known apostles, and who were joined into the Anointed One before me. Give

my regards to Ampliatus, whom I love, for he is joined into the Lord. And give my loving greetings to Urbanus, our partner in ministry serving the Anointed One, and also to Stachus, whom I love. Don't forget to greet Apelles for me, for he's been tested and found to be approved by the Anointed One. And extend warm greetings to all those of Aristobolos's house church.

Plain English Version

UnfoldingWord Simplified T.

.
Tell Mary, who has worked hard for the Messiah in order to help you, that I send my greetings to her. Tell the same thing to Andronicus and his wife Junia, fellow Jews, who were in prison with me. They are well known among the apostles, and they became Christians before I did. I also send my greetings to Ampliatus, who is a dear friend and is joined to the Lord. I also send my greetings to Urbanus, who works for the Messiah with us, and to my dear friend Stachys. I also send my greetings to Apelles, of whom the Messiah has approved because he successfully endured trials. Tell the believers who live in the house of Aristobulus that I send my greetings to them.

Williams' New Testament

Remember me to Mary, who has toiled so hard for you. Remember me to Andronicus and Junias, my fellow-country-men, who also served in prison with me; they are held in high esteem among the apostles, and became Christians before I did. Remember me to Ampliatus, my dear Christian friend. Remember me to Urbanus, my fellow-worker in the work of Christ, and to my dear friend Stachys. Remember me to Apelles, that most venerated Christian. Remember me to the members of Aristobulus' family.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

.
Say hello to Mary, someone who labored with many *things* for us. Say hello to Andronicus and Junias, my relatives and people incarcerated together with me, some who are well-known among the missionaries, who also have become in *the* Anointed King before me. Say hello to Amplias, my loved one in *the* Master. Say hello to Urbanus, our co-worker in *the* Anointed King, and Stachus, my loved *one*. Say hello to Apelles, the approved one in *the* Anointed King. Say hello to the *people* from Aristobulus.

Common English Bible

Len Gane Paraphrase

.
Say, "Hi," to Mary, who worked so hard for us.
Say, "Hi," to Andronicus and Junia, my relatives and fellow prisoners, who are highly regarded by the apostles.
Greet Amplias my dear friend in the Lord.
Greet Urbane, our fellow worker in Christ, and Stachys my good friend.
Say, "Hi," to Apelles, approved by Christ. Greet those from Aristobulus' [household].

A. Campbell's Living Oracles

Salute Mary, who labored much for us.
Salute Andronicus, and Junias, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, and who were in Christ before me.
Salute Amplias, my beloved in the Lord.
Salute Urbanas, our fellow-laborer in Christ, and Stachys, my beloved.
Salute Apelles, the approved in Christ. Salute those who are of the family of Aristobulus.

New Advent (Knox) Bible

NT for Everyone

20th Century New Testament

.
Give my greeting, also, to the Church that meets at their house, as well as to my dear friend Epaenetus, one of the first in Roman Asia to believe in Christ; To Mary, who worked hard for you; To Andronicus and Junias, my countrymen and once my fellow- prisoners, who are men of note among the Apostles, and who became

Christians before I did; To my dear Christian friend Ampliatus; To Urban, our fellow-worker in the Cause of Christ, and to my dear friend Stachys; To that proved Christian Apelles; to the household of Aristobulus;... V. 5 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	. distinguished
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Give my greetings to Mary, who worked hard for you, and also Andronicus and Junia, my countrymen and fellow-prisoners. They are well-known among the apostles, and became followers of Christ before me. Give my best to Ampliatus, my good friend in the Lord; to Urbanus, our co-worker in Christ; and to my dear friend Stachys. My greetings to Apelles, a trustworthy man in Christ. Greetings to Aristobulus's family, to my countryman Herodion, and to those from Narcissus' family who belong to the Lord. V. 11 is included for context.
The Heritage Bible	Embrace Mary, who experienced much hard work for us. Embrace Andronicus and Junia, my relatives and my fellow prisoners, who are eminent among the apostles, who also were in Christ before me. Embrace Amplias, my beloved in the Lord. Embrace Urbane, our coworker in Christ, and Stachys my beloved. Embrace Apelles, approved in Christ. Embrace those of Aristobulus.
International Standard V	Greet Mary, who has worked very hard for you. Greet Andronicus and Junia, [Or Junias] my fellow Jews who are in prison with me and are prominent among the apostles. They belonged to the Messiah [Or Christ] before I did. Greet Ampliatus, my dear friend in the Lord. Greet Urbanus, our co-worker in the Messiah, [Or Christ] and my dear friend Stachys. Greet Apelles, who has been approved by the Messiah. [Or Christ] Greet those who belong to the family of Aristobulus.
Lexham Bible Montgomery NT	. Salute Mary, who toiled terribly for you; and Andronicus and Junia, my kinsfolk and fellow prisoners, who are notable among the apostles, and who became Christians before I did. Salute Amplias, my beloved in the Lord; and Urbanus, my fellow toiler in Christ; and Stachys, my dear, dear friend. Salute Apellas, tested and tried in Christ, and the household of Aristobulus, and Herodion, my kinsman. V. 11a is included for context.
NIV, ©2011 Riverside New Testament	. Give my greetings to Mary, who has worked hard for you. Give my greetings to Andronicus and Junias, men of my race and my companions in prison, who are eminent among the apostles, who also were in Christ before me. Give my greetings to Ampliatus my beloved in the Lord. Give my greetings to Urbanus our fellow worker in Christ, and to Stachys my beloved. Give my greetings to Apelles, that tested man in Christ. Give my greetings to the household of Aristobulus.
Leicester A. Sawyer's NT	. distinguished
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Greet Mary, who bestowed much labor on us.

	<p>Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me. Greet Amplias my beloved in the LORD. Salute Urbane, our fellow worker in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them that are of Aristobulus' household.</p>
Weymouth New Testament	<p>Greetings to my dear Epaenetus, who was the earliest convert to Christ in the province of Asia; to Mary who has laboured strenuously among you; and to Andronicus and Junia, my countrymen, who once shared my imprisonment. They are of note among the Apostles, and are Christians of longer standing than myself. Greetings to Ampliatus, dear to me in the Lord; to Urban, our fellow labourer in Christ, and to my dear Stachys. Greetings to Apella, that veteran believer; and to the members of the household of Aristobulus. V. 5b is included for context.</p>
Wikipedia Bible Project	<p>Give my greetings to Mary, who worked hard for you, and also Andronicus and Junias, my countrymen and fellow-prisoners, well-known among the apostles, and who became Christians before me. Give my best to Ampliatus, my good friend in the Lord, to Urbanus, our co-worker in Christ, and my dear friend Stachys. My greetings to Apelles, a trustworthy man in Christ. Greetings to Aristobulus' family, to my countryman Herodion, to those from Narcissus' family who belong to the Lord. V. 11 is included for context.</p>
Worsley's New Testament	<p>Salute Mary, who took much pains on our account. Salute Andronicus and Junias my kinsmen, and my fellow-prisoners, who are <i>men</i> of note among the apostles, and who were in Christ before me. Salute Amplias my beloved in the Lord. Salute Urbanus, our fellow-laborer in Christ, and my beloved Stachys. Salute Apelles, <i>a man</i> approved in Christ.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Greetings to Andronicus and Junias, my relatives and companions in prison; they are well known apostles and served Christ before I did. Give greetings to Ampliatus, whom I love so much in the Lord. Greetings to Urbanus, our fellow worker, and to my dear Stachys. Greetings to Apelles, who suffered for Christ, and the family of Aristobulus. V. 5 was placed with the previous passage for context.</p>
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	<p>Greet Miryam, who bestowed much labor on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Mashiach before me. Greet Amplias my beloved in Yahuah. Salute Urbane, our helper in Mashiach, and Stachys my beloved. Salute Apelles approved in Mashiach. Salute them which are of Aristobulus' <i>household</i>.</p>
Hebraic Roots Bible	.
Holy New Covenant Trans.	Greet Mary. She worked very hard for you.

The Scriptures 2009	<p>Greet my relatives, Andronicus and Junias. They were in jail with me. The delegates think they are special. They were in Christ before I was. Greet Ampliatus, to whom I give myself, in the Lord. Greet Urbanus, our co-worker in Christ, and Stachys, to whom I give myself, expecting nothing in return. Greet Apelles. He was tested in Christ. Greet the people in the family of Aristobulus. Greet Miryam, who worked very hard for us. Greet Andronikos and Junias, my relatives and my fellow prisoners, who are eminent among the emissaries, who also were in Messiah before me. Greet Amplias, my beloved in יהיה. Greet Urbanus, our fellow worker in Messiah, and Stachus, my beloved. Greet Apelles, the approved in Messiah. Greet those who are of Aristobulos. Greet Miriam, who has worked hard for you. Greet Andronicus and Junia, my kin and fellow prisoners who are well known among the emissaries. They were in Messiah before me. Greet Ampliatus, whom I dearly love in the Lord. Greet Urbanus, our fellow worker in Messiah, and Stachys whom I dearly love. Greet Apelles, who is approved in Messiah. Greet those from the household of Aristobulus.</p>
Tree of Life Version	<p>Greet my relatives, Andronicus and Junias. They were in jail with me. The delegates think they are special. They were in Christ before I was. Greet Ampliatus, to whom I give myself, in the Lord. Greet Urbanus, our co-worker in Christ, and Stachys, to whom I give myself, expecting nothing in return. Greet Apelles. He was tested in Christ. Greet the people in the family of Aristobulus. Greet Miryam, who worked very hard for us. Greet Andronikos and Junias, my relatives and my fellow prisoners, who are eminent among the emissaries, who also were in Messiah before me. Greet Amplias, my beloved in יהיה. Greet Urbanus, our fellow worker in Messiah, and Stachus, my beloved. Greet Apelles, the approved in Messiah. Greet those who are of Aristobulos. Greet Miriam, who has worked hard for you. Greet Andronicus and Junia, my kin and fellow prisoners who are well known among the emissaries. They were in Messiah before me. Greet Ampliatus, whom I dearly love in the Lord. Greet Urbanus, our fellow worker in Messiah, and Stachys whom I dearly love. Greet Apelles, who is approved in Messiah. Greet those from the household of Aristobulus.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...greet! mary Who many [things] labors to you* greet! andronicus and junia the [men] related [of] me and captured (together) [of] me Who* are Significant in the delegates Who* and before me have become in Christ greet! ampliatus the [man] loved [of] me in lord greet! urbanus the [man] working (together) [of] us in christ and stachys the [man] loved [of] me greet! apelles the [man] approved in christ greet! the [men] from the aristobulus...</p>
Alpha & Omega Bible Awful Scroll Bible	<p>. Be greeting Mary, which-certain toils much for us. Be greeting Andronicus and Junia, my kindred-together and my captured-together, which-certain are marked-upon from-among the sent-out ones, who also have come to be from-within the Anointed One ahead of me. Be greeting Amplias, my beloved from-within the Lord. Be greeting Urbane, our undertaker-together from-within the Anointed One, and Stachys my beloved. Be greeting Apelles, the reputed, from-within the Anointed One. Be greeting those from Aristobulus.</p>
Concordant Literal Version exeGesés companion Bible	<p>. ...salute Miryam who labored much to us: salute Andronicus and Junia my kin and my co-captives who are eminent among the apostles who also became in Messiah preceding me: salute Amplias my beloved in Adonay: salute Urbanos our co-worker in Messiah and Stachys my beloved: salute Apelles approved in Messiah: salute them of Aristobulus:...</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>. Drishat Shalom to Miryam, who has labored much for you. Drishat Shalom to Andronicus and Junia, my kinsfolk and my fellow prisoners, who are outstanding among Moshiach's shlichim, and also were in Moshiach before me. Drishat Shalom to Ampliatus, my beloved chaver in Adoneinu.</p>

Drishat Shalom to Urbanus, our fellow po'el (worker) in Moshiach, and my beloved Stachys.

Drishat Shalom to Apelles, approved in Moshiach. Drishat Shalom to those from the household of Aristobulus.

Rotherham's Emphasized B. Salute Mary—

||Who|| indeed, hath toiled |much| for you.

Salute Andronicus and Junias, my kinsmen and my fellow-captives,

||Who|| indeed, are of note among the Apostles,

Who also |before me| had come to be in Christ.

Salute Ampliatus, my beloved in the Lord.

Salute Urbanus, our fellow-worker in Christ;

And Stachys, my beloved.

Salute Apelles, the approved in Christ.

Salute them of [the household of] Aristobulus.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Greetings to Mary, who worked very hard for you [*i.e., she served the church in Rome*].

Greetings to Andronicus and Junias, my fellow-Jews [*or possibly actual relatives*] who were in prison with me. These [*men*] are considered outstanding by the apostles, and were Christians before I was [*converted*].

Greetings to Ampliatus, my dear friend in [*the fellowship of*] the Lord.

Greetings to Urbanus, our fellow-worker in [*the service of*] Christ, and my dear friend Stachys.

Greetings to Apelles, [*who was tested and*] approved in [*the service of*] Christ.

Greetings to members of the family of Aristobulus.

Brodie's Expanded Trans.

Salute Mary, who has labored greatly [to the point of exhaustion] for you.

Salute Andronicus and Junia, my cousins, even my fellow-prisoners, who are outstanding among the missionaries and who became Christians [were converted] before me.

Salute Ampliatus, my beloved [one of Paul's converts] in the Lord.

Salute Urbanus [city-bred, freed slave], our fellow-worker in Christ, and Stachus, my beloved.

Salute Apelles [a Jew named after the famous tragic actor], approved in Christ.

Salute those [slaves] belonging to Aristobulus [grandson of Herod].

The Expanded Bible

Jonathan Mitchell NT

.
Greet Mary (or: Mariam), who wearily labored many things unto and into you folks. Greet Andronicus and Junia (p46 and others read: Julia), my relatives (or: fellow-countrymen) and fellow-captives, who are ones bearing a distinctive mark (a sign) upon them (or: = that are well-known or famous) among those sent out with a mission (the representatives; the emissaries), ones that were birthed within Christ before me.

Greet Ampliatus, my beloved within [the] Lord.

Greet Urbanus, our fellow-worker within Christ, and Stachus, my beloved one.

Greet Apelles, the tried and approved one in Christ. Greet the people from out of those belonging to Aristobulus' [household] (or: from Aristobulus' folks).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Greet Mary, who has worked hard [Literally “has labored much”] for you.
 Greet Andronicus and Junia, [Or “Junias,” the masculine form of the same name] my compatriots [Or “relatives”] and my fellow prisoners, who are well known to [Or “are outstanding among”] the apostles, who were also in Christ before me.
 Greet Ampliatus, my dear *friend* in the Lord.
 Greet Urbanus, our fellow worker in Christ, and my dear *friend* Stachys.
 Greet Apelles, who *is* approved in Christ. Greet those of the *household* of Aristobulus.

NET Bible®

New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

Say hello to Mary, who has worked very hard for you.
 Say hellos to Andronicus and Junias,^h my fellow expatriatesⁱ and prison mates. They are famous as apostles,^j and they were in Christ before me.
 Say hello to Ampliatus,^k my dear friend in the Lord.
 Say hello to Urbanus,^l my fellow worker in Christ, and to my dear friend Stachys.^m
 Say hello to Apellesⁿ-he’s tried and true^o in Christ. Say hellos to the people at Aristobulus’s^p house.

h. Prn. *an-dronn-ic-us* and *joo-nee-us*. Junias may be read as “Junia.” Whether Junia(s) is a he or a she is unknown, but presumably Paul wouldn’t have been imprisoned together with a woman.

i. Lit. “relatives” or “kinfolk.” In view of the context (they became Christians before Paul, so are very likely Judeans/Israelites; they live in Rome, and Paul is constantly traveling), the natural wording in English is “my fellow expatriates” (see Romans 9:3 for the same term).

j. Traditionally: “among the apostles.” See “Bible Words.”

k. Prn. *am-plee-ayt-us*.

l. Prn. *ur-bayn-us*.

m. Prn. *stay-kis*.

n. Prn. *ap-pell-eez*.

o. “Tried and true”: the Greek word means tested, esteemed, or both.

p. Prn. *ar-i-stobb-you-less-izz*.

Wilbur Pickering’s New T.

Greet Mary, who worked very hard for you.⁴
 Greet Andronicus and Junias, my countrymen and my fellow prisoners, who are outstanding among the apostles, and who were in Christ before me.
 Greet Amplias, my beloved in the Lord.
 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.
 Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus.

(4) Although scarcely a fourth of the Greek manuscripts read “you” (instead of “us”), that fourth includes the best line of transmission.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Greet Mary, who labored much for us.
 Greet Andronicus and Junia, my relatives [or, close companions] and my fellow-prisoners, who are well-known by [or, among] the apostles, who also have been in Christ before me.
 Greet Amplias, my beloved in the Lord.
 Greet Urbanus, our co-worker in Christ, and Stachys, my beloved.

	Greet Apelles, the approved in Christ. Greet the [ones] of the [household] of Aristobulus.
Berean Literal Bible	.
Bill Puryear translation	Pay my respects to Mary, who has worked hard for you with reference to many things. Pay my respects to Andronicus and Junia, my fellow countrymen and my fellow prisoners, who are outstanding among the missionaries, who also were in Christ before me. Pay my respects to Ampliatus, my dear friend in the Lord. Pay my respects to Urbanus, our co-worker in Christ, and Stachys, my dear friend. Pay my respects to Apelles, the tried and true one in Christ. Pay my respects to those from the household of Aristobulus.
C. Thomson updated NT	.
Charles Thomson NT	Salute Mary, who hath taken a great deal of pains on our account. Salute Andronicus and Junias, my kinsmen and my fellow prisoners. They are in high repute among the apostles, and were in Christ before me. Salute Amplias, who is my beloved in the Lord. Salute Urbanus, our fellow labourer in Christ, and Stachys, who is my beloved. Salute Appelles, who is approved in Christ. Salute those who are of the household of Aristobulus.
Context Group Version	Greet Mary, who bestowed much labor on you (personal love). Greet Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the emissaries, who also have been in the Anointed before me. Greet Ampliatus my beloved in the Lord. Greet Urbanus our co-worker in the Anointed, and Stachys my beloved. Greet Apelles the accepted in the Anointed. Greet those that are from the [household] of Aristobulus.
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	Greet° Mary, who labored much *for us. Greet° Andronicus and Junias, my relatives and my fellow captives, who are notable <i>even</i> among the apostles, who has also happened <i>to be</i> in Christ before me. Greet° Amplias, my beloved in the Lord. Greet° Urbanus our fellow worker in Christ and Stachys my beloved. Greet° Apelles, the approved, in Christ. Greet° the ones <i>who are from the household of</i> Aristobulus.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Pay my respects to Mary, who has worked hard for you with reference to many things. Pay my respects to Andronicus and Junia, my cousins, and my fellow prisoners, who are prominent among the missionaries, who have been in Christ before me. Pay my respects to Ampliatus, my beloved in the Lord. Salute Urbanus, our Fellow Worker in Christ, and Stachus my beloved friend. Pay my respects to Apelles the reliable one, tested and approved in Christ. Greet the slaves of Aristobulus.

R. B. Thieme, Jr. trans2

Salute, Greet, Pay my respects to Maria, who is such a category as has worked extremely hard to the point of exhaustion under great sacrifice on behalf of your for your benefit with reference to many things.

Greet, salute or pay my respects to Andronikos and Iouias, my relatives of my tribe and my fellow prisoners having shared imprisonment with me; who are such a category being outstanding and prominent among the missionaries, who also have been and always will be in Christ as Royal Family of God before me.

Greet, salute or pay my respects to Ampliatos, my beloved in the Lord.

Greet, salute or pay my respects to Urba'nus (though I have not met him but he is reported as), our fellow worker Royal Family of God in Christ, and my beloved friend Stachys.

Greet, Salute or Pay my respects to Apel'les (later bishop of Smerna and great Pastor Teacher Rev 2:8-11), who is tested and approved, esteemed, genuine, respected, tried and true from passing Undeserved Suffering in Christ. Greet or salute or pay my respects to the slaves of Aristoboulos.

Revised Geneva Translation .

Ron Snider translation

Greet Epaenetus, my beloved, who is the first convert to Christ from Asia. Greet Mary, who has worked hard for you. Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are highly regarded among the apostles, who also were in Christ before me. Greet Ampliatus, my beloved in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. V. 5b is included for context.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament . longer than

The gist of this passage:

6-10

Romans 16:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms</i> , that is, (by implication) <i>salute</i> , (<i>figuratively</i>) <i>welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion</i> ; transliterated <i>Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137
1) Mary the mother of Jesus 2) Mary Magdalene, a women from Magdala 3) Mary, the sister of Lazarus and Martha 4) Mary of Cleophas the mother of James the less 5) Mary the mother of John Mark, a sister of Barnabas 6) Mary, a Roman Christian who is greeted by Paul in Romans 16:6.			
hētis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748

Romans 16:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective; accusative case	Strong's #4183
κοπιαῶ (κοπιάω) [pronounced <i>kop-ee-AH-oh</i>]	<i>to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	3 rd person singular, aorist active indicative	Strong's #2872
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
humas (ὕμας) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
(According to the Westcott Hort text and Tischendorf's Greek text. In the Byzantine Greek text and Scrivener Textus Receptus, this reads..)			
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: Greet Mary who works very hard for you (all).

Mary is actually *Miriam*, as I believe it is found throughout the New Testament. There are many Marys in Scripture, as noted above in the Greek exegesis.

Romans 16:6 Greet Mary who works very hard for you (all). (Kukis mostly literal translation)

Romans 16:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i>]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Andrónikos (Ἀνδρόνικος) [pronounced <i>an-DRON-ee-koss</i>]	<i>man of victory; transliterated, Andronicus</i>	masculine singular proper noun; a person; accusative case	Strong's #408 hapax legomenon
Thayer: Andronicus [was] a Jewish Christian and a kinsman of Paul.			
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

Romans 16:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iouniâs (Ἰουνιάς) [pronounced ee-oo-NEE-as]	<i>youthful</i> ; transliterated, <i>Junia</i>	feminine singular proper noun; a person; accusative case	Strong's #2458 hapax legomenon
Thayer: Junia [was] a Christian woman at Rome, mentioned by Paul as one of his kinsfolk and fellow prisoners.			
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
suggeneis (συγγενεῖς) [pronounced soong-ghen-ICE]	<i>relatives, cousins, kin, of the same kin, related by blood; in a wider sense, of the same nation, a fellow countrymen</i>	masculine plural noun/adjective; accusative case	Strong's #4773
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st 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
sunaichmálōtos (συναιχμάλωτος) [pronounced soon-ahEEKH-MAL-oh-toss]	<i>fellow prisoner, co-captive</i>	masculine plural adjective; accusative case	Strong's #4869
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st 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: Greet Andronicus and Junia, my relatives and my fellow prisoners,...

Andronicus and Junia appear to be a man and a woman, associated somehow in Paul's mind. They are relatives of his and they have also been imprisoned. Although Paul calls them fellow prisoners, this does not mean that he shared a jail space with both of them. Paul would not have been housed with a female prisoner.

These two may have been imprisoned due to their relationship with Paul.

Romans 16:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
epísēmos (ἐπίσημος) [pronounced ep-IHS- ay-moss]	<i>well known; prominent, remarkable, that is, (figuratively) eminent, notable, of note; having a mark on it, marked, stamped, coined; marked; in a good sense: of note, illustrious; in a bad sense: notorious, infamous</i>	masculine plural adjective; nominative case	Strong's #1978
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS- tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; dative, locative or instrumental case	Strong's #652

Translation: ...who are well-known among the Apostles,...

These relatives of Paul's are well-known to the Apostles. By this, I believe that he means the other eleven Apostles.

Romans 16:7c			
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
pro (πρό) [pronounced proh]	<i>before, prior to, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Romans 16:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (νίνομαι) [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 rd person plural, perfect active indicative	Strong's #1096
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: ...and were born in Christ before me.

These two somehow have a connection to the church in Rome. I would assume that they are in Rome at this time.

They believed in Jesus before Paul did.

This in itself is quite fascinating, as Paul pursued Christians throughout the Roman Empire, and yet two of his relatives were believers.

I belonged to a family where one member was a criminal and another was a cop.

Romans 16:7 Greet Andronicus and Junia, my relatives and my fellow prisoners, who are well-known among the Apostles, and were born in Christ before me. (Kukis mostly literal translation)

Romans 16:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahēe]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Amplías (Ἀμπλίας) [pronounced am-PLĒE-as]	<i>large; transliterated, Ampliatus</i>	masculine singular proper noun; a person; accusative case	Strong's #291 hapax legomenon
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
agapētos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, accusative case	Strong's #27

Romans 16:8

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 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
εν (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: Greet Ampliatus, my beloved [friend] in the Lord.

The word *agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] means, *dearly, well] beloved, esteemed, dear, favourite, worthy of love*. I think for two males, this could be translated *close friend, dear friend*. Strong's #27.

Romans 16:8 Greet Ampliatus, my beloved [friend] in the Lord. (Kukis mostly literal translation)

Romans 16:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i>]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Ourbanós (Οὐρβανός) [pronounced <i>oor-ban-OSS</i>]	<i>of the city; polite; transliterated, Urbanus</i>	masculine singular proper noun; a person; accusative case	Strong's #3773 hapax legomenon
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
sunergós (συνεργός) [pronounced <i>soon-er-GOSS</i>]	<i>fellow worker (laborer), co-worker</i>	masculine singular adjective, accusative case	Strong's #4904
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Romans 16:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: Greet Urbanus, our fellow worker in Christ,...

Urbanus apparently has a gift like pastor-teacher that Paul is aware of. Perhaps he teaches at one of the local churches in Rome.

Romans 16:9b			
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
Stachus (Στάχυς) [pronounced STAKH-oos]	<i>a head of grain; transliterated, Stachys</i>	masculine singular proper noun; a person; a Greek name; accusative case	Strong's #4720 hapax legomenon
Thayer: Stachys [was] a man with a Greek name, he is said to be one of the seventy disciples, and bishop of Byzantium (Gill).			
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
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, accusative case	Strong's #27
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st 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: ...and Stachys, my beloved [friend].

Stachys is another close friend of Paul's.

Romans 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved [friend]. (Kukis mostly literal translation)

Romans 16:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms</i> , that is, (by implication) <i>salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Apellēs (Ἀπελλῆς) [pronounced ap-el-LACE]	<i>called</i> ; transliterated, <i>Apelles</i>	masculine singular proper noun; a person; accusative case	Strong's #559 hapax legomenon
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
dókimos (δόκιμος) [pronounced DOK-ee-moss]	<i>accepted (particularly of coins and money); pleasing, acceptable, tested; approved; tried and approved</i>	masculine singular adjective; accusative case	Strong's #1384
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced kree-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: Greet Apelles, [who is] tested (and approved) in Christ.

I believe that Apelles is more than someone who is accepted in Christ. Let me suggest that he has been tested and approved in Christ. Dókimos (δόκιμος) [pronounced DOK-ee-moss] means, *accepted (particularly of coins and money); pleasing, acceptable, tested; approved; tried and approved*. Strong's #1384.

Romans 16:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms</i> , that is, (by implication) <i>salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 16:10b

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
Aristóboulos (Ἀριστόβουλος) [pronounced ar-is-TOHB-oo-loss]	<i>best counseling; transliterated, Aristobulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #711 hapax legomenon

Translation: Greet [all] those who [are] from Aristobulus. (Kukis mostly literal translation)

This is a reference to not Aristobulos, or not of him alone, but of his entire family or household.

Romans 16:10 Greet Apelles, [who is] tested (and approved) in Christ. Greet [all] those who [are] from Aristobulus. (Kukis mostly literal translation)

Romans 16:6–10 Greet Mary who works very hard for you (all). Greet Andronicus and Junia, my relatives and my fellow prisoners, who are well-known among the Apostles, and were born in Christ before me. Greet Ampliatius, my beloved [friend] in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved [friend]. Greet Apelles, [who is] tested (and approved) in Christ. Greet [all] those who [are] from Aristobulus. (Kukis mostly literal translation)

Romans 16:6–10 Convey my regards to Mary, who is a tireless worker there. Say hello to Adnronicus and Junia, my cousins and my fellow prisoners in the Lord. They are well-known among the Apostles and were born again in Christ before I was. Greet Ampiatus, my close friend in the Lord. Say hellow to Urbanus from me, our fellow worker in Christ. Greet Apelles, who has shown himself to be approved by testing. My regards to the household of Aristobulus. (Kukis paraphrase)

Greet Herodian, the relative of me. Greet the (ones) out of (them) of Narcissus, the (ones) being in [the] Lord. Greet Tryphena and Tryphosa, those growing wearing in [the] Lord. Greet Persis, the beloved (one) who [in] many (things) grows weary in [the] Lord. Greet Rufus, the elected (one) in [the] Lord and the mother of him, even of me. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. Greet Philologus and Julia, Nereus and the sister of him, and Olumpas and the (ones) with them, all [the] saints. Greet one another in a kiss, a holy (one). They greet you (all) the churches, all [of them] of Christ.

Romans
16:11–16

Greet Herodian, my cousin. Greet the (ones) of the (household) of Narcissus, the (ones) being in the Lord. Greet Tryphena and Tryphosa, [two sisters] working hard in the Lord. Greet Persis, the beloved [friend] who does many (things) in the Lord. Greet Rufus, the chosen (one) in the Lord, and his mother, even [a mother] of me. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers [who are] with them. Greet Philologus and Julia, [and] Nereus and his sister, and Olumpas and all the saints with them. Greet one another with a holy kiss. All the churches of Christ greet you (all).

Say hello to my cousin Herodian. Greet the believers of the house of Narcissus. Give my regards to the two sisters, Tryphen and Tryphosa, who are both laboring hard for the Lord. Greet Persis, my beloved friend, who is involved in many activities for the Lord. Say hi to Rufus, a chosen one, and to his mother, who has been like a mother to me. Also greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers who are with them. Give my regards to Philologus and Julia, and to Nereus, along with his sister, and Olumpas and all the saints with them. Greet one another. All the churches of Christ greet all of you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Greet Herodian, the relative of me. Greet the (ones) out of (them) of Narcissus, the (ones) being in [the] Lord. Greet Tryphena and Tryphosa, those growing weary in [the] Lord. Greet Persis, the beloved (one) who [in] many (things) grows weary in [the] Lord. Greet Rufus, the elected (one) in [the] Lord and the mother of him, even of me. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. Greet Philologus and Julia, Nereus and the sister of him, and Olumpas and the (ones) with them, all [the] saints. Greet one another in a kiss, a holy (one). They greet you (all) the churches, all [of them] of Christ.
Complete Apostles Bible	Greet Herodion, my relative. Greet those from the household of Narcissus who are in the Lord. Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. Greet Rufus, chosen in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. The churches of Christ greet you.
Douay-Rheims 1899 (Amer.)	Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Lord. Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord. Salute Rufus, elect in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympias: and all the saints that are with them. Salute one another with an holy kiss. All the churches of Christ salute you.
Holy Aramaic Scriptures Original Aramaic NT	. Invoke the peace of Herodion, my brother Invoke the peace of the members of the house of Narqisus, those who are in Our Lord. Invoke the peace of Trupana and Trupsa who labored in Our Lord; invoke the peace of Persis my beloved, who labored much in Our Lord. Invoke the peace of Rufus, chosen in Our Lord, and of his mother and mine. Invoke the peace of Asunqritus and of Plagon and of Harma and of Petroba and of Harme, and of the brethren who are with them. Invoke the peace of Pillagus and of Julia, of Nereus, of his sister and of Alumpa and of all The Holy Ones with them. Invoke the peace of one another with a holy kiss. All the churches of The Messiah invoke your peace.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Give my love to Herodion, my relation. Say a kind word to those of the house of Narcissus, who are in the Lord.</p> <p>Give my love to Tryphaena and Tryphosa, workers in the Lord. Give my love to my dear Persis, who did much work in the Lord.</p> <p>Give my love to Rufus, one of the Lord's selection, and to his mother and mine.</p> <p>Give my love to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.</p> <p>Give my love to Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.</p> <p>Give one another a holy kiss. All the churches of Christ send their love to you.</p>
Bible in Worldwide English	<p>Give my greetings to Herodion. He belongs to my family. Give my greetings to the family of Narcissus. They are Christians.</p> <p>Give my greetings to Tryphena and Tryphosa. They worked for the Lord. Give my greetings to dear Persis. She has worked hard for the Lord.</p> <p>Give my greetings to Rufus. The Lord chose him. Give my greetings also to his mother who is like a mother to me.</p> <p>Give my greetings to Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.</p> <p>Give my greetings to Philologus, Julia, Nereus, and his sister, and Olympas, and all Gods people who are with them.</p> <p>Greet one another with a holy kiss. All the Christian churches send greetings to you.</p>
Easy English Easy-to-Read Version—2008	<p>Give greetings to everyone in the family of Aristobulus and to Herodion, my relative. Greetings to all those in the family of Narcissus who belong to the Lord and to Tryphaena and Tryphosa, women who work very hard for the Lord. Greetings to my dear friend Persis. She has also worked very hard for the Lord. Greetings also to Rufus, one of the Lord's chosen people, and to his mother, who has been a mother to me too. Give my greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and all the brothers in Christ who are with them. Give greetings to Philologus and Julia, to Nereus and his sister, to Olympas, and to all of God's people with them. Give each other the special greeting of God's people. All the churches that belong to Christ send their greetings to you. V. 10b is included for context.</p>
<i>God's Word™</i>	<p>Greet Herodion, who is Jewish by birth like me. Greet those Christians who belong to the family of Narcissus.</p> <p>Greet Tryphaena and Tryphosa, who have worked hard for the Lord. Greet dear Persis, who has worked very hard for the Lord.</p> <p>Greet Rufus, that outstanding Christian, and his mother, who has been a mother to me too.</p> <p>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters who are with them.</p> <p>Greet Philologus and Julia, Nereus, and his sister, and Olympas, and all God's people who are with them.</p> <p>Greet each other with a holy kiss. All the churches of Christ greet you.</p>
Good News Bible (TEV)	<p>Greetings to Herodion, a fellow Jew, and to the Christians in the family of Narcissus. My greetings to Tryphaena and Tryphosa, who work in the Lord's service, and to my dear friend Persis, who has done so much work for the Lord.</p> <p>I send greetings to Rufus, that outstanding worker in the Lord's service, and to his mother, who has always treated me like a son.</p> <p>My greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and all the other Christians with them.</p>

Greetings to Philologus and Julia, to Nereus and his sister, to Olympas and to all of God's people who are with them.

Greet one another with the kiss of peace. All the churches of Christ send you their greetings..

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.

Greet Herodion, who is a relative of mine. Greet Narcissus and the others in his family, who have faith in the Lord.

Greet Tryphaena and Tryphosa, who work hard for the Lord. Greet my dear friend Persis. She also works hard for the Lord.

Greet Rufus, that special servant of the Lord, and greet his mother, who has been like a mother to me.

Greet Asyncritus, Phlegon, Hermes, Patrobas, and Hermas, as well as our friends who are with them.

Greet Philologus, Julia, Nereus and his sister, and Olympas, and all of God's people who are with them.

Be sure to give each other a warm greeting. All of Christ's churches greet you.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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Give my love to my relative Herodion, and also to all those of the house church of Narcissus, for they too are joined into the Lord. Please greet Tryphena and Tryphosa, for they are women who have diligently served the Lord. To Persis, who is much loved and faithful in her ministry for the Lord, I send my greetings. And Rufus, for he is especially chosen by the Lord. And I greet his mother, who was like a mother to me. I cannot forget to mention my esteemed friends Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and all the brothers and sisters who meet with them. Give my regards to Philologus, Julia, Nereus and his sister, and also Olympas and all the holy believers who meet with them. Greet each other with a holy kiss *of God's love*. All the believers in all the congregations of the Messiah send their greetings to all of you.

Plain English Version

UnfoldingWord Simplified T.

Also tell Herodion, who is my fellow Jew, that I send my greetings to him. Tell the same thing to those who live in the house of Narcissus, those who belong to the Lord.

Tell the same thing to Tryphaena and her sister Tryphosa, who work hard for the Lord. I also send my greetings to Persis. We all love her, and she has worked very hard for the Lord.

Tell Rufus, who is an outstanding Christian, that I send my greetings to him. Tell the same thing to his mother, who has treated me as though I were her son.

Tell Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the fellow believers who meet with them that I am sending my greetings to them.

I also send my greetings to Philologus, to his wife Julia, to Nereus and his sister, and to Olympas, and to all God's people who meet with them.

Williams' New Testament

Greet one another affectionately in a pure way, when you gather together. The believers in all the assemblies joined to the Messiah greet you.

Remember me to Herodion, my fellow-countryman. Remember me to the Christian members of Narcissus' family.

Remember me to Tryphaena and Tryphosa, who continued to toil in the work of the Lord. Remember me to my dear friend Persis, who toiled so hard in the work of the Lord.

Remember me to Rufus, that choicest Christian, and to his mother, who has been a mother to me too.

Remember me to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are associated with them.

Remember me to Philologus and Julia, to Nereus and his sister, and to Olympas, and all God's people who are associated with them.

Greet one another with a consecrated kiss. All the churches of Christ wish to be remembered to you.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

Say hello to Herodion, my relative. Say hello to the *people* from Narcissus, the *ones* who are in *the* Master.

Say hello to Tryphena and Tryphosa, the *women* laboring in *the* Master. Say hello to Persis, the loved *one*, someone who labored with many *things* in the Master.

Say hello to Rufus, the select one in *the* Master, and his mother and mine.

Say hello to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers together with them.

Say hello to Philologus and Julia, Nereus and his sister, Olympas, and all the sacred *people* together with them.

Say hello to each other with a sacred friendly gesture. All the assemblies of the Anointed King say hello to you.

Common English Bible .

Len Gane Paraphrase

Greet Herodion, my relative. Greet those from the [household] of Narcissus who are in the Lord.

Say, "Hello," to Tryphena and Tryphosa, who work hard for the Lord. Greet Persis, who worked very hard for the Lord.

Say, "Hi," to Rufus, the chosen in the Lord, and his mother and mine.

Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them.

Say, "Hello," to Philologus and Julia, Nereus and his sister, Olympas, and all the saints with them.

Greet one another with a holy kiss. The congregation of Christ greets you.

A. Campbell's Living Oracles

Salute Herodion, my kinsman. Salute those of the family of Narcissus, who are in the Lord.

Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.

Salute Rufus, the chosen in the Lord, and her who is the mother both of him and of me.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them.

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.

Salute one another with a holy kiss. The congregations of Christ salute you.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament ...To my countryman Herodion; to the Christians in the household of Narcissus; To Tryphaena and Tryphosa, who have worked hard for the Master; to my dear friend Persis, for she has done much hard work for the Master; To that eminent Christian, Rufus, and to his mother, who has been a mother to me also; To Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Brothers with them; Also to Philologus and Julia, Nereus and his sister, and Olympas, and to all Christ's People who are with them. Greet one another with a sacred kiss. All the Churches of the Christ send you greetings.

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	My best wishes to Tryphaena and Tryphosa, hard workers for the Lord, and to my friend Persis, who has done so much in the Lord. Give my greetings to Rufus, an exceptional worker*, and his mother—who I count as my mother too. Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the fellow-believers who are with them. Best wishes to Philologus and Julia, Nereus and his sister, Olympas, and to all the believers with them. Greet one another affectionately. All the churches of Christ send their greetings to you. V. 11 was placed with the previous passage for context.
The Heritage Bible	Embrace Herodion, my relative. Embrace those of the house of Narcissus, being in the Lord. Embrace Tryphena and Tryphosa, who experience hard work in the Lord. Embrace the beloved Persis, who experienced much hard work in the Lord. Embrace Rufus, chosen in the Lord, and his mother and mine. Embrace Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them. Embrace Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them. Embrace one another in a holy kiss. The churches of Christ embrace you.
International Standard V	Greet Herodion, my fellow Jew. Greet those in the family of Narcissus, who belong to the Lord. Greet Tryphaena and Tryphosa, who have worked hard for the Lord. Greet my dear friend Persis, who has toiled diligently for the Lord. Greet Rufus, the one chosen by the Lord, and his mother, who has been a mother to me, too. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints who are with them. Greet one another with a holy kiss. [People customarily greeted their friends with a kiss on the cheek.] All the churches of the Messiah [Or Christ] greet you.
Lexham Bible	.
Montgomery NT	Salute the believing members of the household of Narcissus. Salute Trypheana and Tryphosa, who are ever toiling in the Lord. Salute dear Persis, who has toiled terribly in the Lord's service.

Salute Rufus, the chosen in the Lord, and his mother and mine.
 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are associated with them.
 Salute Philologus and Julia, Nereus and his sister, Olympas, and all the saints associated with them.
 Salute one another with a holy kiss. All the churches of Christ salute you. V. 11a was placed with the previous passage for context.

NIV, ©2011

Riverside New Testament
 Leicester A. Sawyer's NT
 The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version

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 .
 Salute Herodion my kinsman. Greet them that are of the household of Narcissus that are in the LORD.
 Salute Tryphena and Tryphosa, who labor in the LORD. Salute the esteemed Persis, that labored much in the LORD.
 Salute Rufus chosen in the LORD, and his mother and mine.
 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.
 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints that are with them.
 Salute one another with a sacred kiss. The ekklesias of Christ salute you.

Weymouth New Testament

Greetings to my countryman, Herodion; and to the believing members of the household of Narcissus.
 Greetings to those Christian workers, Tryphaena and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work.
 Greetings to Rufus, who is one of the Lord's chosen people; and to his mother, who has also been a mother to me.
 Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the brethren associated with them;
 to Philologus and Julia, Nereus and his sister and Olympas, and to all God's people associated with them.
 Salute one another with a holy kiss. All the Churches of Christ send greetings to you.

Wikipedia Bible Project

My greetings to Apelles, a trustworthy man in Christ. Greetings to Aristobulus' family, to my countryman Herodion, to those from Narcissus' family who belong to the Lord. My best to Tryphaena and Tryphosa, who work hard in the Lord, and to my friend Persis, who has done so much in the Lord. Give my greetings to Rufus, one of God's special people, and his mother—and mine. Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and their fellow-believers. Best wishes to Philologus and Julia, Nereus and his sister, and Olympas, and to all the believers with them. With a holy kiss welcome one another. All the churches of Christ send their greetings to you.

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) Greetings to my relative Herodion and those in the household of Narcissus, who works in the Lord's service. Greetings to Tryphena and Tryphosa, who toil for the Lord's sake. Greetings to Rufus, elected of the Lord, and his mother who was a second mother to me. Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers and sisters staying with them. Greetings to Philologus and Julia, Nereus and his sister, Olympas and all the holy ones in Christ Jesus with

them. Greet one another with a holy kiss. All the churches of Christ send their greetings. 15:21 1Cor 16:20; 2Cor 13:12; 1Thes 5:26

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

.
 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in **Yahuah**.
 Salute Tryphena and Tryphosa, who labor in Yahuah. Salute the beloved Persis, which labored much in **Yahuah**.
 Salute Rufus chosen in **Yahuah**, and his mother and mine.
 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the qodeshiym which are with them.
 Salute one another with a holy kiss. The called out assemblies of **Mashiach** salute you.

Hebraic Roots Bible
 Holy New Covenant Trans.

.
 Greet Herodion, my relative. Greet those in Narcissus' family who are in the Lord Jesus.
 Greet Tryphaena and Tryphosa. These women worked very hard in the Lord Jesus. Greet Persis, to whom I give myself, for her good, expecting nothing in return. She has worked very hard in the Lord Jesus too.
 Greet Rufus, the one chosen in the Lord Jesus. Also greet his mother; she treats me as her son.
 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
 Greet Philologus, Julia, Nereus and his sister, and Olympas and all the saints who are with them.
 Greet one another with a holy kiss. All the called out people who belong to Christ greet you.

The Scriptures 2009

Greet Herodion, my relative. Greet those who are of Narcissus who are in הוהי.
 Greet Truphaina and Truphosa, who work in הוהי. Greet the beloved Persis, who worked very hard in הוהי.
 Greet Rufus, chosen in הוהי and his mother and mine.
 Greet Asugritos, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.
 Greet Philologos and Julia, Nereus and his sister, and Olumpas, and all the set-apart ones who are with them.

Tree of Life Version

Greet one another with a set-apart kiss. The assemblies of Messiah greet you.
 Greet Herodion, my kinsman. Greet those from the household of Narcissus, who are in the Lord.
 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis whom I dearly love, who has worked hard in the Lord.
 Greet Rufus, chosen in the Lord, and his mother—who was also a mother to me.
 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters with them.
 Greet Philologus and Julia, Nereus and his sister, also Olympas and all the kedoshim with them.

Greet one another with a holy kiss. All of Messiah's communities greet you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...greet! herodion the [man] related [of] me greet! the [men] from the narcissus the [men] being in lord greet! tryphaena and tryphosa the [women] laboring in lord greet! persis the [woman] loved Who many [things] labors in lord greet! rufus the [man] chosen in lord and the mother [of] him and [of] me greet! asyncritus phlegon hermes patrobas hermas and the with them brothers greet! philologus and julia nereus and the sister [of] him and olympas and the [men] with them all pure greet! one another in kiss pure greet you* The Congregations All [of] the christ.
Alpha & Omega Bible Awful Scroll Bible	. Be greeting Herodian, my kindred-together. Be greeting them from Narcissus, those being from-within the Lord. Be greeting Tryphena and Tryphosa, they toiling from-within the Lord. Be greeting the beloved Persis, which-certain toils much from-within the Lord. Be greeting Rufus, he called-from by-within the Lord, and his mother, even mine. Be greeting Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them. Be greeting Philologus and Julia, Nereus and his sister, and Olympas, and all the awful ones with them. Be greeting one another from-within an awful kiss. They called-out of the Anointed One greet yous.
Concordant Literal Version exeGesés companion Bible	. toiling ...salute Herodion my kindred: salute them of Narcissus, who are in Adonay: salute Tryphena and Tryphosa who labor in Adonay: salute the beloved Persis who labors much in Adonay: salute Rufus the selected in Adonay and his mother and mine: salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brothers with them: salute Philologus and Julia, Nereus and his sister and Olympas and all the holy with them: salute one another in a holy kiss: the ecclesiae of the Messiah salute you.
God's Truth (Tyndale) Orthodox Jewish Bible	. Drishat Shalom to Herodion, my kinsman. Drishat Shalom to those of the household of Narcissus who are in Adoneinu. Drishat Shalom to Tryphaena and Tryphosa, who have worked hard in Adoneinu. Drishat Shalom to the beloved Persis, who has labored much in Adoneinu. Drishat Shalom to Rufus the Bechir (the Chosen one) in Adoneinu; also his Em and mine. Drishat Shalom to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Achim b'Moshiach with them. Drishat Shalom to Philologus and Julia, Nereus and his achot; also Olympas and all the Kadoshim with them. Greet one another with a neshikat hakodesh. All the Kehillot of Moshiach send you Drishat Shalom.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

Greetings to Herodion, my fellow-Jew. [See verse 7]. Greetings to those members of the family of Narcissus who are Christians.

Greetings to Tryphena and Tryphosa, who are workers in [the service of] the Lord and to Persis, my dear friend who worked hard in [the service of] the Lord.

Greetings to Rufus, an outstanding servant in [the service of] the Lord, and his mother, who has been a mother to me also.

Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the [other] brothers who are with them.

Greetings to Philologus and Julia, Nereus and his sister, and Olympas, and all [the others] of God's people who are with them.

Greet one another with a holy kiss [i.e., to signify affection, yet without sensuality]. All of the churches of Christ [i.e., which Paul established or preached in] send you their greetings.

Brodie's Expanded Trans.

Salute Herodion [Jewish believer named after his master Herod], my fellow countryman. Salute those [slaves] belonging to Narcissus [who was put to death by Agrippa].

Salute [twin sisters] Tryphena [dainty] and Tryphosa [delicate], who are laboring continuously to the point of exhaustion in the Lord. Salute Persis the beloved, who has labored to the point of exhaustion with reference to many things [multi-talented] in the Lord.

Salute Rufus [son of Simon, the man who carried the Lord's cross], chosen by the Lord, also his mother and mine [praising her maternal care].

Salute Asyncritus [freedman of Augustus], Philegon [burning with energy], Hermes, Patrobas [former slave of Nero], Hermas, and the brethren with them.

Salute Philologus [former slave to the aunt of Julius Caesar] and Julia [his wife], Nereus [their teenage daughter] and his sister, and Olympas, and all the saints with them.

Salute one another of the same kind [believers] with a holy kiss [handshake]. All the assemblies of Christ salute you .

The Expanded Bible

Jonathan Mitchell NT

Greet Herodion, my relative (or: fellow-countryman). Greet those from out of the people of Narcissus – those being within [the] Lord.

Greet Tryphena and Tryphosa, the women habitually wearied and spent with labor within [the] Lord. Greet Persida, the beloved woman who is weary from much labor within [the] Lord.

Greet Rufus, the chosen one in the Lord, and his mother, and mine.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers (= fellow believers) with them.

Greet Philogos and Julia, Nereus and his sister, and Olympas and all the set-apart (holy; sacred; different-from-what-is-common-and-usual) folks with them.

Greet one another in a set-apart expression of affection (or: a holy kiss which is different from the common one). All the called-out communities of Christ are greeting you folks.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Greet Herodion my compatriot. [Or “relative”] Greet those of the household of Narcissus who are in the Lord.

Greet Tryphena and Tryphosa, the laborers in the Lord. Greet Persis, the dear friend who has worked hard [Literally “has labored much”] in the Lord.

Greet Rufus, the chosen one in the Lord, and his mother and mine.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

Greet one another with a holy kiss. All the churches of Christ greet you.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

Salute Herodion, my kinsman.

Salute them of [the household of] Narcissus who are in the Lord.

Salute Tryphæna and Tryphosa, [sisters] who have toiled in the Lord.

Salute Persis, the beloved [sister],

[[Who]] indeed, hath toiled much in the Lord.

Salute Rufus,

The chosen in the Lord;

Also his and my mother.

Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,

And the brethren that are with’ them’.

Salute Philologus and Julia, Nereus and his sister, and Olympas,

And all the saints that are [with them].

Salute ye one another, with a holy^b kiss.

All the assemblies of the Christ [salute you].

^b Or: “sacred.”

The Spoken English NT

Say hello to Herodian,^q my fellow expatriate.^r Say hellos to the people at Narcissus’s house who are in the Lord.

Say hellos to Tryphaena and Tryphosa,^s hard workers in the Lord. Say hello to my dear friend Persis. She’s done so much hard work in the Lord!

Say hellos to Rufus, chosen in the Lord, and to his mother (mine too)!

Say hellos to Asyncritus, Phlegon, Hermes, Patrobus,^t Hermas, and to the brothers and sisters with them.

Say hellos to Philologus^u and Julia, Nereus^v and his sister, and Olympas,^w and all the holy ones with them.

Say hellos all around^x with a holy kiss. All the communities of Christ say hello to you.

q. Prn. *her-road-ee-an*.

r. Lit. “kinsman”; see the nt. on this term in Romans 16:7.

s. Prn. *try-feen-a* and *try-foe-sa*.

t. Prn. *a-sin-kra-tas*, *flee-gan*, *her-meez*, *pat-ro-bas*.

u. Prn. *fil-lol-ag-us*.

v. Prn. *neer-ee-us*.

w. Prn. *oh-limp-as*.

x. Or “Greet one another.”

Wilbur Pickering’s New T.

Greet Herodian, my countryman. Greet those who are of the household of Narcissus, who are in the Lord.

Greet Tryphena and Tryphosa, who have worked hard in the Lord. Greet the beloved Persis, who has worked very hard in the Lord.⁵

Greet Rufus, chosen in the Lord, also his mother, and mine.⁶

Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.

Greet Philologus and Julia, Nereus and his sister, also Olympus and all the saints who are with them.

Greet one another with a holy kiss. The congregations of Christ greet you.

(5) The three in this verse are women.

(6) If Rufus were his physical brother, presumably Paul would have expressed himself differently, so the 'mother' here is not literally Paul's.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Greet Herodion, my relative [or, close companion]. Greet the [ones] of the [household] of Narcissus, the ones being in [the] Lord.

Greet Tryphaena and Tryphosa, the ones laboring in [the] Lord. Greet Persis, the beloved, who labored much in [the] Lord.

Greet Rufus, the chosen one in [the] Lord, and his mother and mine.

Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers [and sisters] with them.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones with them.

Greet one another with a holy kiss. The assemblies [or, churches] of Christ greet you_p.

Berean Literal Bible .

Bill Puryear translation

Give my regards to Herodion, my fellow countryman. Give my regards to those from the household of Narcissus, those who are in the Lord.

Give my regards to Tryphaena and Tryphosa, who have and continue to work hard in the Lord. Give my regards to my dear friend Persis, who has worked in the Lord with reference to many things.

Pay my respects to Rufus, an outstanding [believer] in the Lord; also pay my respects to his mother and mine.

Give my regards to Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren associated with them.

Give my regards to Philologus and Julia, Nereus and his sister, and Olympus, and all the saints associated with them.

Greet each other with a holy kiss. All the churches of Christ greet you.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Greet Herodion my kinsman. Greet them from the [household] of Narcissus, that are in the Lord.

Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis the beloved, who labored much in the Lord.

Greet Rufus the chosen in the Lord, and his mother and mine.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers that are with them.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the special ones that are with them.

Greet one another with a special kiss. All the governing assemblies of the Anointed greet you (pl).

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	Greet° Herodion my relative. Greet° the ones from the household of Narcissus, who are in the Lord. Greet° Tryphaena and Tryphosa, the ones laboring in the Lord. Greet° the beloved Persis, who labored much in the Lord. Greet° Rufus, the chosen in the Lord, and his mother and mine. Greet° Asyncritus, Phlegon, Hermes, Hermas, Patrobas and the brethren who are together-with them. Greet° Philologus and Julia, Nereus and his sister, and Olympas, and all the holy-ones who are together-with them. Greet° one another with* a holy kiss. The congregations* of Christ greet 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	Greet Herodion my fellow countryman. Salute those slaves of Narcissus who are in the Lord. Greet Tryphena and Typhosa [the twins], who have worked in the Lord to the point of exhaustion. Pay my respects to Persis, worthy of love, who has worked in the Lord to the point of exhaustion with reference to many things. Greet Rufus the elected one in the Lord, also pay my respects to his mother and mine. Greet Asugcritos, Phlegon, Hermes, Patrobius, Hermogenes [or Hermos], and the royal family associated with them [another church]. Greet Philologus, also Julia, Nereus and his sister, even Olympas, and all the saints associated with them [another local church]. Greet each other with a holy kiss. All the churches of Christ greet you.
R. B. Thieme, Jr. trans2	Greet, Salute or Pay my respects to my fellow countryman former Jewish slave Hero'dion. Greet, Salute or Pay my respects to those slaves from or belonging to the family of former slave Narcis'sus who are in the Lord. Greet, Salute or Pay my respects to the twin sisters, Truphaina and Truphosa who have soul motivation and have worked with great exertion tiring self mentally and physically to the point of exhaustion in the Lord. Greet, Salute or Pay my respects to Persis worthy of love a respected one, of a special unique category who has from motivation from maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul worked in the Lord to the point of exhaustion with reference to many things. Greet, Salute, pay my respects to Roupfos, the elected one in the Lord as Royal Family of God, also greet his mother and mine (She treated Paul as her own sons). Greet, Salute, pay my respects to the great incomparable judge Asug'kritos, Phlegon the pastor at Marathon, Hermas the pastor of Dalmatia, Pat'robas the roman martyred 11 years later, Hermogenes of 2Tim 1:15 who became a reversionist, and the other believers not in Maturity Adjustment to the Justice of God in their church who are associated with them. Greet, Salute, pay my respects to Philologos, and Ioulia, and Nereus and his sister Olympas, and all the saints consistently under Positive Volition associated with them. Greet, Salute, pay respects to each other with a holy kiss treating each other with Impersonal Love. All the Local Churches of Jesus of Nazareth, The Christ greet, salute or pay respects to Ya'all the Local Churches in Rome.
Revised Geneva Translation	.

Ron Snider translation

Greet Herodion, my kinsman. Greet those of the household of Narcissus, who are in the Lord.

Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

Greet Rufus, a choice man in the Lord, also his mother and mine.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

Greet one another with a holy kiss. All the churches of Christ greet you.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

11-16

Romans 16:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i>]	<i>enfold in the arms</i> , that is, (by implication) <i>salute</i> , (<i>figuratively</i>) <i>welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Hērōdīōn (Ἡρωδίων) [pronounced <i>hay-ro-DEE-ohn</i>]	<i>heroic</i> ; transliterated, <i>Herodion</i>	masculine singular proper noun; a person; accusative case	Strong's #2267 hapax legomenon
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
suggenês (συγγενής) [pronounced <i>soong-ghen-ACE</i>]	<i>relative, cousin, kin, of the same kin, akin to, related by blood</i> ; in a wider sense, <i>of the same nation, a fellow countryman</i>	feminine singular noun/adjective; accusative case	Strong's #4773
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st 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: Greet Herodian, my cousin.

Paul has another relative in Rome named Herodian. No doubt, he was named after Herod or after one of his sons.

Romans 16:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
Nárkissos (Νάρκισσος) [pronounced NAHR-kis-soss]	<i>stupidity; possibly, narcotic; transliterated, Narcissus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3488 hapax legomenon
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ôn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: Greet the (ones) of the (household) of Narcissus, the (ones) being in the Lord.

There are going to be a number of men named after various Roman or Greek gods. This would be common in a Greek or Roman culture. According to mythology, Narcissus was a handsome young man who fell in love with his own reflection in a pool of water. Various outcomes of this are recorded.

However, this man has believed in Jesus Christ and many of those in his household have believed as well.

Romans 16:11 **Greet Herodian, my cousin. Greet the (ones) of the (household) of Narcissus, the (ones) being in the Lord.** (Kukis mostly literal translation)

Romans 16:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Tryphaina (Τρύφαινα) [pronounced TROO-fahee-nah]	<i>luxurious; transliterated, Tryphena</i>	feminine singular proper noun; a person; accusative case	Strong's #5170 hapax legomenon
Tryphōsa (Τρυφῶσα) [pronounced troo-FO-sah]	<i>luxuriating; transliterated, Tryphosa</i>	feminine singular proper noun; a person; accusative case	Strong's #5173 hapax legomenon
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kopiaō (κοπιᾶω) [pronounced kop-ee-AH-oh]	<i>growing weary, being tired [exhausted] (with toil or burdens or grief), being fatigued; working hard, laboring; labouring feeling weary; toiling; bodily labour</i>	feminine plural, present active participle; accusative case	Strong's #2872
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: **Greet Tryphena and Tryphosa, [two sisters] working hard in the Lord.**

No doubt, you have noticed how close these names are in form. Parents often do this for twin sisters or for two sisters. This identifies them as being closely related. Both sisters heard about Jesus and believed in Him.

There was much to be done in that region of the Roman empire and both of these women had become very helpful to the advancement of this church.

Romans 16:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Persís (Περσίς) [pronounced per-CEASE]	<i>a Persian woman; transliterated, Persis</i>	feminine singular proper noun; a person; accusative case	Strong's #4069 hapax legomenon
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	feminine singular adjective, accusative case	Strong's #27
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective; accusative case	Strong's #4183
kopiaô (κοπιᾶω) [pronounced kop-ee-AH-oh]	<i>to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	3 rd person singular, aorist active indicative	Strong's #2872
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: Greet Persis, the beloved [friend] who does many (things) in the Lord.

Persis also did a great deal in the Lord, which we are not sure what his gift was. But he was exercising it.

Romans 16:12 Greet Tryphena and Tryphosa, [two sisters] working hard in the Lord. Greet Persis, the beloved [friend] who does many (things) in the Lord. (Kukis mostly literal translation)

Romans 16:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Rhoûphos (Ῥοῦφος) [pronounced HROO-foss]	<i>red; transliterated, Rufus</i>	masculine singular proper noun; a person; accusative case	Strong's #4504
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
eklektós (ἐκλεκτός) [pronounced ek-lek-TOSS]	<i>elect, chosen, selected (ones)</i>	masculine singular adjective; accusative case	Strong's #1588
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: Greet Rufus, the chosen (one) in the Lord,...

Rufus is called a chosen one. Now, all of us are elected in the Lord. I would suggest that he might be a pastor-teacher at this point in time.

Romans 16:13b			
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
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong's #3384

Romans 16:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st 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: ...and his mother, even [a mother] of me.

Rufus is Paul's brother in the Lord, but he is not Paul's biological brother. His mother has acted as a mother for Paul, taking care of many of his needs. However, we do not know exactly where this happened or what exact she did.

Romans 16:13 Greet Rufus, the chosen (one) in the Lord, and his mother, even [a mother] of me. (Kukis mostly literal translation)

Romans 16:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
Asunkritos (Ἀσύγκριτος) [pronounced as-OONG-kree-toss]	<i>incomparable; transliterated, Asyncritus, Asuncritos</i>	masculine singular proper noun; a person; accusative case	Strong's #799 hapax legomenon
Phlégōn (Φλέγων) [pronounced FLEG-one]:	<i>burning; transliterated, Phlegon</i>	masculine singular proper noun; a person; accusative case	Strong's #5393 hapax legomenon
Hermēs (Ἑρμῆς) [pronounced her-MACE]	<i>herald of the gods; transliterated, Hermes</i>	masculine singular proper noun; a person; accusative case	Strong's #2060
Patrobās (Πατροβάς) [pronounced pat-ROHB-ahs]	<i>paternal; transliterated, Patrobas</i>	masculine singular proper noun; a person; accusative case	Strong's #3969 hapax legomenon

Romans 16:14

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hermâs (Ἡρμᾶς) [pronounced <i>her-MAHS</i>]	<i>Mercury</i> ; transliterated, <i>Hermas</i>	masculine singular proper noun; a person; accusative case	Strong's #2057 hapax legomenon
Thayer: Hermas [was] a Christian mentioned in Romans 16:14. According to tradition, he was one of the seventy disciples, and afterwards bishop of Dalmatia. (A.D. 55).			
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
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
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers, brethren (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Translation: Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers [who are] with them.

There are a number of men named here, interestingly enough, two named after the god Hermes or Mercury.

Brothers here refers to other believers.

Romans 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers [who are] with them. (Kukis mostly literal translation)

Romans 16:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahēe</i>]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782

Romans 16:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philólogos (Φιλόλογος) [pronounced <i>fil-OHL-og-oss</i>]	<i>lover of the Word</i> ; transliterated, <i>Philologus</i>	masculine singular proper noun; a person; accusative case	Strong's #5378 hapax legomenon
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
Ioulía (Ἰουλίᾱ) [pronounced <i>ee-oo-LEE-ah</i>]	<i>soft haired</i> ; transliterated, <i>Julia</i>	feminine singular proper noun; a person; accusative case	Strong's #2456 hapax legomenon
Nēreús (Νηρεύς) [pronounced <i>nare-YOOS</i>]	<i>lump</i> ; transliterated, <i>Nereus</i>	masculine singular proper noun; a person; accusative case	Strong's #3517 hapax legomenon
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
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
adelphê (ἀδελφή) [pronounced <i>ad-ehl-FAY</i>]	<i>sister (actual, spiritual)</i>	feminine singular noun, accusative case	Strong's #79
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
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
Olumpas (Ὀλυμπᾶς) [pronounced <i>ol-oom-PAS</i>]	<i>heavenly</i> ; transliterated, <i>Olympas, Olumpas</i>	masculine singular proper noun; a person; accusative case	Strong's #3652 hapax legomenon
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
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

Romans 16:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
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

Translation: Greet Philologus and Julia, [and] Nereus and his sister, and Olumpas and all the saints with them.

Philologus means *lover of the word*. Perhaps Paul is aware of this man's penchant for studying the Scriptures.

There is also a Julia here and Nereus and Olumpas (perhaps named after Olympus of the gods?).

Romans 16:15 Greet Philologus and Julia, [and] Nereus and his sister, and Olumpas and all the saints with them. (Kukis mostly literal translation)

Romans 16:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
philēma (φίλημα) [pronounced FIL-ay-mah]	<i>a kiss; the kiss with which, as a sign of fraternal affection</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5370

Romans 16:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

Translation: Greet one another with a holy kiss.

Luckily, this is a cultural tradition which has mostly gone by the wayside.

Romans 16:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	3 rd person plural, aorist (deponent) middle imperative	Strong's #782
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
ekklêsiai (ἐκκλησίαι) [pronounced ek-klay-SEE-ī]	<i>churches, assemblies, gatherings, companies; transliterated, ekklêsiai</i>	feminine plural noun, nominative case	Strong's #1577
pasai (πάσαι) [pronounced PAH-sigh]	<i>the whole, all; everyone, each one, all [things]</i>	feminine plural adjective; nominative case	Strong's #3956
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: All the churches of Christ greet you (all). (Kukis mostly literal translation)

Paul is involved with many churches throughout the Roman Empire, and several of them have spoken to Paul and asked for their regards to be conveyed.

Romans 16:16 Greet one another with a holy kiss. All the churches of Christ greet you (all). (Kukis mostly literal translation)

Romans 16:11–16 Greet Herodian, my cousin. Greet the (ones) of the (household) of Narcissus, the (ones) being in the Lord. Greet Tryphena and Tryphosa, [two sisters] working hard in the Lord. Greet Persis, the beloved [friend] who does many (things) in the Lord. Greet Rufus, the chosen (one) in the Lord, and his mother, even [a mother] of me. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers [who are] with them. Greet Philologus and Julia, [and] Nereus and his sister, and Olumpas and all the saints with them. Greet one another with a holy kiss. All the churches of Christ greet you (all). (Kukis mostly literal translation)

Romans 16:11–16 Say hello to my cousin Herodian. Greet the believers of the house of Narcissus. Give my regards to the two sisters, Tryphen and Tryphosa, who are both laboring hard for the Lord. Greet Persis, my beloved friend, who is involved in many activities for the Lord. Say hi to Rufus, a chosen one, and to his mother, who has been like a mother to me. Also greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers who are with them. Give my regards to Philologus and Julia, and to Nereus, along with his sister, and Olumpas and all the saints with them. Greet one another. All the churches of Christ greet all of you. (Kukis mostly literal translation)

Now I keep on exhorting you (all), brothers, to keep on looking at these (ones), the dissensions, and the snares, along side the teaching which you (all) have learned, they keep on doing. And you (all) turn aside from them. For the things in the Lord of us, (in) Christ they do not serve, but the heart of them. And through the smooth speech and fine discourse, they keep on deceiving the hearts of the unsuspecting ones.

Romans
16:17–18

Now I keep on exhorting you (all), [my] brothers, to keep on taking note of these ones who keep on manufacturing dissensions and stumbling blocks in opposition to the teaching which you (all) have learned; and turn away from them, for they do not serve the things of our Lord for the benefit of Christ, but [they serve] their feelings (and appetites), and through smooth speech and fine discourse, they keep on deceiving the hearts of the trusting.

Now I warn you all, my brothers, to take note of those who manufacture dissensions and stumbling blocks in your church, which things are in opposition to the teaching which you have already been given. Turn away from such men because they are not serving the Lord for His benefit, but they serve their own feelings, appetites and desires. Through their excellent argument and fine speech, they continually deceive the hearts of the trusting and unlearned.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now I keep on exhorting you (all), brothers, to keep on looking at these (ones), the dissensions, and the snares, along side the teaching which you (all) have learned, they keep on doing. And you (all) turn aside from them. For the things in the Lord of us, (in) Christ they do not serve, but the heart of them. And through the smooth speech and fine discourse, they keep on deceiving the hearts of the unsuspecting ones.

Complete Apostles Bible	Now I urge you, brothers, to look out for those who cause divisions and offenses, contrary to the doctrine which you learned, and turn away from them. For such people do not serve our Lord Jesus Christ, but their own belly, and through smooth speech and flattering, they deceive the hearts of the innocent.
Douay-Rheims 1899 (Amer.)	Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them. For they that are such serve not Christ our Lord but their own belly: and by pleasing speeches and good words seduce the hearts of the innocent.
Holy Aramaic Scriptures Original Aramaic NT	. But I beg of you my brethren, beware of those who are causing division and subversion outside of the doctrine which you have learned, that you should stay away from them. For those who are such are not serving Our Lord Yeshua The Messiah, but their own belly, and with sweet words and with blessings they deceive the hearts of the pure.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now, it is my desire, brothers, that you will take note of those who are causing division and trouble among you, quite against the teaching which was given to you: and keep away from them. For such people are not servants of the Lord Christ, but of their stomachs; and by their smooth and well-said words the hearts of those who have no knowledge of evil are tricked.
Bible in Worldwide English	Brothers, I ask you to do this. Watch the people who make quarrels. They make people do wrong because they teach things you have not been taught. Have nothing to do with those people. Those people do not work for our Lord Jesus Christ. They work only for themselves. With their words of praise they fool people who do not know what is wrong.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, I want you to be very careful of those who cause arguments and hurt people's faith by teaching things that are against what you learned. Stay away from them. People like that are not serving our Lord Christ. They are only pleasing themselves. They use fancy talk and say nice things to fool those who don't know about evil.
God's Word™	Brothers and sisters, I urge you to watch out for those people who create divisions and who make others fall away from the Christian faith by teaching doctrine that is not the same as you have learned. Stay away from them. People like these are not serving Christ our Lord. They are serving their own desires. By their smooth talk and flattering words they deceive unsuspecting people.
Good News Bible (TEV)	I urge you, my friends: watch out for those who cause divisions and upset people's faith and go against the teaching which you have received. Keep away from them! For those who do such things are not serving Christ our Lord, but their own appetites. By their fine words and flattering speech they deceive innocent people.
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, I beg you to watch out for anyone who causes trouble and divides the church by refusing to do what all of you were taught. Stay away from them! They want to serve themselves and not Christ the Lord. Their flattery and fancy talk fool people who don't know any better.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And now, dear brothers and sisters, I'd like to give one final word of caution: Watch out for those who cause divisions and offenses among you. When they antagonize you by speaking of things that are contrary to the teachings that you've received, don't be caught in their snare! For people like this are not truly serving the Lord, our Messiah, but are being driven by their own desires for a following. Utilizing their smooth words and well-rehearsed blessings, they seek to deceive the hearts of innocent ones.
Plain English Version	.
UnfoldingWord Simplified T.	My fellow believers, I tell you that you must be careful about the people who are causing divisions among you and who cause people to stop honoring God. Keep away from such people! They do not serve our Lord the Messiah! On the contrary, they only want to satisfy their own desires. They deceive the people using smooth talk and praise so the people do not realize that these troublemakers are teaching false things.
Williams' New Testament	But I beg you, brothers, to keep on the lookout for those who stir up divisions and put hindrances in your way, in opposition to the instruction that you had, and always avoid them. For such men are really not serving our Lord Christ but their own base appetites, and by their fair and flattering talk they are deceiving the hearts of unsuspecting people.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I encourage you, brothers, to be keeping an eye out for the <i>people</i> who cause the divisions and the obstacles contrary to the teaching that you learned, and slide away from them. You see, these types of <i>people</i> are not slaves to our Master, <i>the</i> Anointed King, but to their own belly, and through the kind words and conferring of prosperity, they completely fool the hearts of the <i>people</i> who are not bad.
Common English Bible	.
Len Gane Paraphrase	Now I beg you, brethren, keep your eye on those who create dissensions and opportunities for sin, contrary to the teaching you have learned. Avoid them. For these are those who do not serve our Lord Jesus Christ but their own self-interests. By convincing words and flattery they deceive the hearts of the simple.
A. Campbell's Living Oracles	Now, I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which you have learned; and avoid them. For they who are such, do not serve out Lord Jesus, but their own belly; and by flattery and fair speeches, deceive the hearts of the simple.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I urge you, Brothers, to be on your guard against people who, by disregarding the teaching which you received, cause divisions and create difficulties; dissociate yourselves from them. For such persons are not serving Christ, our Master, but are

slaves to their own appetites; and, by their smooth words and flattery, they deceive simple-minded people.

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	.	Now I'm pleading with you my fellow-believers: watch out for those who cause arguments and confuse people about the teachings you learned. Stay away from them! These people are not serving Christ our Lord but their own appetites, and by their smooth-talking and pleasant words they deceive the minds of unsuspecting people.
The Heritage Bible	.	And I call on you, brothers, scope out those causing divisions and offenses with the teaching which you have learned, and pull away from them, Because they absolutely do not serve our Lord Jesus Christ, but their own belly, and by pleasant and praising words deceive the hearts of the innocent,...
International Standard V	.	Final Warning Now I urge you, brothers, to watch out for those who create divisions and sinful enticements that oppose the teaching you have learned. Stay away from them, because such people are not serving the Messiah [Or Christ] our Lord, but their own desires. By their smooth talk and flattering words they deceive the hearts of the unsuspecting.
Lexham Bible	.	Concluding Exhortations Now I exhort you, brothers, to look out for those who cause dissensions and temptations contrary to the teaching which you learned, and stay away from them. For such people do not serve our Lord Christ, but their own stomach, and by smooth speech and flattery they deceive the hearts of the unsuspecting.
Montgomery NT	.	I exhort you, brothers, to keep watch of those who are causing the divisions among you, and occasions of stumbling, contrary to the teaching which you have learned. Turn away from them. For men of that stamp are not the slaves of Christ, but are slaves to their own appetites. By their smooth and fair speech they beguile the hearts of the innocent.
NIV, ©2011	.	
Riverside New Testament	.	Sin
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	But I beseech you, brethren, to keep a watch on those who are causing the divisions among you, and are leading others into sin, in defiance of the instruction which you have received; and habitually to shun them. For men of that stamp are not bondservants of Christ our Lord, but are slaves to their own appetites; and by their plausible words and their flattery they utterly deceive the minds of the simple.
Wikipedia Bible Project	.	Now I am asking you, my fellow-believers, to keep an eye on those who cause arguments and confuse people about the teachings you learned—stay away from them. For such people are not serving Christ our Lord, but their own appetites, and by their smooth-talking and pleasant words they deceive the minds of unwary people.
Worsley's New Testament	.	soothing

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **A warning**

• Brothers and sisters, I beg of you to be careful of those who are causing divisions and troubles in teaching you a different teaching from the one you were taught. Keep away from them, because those persons do not serve Christ our Lord, but their own interests, deceiving with their soft and entertaining language those who are simple of heart. Tit 1:10; 3:10 Phil 3:19

• **16.17** Brothers and sisters, I beg of you to be careful. There is no letter of Paul without this warning against divisions and against those who preach a “different Gospel.” The doctrine of the Church is the doctrine of the apostles, the witnesses of Jesus. There is a hierarchy, that is, a legally constituted authority, and Paul demands obedience in matters of faith.

The last sentence is a prayer of thanksgiving to God. It is similar to an other prayer, more developed, with which he begins the letter to the Ephesians

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, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our **Adonai Yahusha Ha'Mashiach**, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Hebraic Roots Bible .
 Holy New Covenant Trans. .

Brothers, I beg you, watch out for people who cause splits and do things which cause people to sin. This is against the teaching which you learned from us. Turn away from them.

People like this are only serving their own appetites. They fool innocent people with smooth talk and flattery.

The Scriptures 2009

Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. For such ones do not serve our Master עשויה Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent.

Tree of Life Version .

Weird English, 𐤀𐤂𐤅𐤂 English, Anachronistic English Translations:

Accurate New Testament
 Alpha & Omega Bible

NOW I URGE YOU, BRETHERN, KEEP YOUR EYE ON THOSE WHO CAUSE DIVISION & STUMBLING BLOCKS CONTRARY TO [what I have] TAUGHT WHICH [you] LEARNED, AND DISFELLOWSHIP FROM THEM. †(1 Corinthians 5) FOR SUCH MEN ARE SLAVES, NOT OF OUR LORD CHRIST BUT OF THEIR OWN APPETITES; AND BY THEIR SMOOTH AND FLATTERING SPEECH THEY DECEIVE THE HEARTS OF THE UNSUSPECTING.

Awful Scroll Bible

Moreover, I call- yous -by, brothers, yous are to observe those effecting to stand-to-divide and to entrap, which are off from the teaching which yous accustomed, and be inclined-away from them.

For certainly-of-these, are not devoted slaves of our Lord Jesus, the Anointed One, however, of their own belly, and through serviceable-speech and well-considerations, they cheat-out the sensibility of the hearts of the innocent.

Concordant Literal Version	Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which you learned, and avoid them, for such for our Lord Christ are not slaving, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent."
exeGeses companion Bible	<u>PAULOS WARNS THE HOLY</u> And I beseech you brothers, scope them who cause divisions and scandals against the doctrine you learned - and deviate from them. For they who are such serve not our Adonay Yah Shua Messiah, but their own belly; and through kind words and eulogy seduce the hearts of the simple.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	I appeal to you, Achim b'Moshiach, to look out for those who cause kitot (sects) and nisyonot (temptations) contrary to the Torah which you learned, and keep away from them. For such people do not serve Rebbe, Melech HaMoshiach Adoneinu but their own appetites, and through smooth loshon and fine sounding words they deceive the levavot of the unsuspecting.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now I urge you, brothers, watch out for those who are causing divisions and occasions for falling [<i>away from God over matters</i>] contrary to the teaching you have learned, and withdraw from them [<i>i.e., stop listening to their false teaching</i>]. For such men are not serving our Lord Christ but their own [<i>unspiritual</i>] appetites. They are deceiving the minds of innocent people by their smooth talk and flattering words.
Brodie's Expanded Trans.	Now, I urge you, brethren [mature believers], to mark [keep your eyes on] those who cause dissensions [encourage divisions] and arouse opposition [create theological problems] contrary to the teaching which you have learned for the purpose of practicing. In fact, keep on separating from them [keep them at a distance], For they [false teachers] are of such a category of individuals who do not serve our Lord Christ, but rather their own emotions [base interests]. Furthermore, by slick, smooth talking speech and flattery [false eloquence], they repeatedly deceive the minds of the unsuspecting [those without doctrine: the clueless] .
The Expanded Bible Jonathan Mitchell NT	.
P. Kretzmann Commentary	So I am calling you folks alongside to encourage and exhort [you], brothers (= fellow believers), to constantly view attentively and mark those continually causing the divisions, or standings-apart, and the snares (those occasions for stumbling and becoming entrapped) to the side of (= which are a counterfeit of and a distraction to) the teaching which you yourselves learned by instruction, and thus you folks must slope forth (or: deflect) away from them (= avoid them), for such folks are not habitually performing as slaves for our Lord Christ, but rather for their own belly (cavity; bowels or stomach; = appetite), and through the useful smooth talk (profitable words) and complimentary speech (blessings!) they continuously deceive (mislead; seduce) the hearts of the folks without malice (those with no bad qualities; blameless and innocent ones).

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 I beseech you, brethren,**
 To keep an eye upon them who are causing [divisions and occasions of
 stumbling, aside from the teaching which ||ye|| have learned],—
 And be turning away from them;
 For ||they who are such|| [unto our Lord Christ] are not doing service, but
 unto their own' belly,—^c
 And ||through their smooth and flattering speech|| deceive the hearts of the
 innocent.
^cPh. iii. 19.

The Spoken English NT **Now I really ask you, brothers and sisters, to keep an eye on people who create
 divisions and things to trip over-who work against the teaching that you've learned.
 Avoid them!'** Because people like that don't serve our Lord Jesus Christ-no, they
 serve their own selfish guts. And by using nice-sounding words and flattery, they
 trick innocent people.

Wilbur Pickering's New T. **y.** Lit. "Turn away from them."
Warning
 Now I exhort you, brothers, to watch out for those who cause divisions and
 offenses, contrary to the doctrine you have learned, and avoid them.
 Because such people do not serve our Lord Jesus Christ, but their own belly, and
 by smooth talk and flattery they deceive the hearts of the unsuspecting.⁷
 (7) Guileless people are often not prepared to recognize guile in others. So those
 who are responsible for the spiritual welfare of the flock need to warn the people
 about who should be avoided.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation **Now I call on [or, plead with] you, brothers [and sisters], to be watching out for [or,
 to be keeping a close eye on] the [ones] causing divisions [or, discords] and the
 stumbling-blocks contrary to the teaching which you, learned, and turn away from
 them. For such do not serve as a slave to our Lord Jesus Christ, but their own belly
 [fig., bodily desires], and through smooth talk and flattery, they deceive the hearts
 of the innocent [or, unsuspecting].**

Berean Literal Bible .
 Bill Puryear translation **Now I urge you, brethren, look out for and avoid those who are causing dissensions
 and apostasies contrary to the teaching which you have learned. In fact, stay away
 from them. For such [believers] do not serve our Lord Christ, but their own emotion,
 and by their smooth, false eloquence and flattering speech they deceive the hearts
 of the unsuspecting.**

C. Thomson updated NT .
 Charles Thomson NT **Now I exhort you, brethren, to mark them who make the divisions and the stumbling
 blocks contrary to the doctrine which you have learned; and avoid them. For such**

Context Group Version	men do not serve our Lord Jesus Christ, but their own belly. And by their fawning speeches and flattering forms of address, they deceive the hearts of the innocent.. Now I urge you (pl), brothers, mark those that are causing the divisions and scandals, contrary to the doctrine which you (pl) learned: and turn away from them. For those that are such do not serve as slaves to our Lord the Anointed, but to their own belly; and by their smooth and fair speech they deceive the hearts of the innocent {or simple}.
English Standard Version Far Above All Translation	. And I exhort you, brothers, to look out for those who cause dissensions and offences contrary to the teaching which you have learned, and turn away from them. For suchlike do not serve our Lord Jesus Christ, but their own belly, and they deceive the hearts of the naive through smooth speech and fine language.
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020	. guile Now brethren, I am encouraging you ^o , to note the ones making* {Or: practicing} the dissensions and the offenses contrary to the teaching which you ^o learned <i>and are</i> practicing, and shun ^o away from them. For* such are not serving* our Lord Jesus Christ, but their <i>own</i> belly, and they are deceiving the hearts of the guiltless through their smooth-talk and the speaking well of <i>the guiltless</i> .
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible Title
R. B. Thieme, Jr. translation	Now I urge you, brethren, look out for those who are causing dissensions and apostasies contrary to doctrine which you have learned [from a teacher]; in fact, be turning away [or, <i>separating</i>] from them. For such believers do not serve [or obey] our Lord Christ, but their emotions, serving themselves; and by their smooth and flattering speech they [false teachers] deceive the right lobes of the unsuspecting.
R. B. Thieme, Jr. trans. ²⁶	Now I urge you, brothers, keep your eye on those who cause dissensions and offences in opposition to the doctrine which you have learned. [these are real nice sweet believers who are full of dissension] and avoid for they are such as serve not our Lord Jesus Christ, but they serve their emotions. And by smooth and flattering speech, they deceive the right lobes of the stupid.
R. B. Thieme, Jr. trans ²	Now I urgently appeal to, exhort, comfort, encourage, beseech or energetically urge you advancing or mature Believers in the Royal Family of God, keep your eyes on or mark or be discerning or take critical notice of being alert with regard to, those weak believers who keep on causing dissensions, divisions, apostasies and temptations or strife and hindrances or offenses, trapping by causing enticement of people to get out of fellowship contrary to the Bible Doctrine which you have consistently learned from a Pastor Teacher, IN FACT, keep avoiding, shunning, separating yourself or turning away from them. For such reversionistic believers do not obey or serve as slaves to our Lord Jesus of Nazareth, the Christ but their own emotional empty hidden responder patterns serving themselves, and by good, pleasant, bland words or sweet speaking masking a fraudulent purpose and clever speeches or smooth and flattering speech of hypocrisy false teachers deceive or seduce away from truth into error, the Right

²⁶ R. B. Thieme, Jr. developed many translations for the same passage over the years.

Lobe of the Stream of Consciousness of the Soul of those ignorant of Bible Doctrine.

Revised Geneva Translation .
Ron Snider translation

Now I urge you, brethren, watch out for those creating dissensions and hindrances contrary to the teaching which you learned, and turn away from them. Because such individuals are not serving our Lord Christ but their own interests; and by their benevolent and flattering speech they deceive the hearts of the unsuspecting.

Updated Bible Version 2.17 .
Webster's Translation .
World English Bible .
Worrell New Testament . beguile

The gist of this passage:
17-18

Romans 16:17a			
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 st person singular, present active indicative	Strong's #3870
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 (ύμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
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 exhorting you (all), [my] brothers,...

Paul has several things on his mind. Previously in this letter, he has developed somewhat lengthy discourses on various topics, but now he has a few pithy things to say to the believers in Rome. What follows in vv. 17–18 is one thing which Paul keeps on exhorting the believers in Rome.

Romans 16:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skopéō (σκοπέω) [pronounced <i>skohp-EH-oh</i>]	<i>to look at, to observe, to contemplate; to mark, to take note of; to fix one's eyes upon, to direct one's attention to, any one; to look to, to take heed to yourself</i>	present active infinitive	Strong's #4648

Romans 16:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
dichostasíai (διχοστασίαι) [pronounced dee-khos-tas-EE-ī]	<i>dissensions, divisions, seditions, disunions</i>	feminine plural noun; accusative case	Strong's #1370
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
skandalon (σκάνδαλον) [pronounced SKAN-da-lon]	<i>snare, trap; an impediment, a stumbling block, cause for stumbling; an offensive thing</i>	neuter plural noun, accusative case	Strong's #4625

Translation: ...to keep on taking note of these ones who keep on manufacturing dissensions and stumbling blocks...

You see the words *who keep on manufacturing* in my translation, but you will not find that in the block of text above. It actually occurs at the end of v. 17c, but belongs here because it matches the morphology of this section. It would be reasonable to approach this verse as if the present active participle of poieō (ποιέω) [pronounced poi-EH-oh] were located in this block of text.

There are people in the Roman church (there are actually several local meeting places). There are those who are making or manufacturing dissensions and traps or impediments for other believers in Rome. The believers in Rome were to notice such people and mark them out.

Paul, in this letter, has given the church at Rome a massive amount of material to be digested. What is taught in Rome must be in line with Paul's letter to them. Also, there would be other letters circulated about that Paul wrote.

Romans 16:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to, contrary to; less</i>	preposition of location with the accusative	Strong's #3844
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)
didachê (διδασχὴ) [pronounced dihd- ahkh-AY]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, accusative case	Strong's #1322
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
humeis (ὕμεῖς) [pronounced hoo- MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
manthanô (μανθάνω) [pronounced mahn- THAHN-oh]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	2 nd person plural, aorist active indicative	Strong's #3129
poiëô (ποιέω) [pronounced poi-EH- oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present active participle; accusative case	Strong's #4160

Translation: ...in opposition to the teaching which you (all) have learned;...

What they are teaching is in opposition to the teaching which the believers at Rome have already learned. This teaching was supplemented by this massive treatise that Paul has written to them.

Romans 16:17d			
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

Romans 16:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekklinō (ἐκκλίνω) [pronounced ehk- KLEE-noh]	<i>turn aside, deviate (from the right way and course); turn (one's self) away, turn away from, keep aloof from one's society; shun one; avoid; go out of the way</i>	2 nd person plural, present active imperative	Strong's #1578
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
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and turn away from them,...

Paul says, *now that you know who they are, turn away from them.* That is, stop listening to them.

At this point in time, given Paul's massive discourse on the Jewish people, these would be people who are either teaching Judaism or teaching things which hold the Jews in low regard (obviously, not the same person would be teaching these things).

Romans 16:17 **Now I keep on exhorting you (all), [my] brothers, to keep on taking note of these ones who keep on manufacturing dissensions and stumbling blocks in opposition to the teaching which you (all) have learned; and turn away from them,...** (Kukis mostly literal translation)

Romans 16:18a			
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
The masculine plural definite article in the nominative case, standing by itself, means, <i>the (ones); many, some.</i>			
γάρ (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
τοιούτος (τοιούτος) [pronounced toy-OO- toss]	<i>things such as this, things of this kind or sort, these things</i>	neuter plural adjective, nominative case	Strong's #5108
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 16:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	3 rd person masculine plural, present active indicative	Strong's #1398

Translation: ...for they do not serve the things of our Lord for the benefit of Christ,...

Paul now explains why they are to turn away from those teachers. They are not serving the things of the Lord. I would understand Christ, separated as He is here, to be understood to be in the dative, so what they are doing is not to the benefit or to the advantage of Christ.

Romans 16:18b			
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
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
heautōn (ἐαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
koilia (κοιλία) [pronounced koy-LEE-ah]	<i>cavity; womb, belly, abdomen; heart (as the seat of thinking or emotion); the inner man; appetite, desire</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2836

Romans 16:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) the whole belly, the entire cavity; 1a) the upper [i.e. stomach] and the lower belly are distinguished; 2) the lower belly, the lower region, the receptacle of the excrement; 3) the gullet; 3a) to be given up to the pleasures of the palate, to gluttony; 4) the womb, the place where the foetus is conceived and nourished until birth; 4a) of the uterus of animals; 5) the innermost part of a man, the soul, heart (as the seat of thought, feeling), choice. Additional meanings: <i>heart, inner man</i> .			

Translation: ...but [they serve] their feelings (and appetites),...

The strong adversative particle means that they serve something else other than the Lord. They serve instead their koilia (κοιλία) [pronounced *koy-LEE-ah*]. So far, in Scripture, this has been translated *womb, stomach* or *belly* far more often than anything else.

However, here and in Philippians 3:19, this word has a less literal meaning. We should understand this to refer to the inner man, to the heart of man (in terms of thought and feelings), and to his appetites.

Such people do not serve the Lord but they serve their own appetites, their own desires, and their own emotions. In short, they are serving themselves and not Jesus Christ. What motivates such people is varied. Believers in the church at Rome were not to concentrate on their motives but on their teaching and to reject such people for the inaccuracy of their teaching.

Romans 16:18c

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
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
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
chrēstología (χρηστολογία) [pronounced <i>phrase-tol-og-EE-ah</i>]	<i>smooth speech, fair speech, good words that is, plausibility, plausible (arguments, discourse, speech)</i>	feminine singular noun; genitive/ablative case	Strong's #5542 hapax legomenon
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
eulogia (εὐλογία) [pronounced <i>yoo-log-EE-ah</i>]	<i>praise, commendation, fine discourse, polished language; language artfully adapted to captivate the hearer: fair speaking, fine speeches; benediction; consecration; a (concrete) blessing</i>	feminine singular noun	Strong's #2129

Romans 16:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εξαπατάω (ἐξαπατάω) [pronounced <i>ex-ap-at-AH-oh</i>]	<i>to deceive, to beguile, to seduce wholly</i>	3 rd person plural, present active indicative	Strong's #1818
τας (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
καρδιαί (καρδίαί) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
τῶν (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
ακακός (ἄκακος) [pronounced <i>AHK-ak-oss</i>]	<i>(objectively) innocent or (subjectively) unsuspecting; harmless; without guile or fraud, harmless, free from guilt; fearing no evil from others, distrusting no one</i>	masculine plural adjective; nominative case	Strong's #172

Translation: ...and through smooth speech and fine discourse, they keep on deceiving the hearts of the trusting. (Kukis mostly literal translation)

The false teachers are not stupid men. I listened to a Jewish rabbi the other day on YouTube and rejected most of what he had to say, but I had to admit that this man was brilliant and that he might walk all over me in a debate, given his brilliance. However, even through his smooth speech, his fine discourse and his carefully crafted arguments, his intent was to deceive the hearts of the innocent or the trusting. He was good and he was brilliant, but he was inaccurate with regards to theological matters.

Romans 16:18 ...for they do not serve the things of our Lord for the benefit of Christ, but [they serve] their feelings (and appetites), and through smooth speech and fine discourse, they keep on deceiving the hearts of the trusting. (Kukis mostly literal translation)

Romans 16:17–18 Now I keep on exhorting you (all), [my] brothers, to keep on taking note of these ones who keep on manufacturing dissensions and stumbling blocks in opposition to the teaching which you (all) have learned; and turn away from them, for they do not serve the things of our Lord for the benefit of Christ, but [they serve] their feelings (and appetites), and through smooth speech and fine discourse, they keep on deceiving the hearts of the trusting. (Kukis mostly literal translation)

Romans 16:17–18 Now I warn you all, my brothers, to take note of those who manufacture dissensions and stumbling blocks in your church, which things are in opposition to the teaching which you have already been given. Turn away from such men because they are not serving the Lord for His benefit, but they serve their own feelings, appetites and desires. Through their excellent argument and fine speech, they continually deceive the hearts of the trusting and unlearned. (Kukis paraphrase)

For the obedience of you (all) to all (others) has come upon you (all) therefore I keep on rejoicing. Now I keep on wishing to you (all) wisdom to be toward the good and [being] unmixed toward the evil. Now the God of the peace will tread down the Santanas under the feet of you (all) in a short time. The grace of the Lord of us, Jesus, [be] with you (all).

Romans
16:19–20

For your obedience has been spread abroad, therefore, I keep on rejoicing because of you (all). Now I keep on desiring [for] you (all) to be wise indeed on account of the good; and [that you (all) keep on being] unmixed on account of the evil. Now [may] the God of peace tread down Satan under your feet shortly. [Let] the grace of our Lord Jesus [be] with you (all).

For the knowledge of your obedience to the faith has been spread abroad, therefore, I, Paul, keep on rejoicing because of you. I also desire for you to be wise with regards to divine good and to remain pure with regards to evil. Now may the God of peace trample down Satan under your feet in the near future, that you might operate with freedom as a local church. Let the grace of our Lord Jesus Christ be will all of you.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For the obedience of you (all) to all (others) has come upon you (all) therefore I keep on rejoicing. Now I keep on wishing to you (all) wisdom to be toward the good and [being] unmixed toward the evil. Now the God of the peace will tread down the Santanas under the feet of you (all) in a short time. The grace of the Lord of us, Jesus, [be] with you (all).
Complete Apostles Bible	For your obedience has become known to all. Therefore I rejoice on your behalf; but I want you to be wise in what is good, and innocent to what is evil. And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.
Douay-Rheims 1899 (Amer.)	For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good and simple in evil. And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.
Holy Aramaic Scriptures Original Aramaic NT	. But your obedience has been made known to everyone. I rejoice therefore in you and desire that you would be wise to what is good and innocent to what is evil. But The God of peace shall soon crush Satan under your feet. May the grace of Our Lord Yeshua The Messiah be with you.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For all have knowledge of how you do what you are ordered. For this reason I have joy in you, but it is my desire that you may be wise in what is good, and without knowledge of evil. And the God of peace will be crushing Satan under your feet before long. The grace of our Lord Jesus Christ be with you.
------------------------	--

Bible in Worldwide English	People everywhere know that you obey. I am very happy about you. I want you to be wise and know what is right. I want you to know nothing about what is wrong. God gives peace. He will soon crush Satan under your feet. May our Lord Jesus Christ bless you.
Easy English Easy-to-Read Version–2008	. Everyone has heard that you do what you were taught, and I am very happy about that. But I want you to be wise about what is good and to know nothing about what is evil. The God who brings peace will soon defeat Satan and give you power over him. The grace of our Lord Jesus be with you.
<i>God's Word™</i>	Everyone has heard about your obedience and this makes me happy for you. I want you to do what is good and to avoid what is evil. The God of peace will quickly crush Satan under your feet. May the good will of our Lord Jesus be with you!
Good News Bible (TEV)	Everyone has heard of your loyalty to the gospel, and for this reason I am happy about you. I want you to be wise about what is good, but innocent in what is evil. And God, our source of peace, will soon crush Satan under your feet. The grace of our Lord Jesus be with 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.	I am glad that everyone knows how well you obey the Lord. But still, I want you to understand what is good and not have anything to do with evil. Then God, who gives peace, will soon crush Satan under your feet. I pray that our Lord Jesus will be kind to you.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I'm so happy when I think of you, because everyone knows the testimony of your deep commitment of faith. So I want you to become scholars of all that is good and beautiful, and stay pure and innocent when it comes to evil. And the God of peace will swiftly pound Satan to a pulp under your feet! And the wonderful favor of our Lord Jesus will surround you.
Plain English Version	.
UnfoldingWord Simplified T.	Believers everywhere know that you have obeyed what the Messiah says in the good news. So I rejoice about you. But I also want you to be smart enough to recognize what is good and stay away from what is evil. If you do all these things, God, who gives us his peace, will soon smash the work of Satan because of your authority! I pray that our Lord Jesus will continue to act kindly toward you.
Williams' New Testament	Yes, your obedience has been told to everybody; so I am delighted about you, but I want you to be wise about what is good and innocent about what is bad. Now the peace-giving God will soon crush Satan under your feet. The spiritual blessing of our Lord Jesus be with you.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	You see, your obedience was spread to everyone, so I am happy based on you. I want you to be insightful <i>people</i> in the good <i>thing</i> , but unpolluted in the bad <i>thing</i> . The God of the peace will crush the Opponent under your feet quickly. The generosity of our Master Jesus <i>is</i> with you.
Common English Bible Len Gane Paraphrase	. For [the news of] your obedience has spread to all. I am glad therefore on your behalf, yet I want you to be wise about all that is good and innocent about what is evil. The God of peace will completely crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
A. Campbell's Living Oracles	Now your obedience is reported to all men. I therefore rejoice on your account; nevertheless, I wish you, indeed, to be wise with respect to good; and simple with respect to evil. May the God of peace bruise Satan under your feet soon! The favor of our Lord Jesus Christ be with you.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. Every one has heard of your ready obedience. It is true that I am very happy about you, but I want you to be well versed in all that is good, and innocent of all that is bad. And God, the giver of peace, will before long crush Satan under your feet. May the blessing of Jesus, our Lord, be with you.

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	Everyone knows how faithful you are. This makes me really happy. However I want you to be wise about what's good, and innocent of anything bad. The God of peace will soon break the power of Satan and make him subject to you. May the grace of our Lord Jesus Christ be with you.
The Heritage Bible	Because your attentive hearing has gone abroad to all; therefore I am glad on your behalf, and I will you to be wise toward the inherent good, and innocent toward the worthless. ¹⁹ And the God of peace will shatter Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
International Standard V	¹⁹ 16:19 innocent toward the worthless , <i>akeraios eis kakon</i> , the literal rendering, meaning to be uncontaminated with worthless things and people, meaning that we are not even to be acquainted with the worthless so that our minds and character are not mixed with it. For your obedience has become known to everyone, and I am full of joy for you. But I want you to be wise about what is good, and innocent about what is evil. The God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus, the Messiah, [Or Christ] be with all of you! [Other mss. lack May the grace of our Lord Jesus the Messiah be with all of you!]
Lexham Bible Montgomery NT	. I say this, for the tidings of your obedience have been told throughout the world. On your own behalf, then, I rejoice; but I want you to be wise unto the good, but innocents in evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	After all, your obedience to God has touched everyone. So I'm really happy about you, and I want you to be sophisticated when it comes to the truth, but inexperienced when it comes to what's bad. And the God of peace will quickly crush Satan under your feet. May the grace of our Lord Jesus be with you!
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Your fidelity to the truth is everywhere known. I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil. And before long, God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you!
Wikipedia Bible Project	Everyone knows about your faithfulness, which makes me delighted—but I want you to be wise about what is good and innocent, and about what is bad. The God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus Christ be with you.
Worsley's New Testament	For your obedience is come to <i>the knowledge of all: and</i> therefore I rejoice on your account; but <i>yet</i> I would have you wise to that which is good, and simple as to that which is evil. And the God of peace will soon bruise Satan under your feet. The grace of our Lord Jesus Christ <i>be</i> with you. Amen.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Every body knows that you are very obedient, and because of that I am happy, but I want you to be sensible in doing good and firm against evil. The God of peace will soon crush Satan and place him under your feet. V. 20b will be placed with the next passage for context. 1:8; 1Cor 14:21 Phil 4:9; Gen 3:15
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	For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And Elohiym Shalom shall bruise Satan under your feet shortly. The grace of our Adonai Yahusha Ha'Mashiach be with you. Amein.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Everyone has heard about how you obeyed. I'm proud of you. However, I want you to be experts in good, and not even beginners in evil. The God of peace will crush Satan under your feet soon. May the help in time of need of Jesus our Lord be with you.
The Scriptures 2009	Your obedience, indeed, is reported to all. Therefore I rejoice concerning you, but I wish you to be wise indeed as to the good, and simple toward the evil. And the Elohim of peace shall crush Satan under your feet shortly. The favour of our Master עשויה Messiah be with you. Amēn.

Tree of Life Version Your obedience has become known to all, so I rejoice over you—but I want you to be wise about what is good and innocent about what is evil. Now the God of shalom will soon crush satan under your feet. May the grace of our Lord Yeshua be with you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament The for [of] you* Obedience to all [men] reaches at you* so [I] enjoy [I] want but you* wise to be to the [thing] good unmixed but {to be} to the [thing] bad The but God [of] the peace will crush the satan under the feet [of] you* in rush The Favor [of] the lord [of] us jesus {be!} with you*...

Alpha & Omega Bible
Awful Scroll Bible

.
For you all's listening-under sufficed-away to all. I rejoice therefore over you, but I desire for you to be wise in that which is surely good, and un-mixed with that pernicious.

And the God of Peace, will break-together Satan under you all's feet, from-within quickness. The Grace of our Lord Jesus, the Anointed One, be with you. Of certainty!

Concordant Literal Version

For your obedience reached out to all. Over you, then, am I rejoicing. Now I am wanting you to be wise, indeed, for good, yet artless for evil."

Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!

exeGesés companion Bible

For your obedience spreads to all:
so I cheer on your behalf:
but yet indeed, I will that you be wise as to good
and unadulterated as to evil:
and that the Elohim of shalom
quickly crush Satan under your feet.
The charism of our Adonay Yah Shua Messiah
be with you.
Amen.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
For your mishma'at has become known to all. So I have simcha over you, but want you to be chachamim regarding what is HaTov and innocent regarding what is HaRah.

And Elohei HaShalom will soon crush Hasatan under your feet. Chesed Adoneinu Moshiach Yehoshua yi'heyeh immachem (The unmerited favor, mercy and grace of Adoneinu Moshiach Yehoshua be with you).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
For everyone has heard about your obedience *[to the truth]*, and *[because of this]*, I am very happy over you. But I want you to be wise about what is good and innocent about what is evil. And the God, who brings peace, will soon crush Satan under your feet *[i.e., bring an end to the divisive work of the false teachers there]*. May the unearned favor of our Lord Jesus Christ be with you *[people]*.

Brodie's Expanded Trans.

Of course, your authority orientation [obedience] has reached everyone [wide distribution], therefore, I am very pleased with you. However [obedience is not enough], I want you to become wise [you must have maximum Bible doctrine in the soul] with respect to good [divine norms and standards], and untouched with respect to evil [Satan's cosmic system].

The Expanded Bible
Jonathan Mitchell NT

In fact, the God of peace will crush Satan under your feet shortly [at the 2nd advent]. May the [victorious] grace from our Lord Jesus be with you .

.
You see, [the report of] your obedient hearing and compliance has reached (or: arrived) unto all people. Therefore I constantly rejoice upon you (or: = over [this news of] you), yet I am wanting you folks, on the one hand, to be wise [leading] into the midst of The Good, yet, on the other hand, unmixed into the bad (mixtureless as to the worthless, evil and ugly).

And now the God Who is The Peace (the God of harmony Who is the source of shalom; the God whose character and quality is this peace) will progressively rub together, trample and crush the adversary (beat the opponent to jelly; shatter satan) under your feet swiftly! The grace and joyous favor of our Lord Jesus [is, and continues] with you folks.

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

Bible Translations with Many Footnotes:

Lexham Bible

For the *report of* your obedience has reached to all; therefore I am rejoicing over you, and I want you to be wise toward what is good, but innocent toward what is evil. And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ [Some manuscripts omit "Christ"] be with you.

NET Bible®

New American Bible (2011)
The Passion Translation

Rotherham's Emphasized B.

For ||your' obedience|| |unto all| hath reached,—
||Over you|| therefore, I rejoice!

But I wish you—

To be |wise|, {indeed}, as to that which is good,

Yet pure^d as to that which is evil.

Howbeit ||the God of peace|| will crush Satan under your feet |shortly|.°

||The favour of our Lord Jesus||^f be with you.

^d Mt. x. 16.

^e Or: "with speed."

^f Or (WH): "L. J. Christ."

The Spoken English NT
Wilbur Pickering's New T.

I rejoice over you because your obedience has become known to all, but I want you to be wise as to what is good, yet innocent as to what is evil.⁸

The God of peace will quickly crush Satan under your feet!⁹

(8) When the first pair ate of the forbidden tree, this was not the result.

(9) The sooner, the better!

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

For the report of your obedience has reached to all. Therefore, I rejoice over you. However, I desire that you be wise indeed concerning good, but innocent concerning evil.

But the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Analytical-Literal Translation	For your _p obedience became known to all. Therefore, I am rejoicing over you _p , but I want you _p on the one hand to be wise [as] to the good, on the other hand innocent [as] to the evil. Now the God of peace will crush Satan under your _p feet with quickness. The grace of our Lord Jesus Christ [be] with you _p .
Berean Literal Bible Bill Puryear translation	. Certainly, the report of your obedience has become known to all; therefore because of you I am delighted, but I want you to be wise with reference to the good [the execution of the spiritual life], and pure with reference to the evil. In fact, the God who produces reconciliation will crush Satan under your feet in a short time. The grace belonging to our Lord Jesus [is] with all of you.
C. Thomson updated NT Charles Thomson NT	. For your obedience is come abroad to all; I therefore rejoice on your account, and wish you to be indeed wise for good, and without any mixture of evil. And the God of peace will soon bruise satan under your feet. The favour of our Lord Jesus Christ be with you all. Amen.
Context Group Version	For your (pl) obedience has come abroad to all men. I rejoice therefore over you (pl): but I would have you (pl) wise to that which is good, and naive to that which is evil. And the God of peace shall bruise the Adversary under your (pl) feet shortly. The favor of our Lord Jesus be with you (pl).
English Standard Version Far Above All Translation	. For your obedience has reached everyone. So I rejoice over you. And I want you to be wise <i>with respect</i> to good, but untainted <i>with respect</i> to evil. And the God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus Christ <i>be</i> with you..
Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020	. truly wise For* your° obedience <i>has</i> reached out to everyone. Therefore I rejoice over you°, but I wish for you° to be indeed wise as to <i>what is</i> good, and harmless to <i>what is</i> evil. Now the God of peace will crush the Adversary under your° feet shortly. The grace of our Lord Jesus Christ <i>is</i> with 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 Certainly the report of your obedience [authority orientation] has become known to all. Therefore because of you I am delighted; but I want you to be wise [learned, sagacious] with reference to the good, and unharmed with reference to the evil. In fact, the God of prosperity will soon crush Satan under your feet [and] the grace of our Lord Jesus be with you.
R. B. Thieme, Jr. trans2	Certainly, I am confident, the report of your obedience or authority orientation has reached or become known to the ears of everyone, consequently because of you I rejoice and am delighted with and admiring you, But I keep wanting you to be wise, smart or learned, sagacious ones with reference to the Divine Good, the Plan of God, and unravaged or unharmed or not destroyed maintaining integrity with reference to the evil;

In Fact the God of the prosperity imputed to believers in Maturity Adjustment to the Justice of God from their persistence and consistent Perception, Cognition, Inculcation & Metabolization of Bible Doctrine, will soon smash, crush break in pieces Satan under your feet in a short time (the 2nd advent of Jesus of Nazareth, The Christ). The grace of our Lord Jesus be with you. Amen

Revised Geneva Translation .
Ron Snider translation

For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil. Now the God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus be with you.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

trample

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

19-20

Romans 16:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
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
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hupakoê (ὑπακοή) [pronounced hoop-ak-oh-AY]	<i>obedience, compliance, submission</i>	feminine singular noun; nominative case	Strong's #5218
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
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
aphiknéomai (ἀφικνέομαι) [pronounced awf-ik-NEH-oh-my]	<i>to come to, to arrive at; to come from a place; to spread (forth, abroad) (by rumor); to come (go) abroad</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #864 hapax legomenon

Translation: For your obedience has been spread abroad,...

The verb found here is a hapax legomenon. It is *aphiknéomai* (ἀφικνέομαι) [pronounced *awf-ik-NEH-oh-my*], and it means, *to come to, to arrive at; to come from a place; to spread (forth, abroad) (by rumor); to come (go) abroad*. Strong's #864. What has gone forth or abroad is *hupakoê* (ὑπακοή) [pronounced *hoop-ak-oh-AY*], which means, *obedience, compliance, submission*. Strong's #5218. Their obedience, compliance or submission would be to the gospel of Jesus Christ and then further to the teachings of this new age (not new age teachings, mind you).

This information was spread by rumor, and that information has gone out throughout the Roman empire. In a place closest to the power of the Roman Empire, where the Roman emperor is supposed to be worshiped as god, men and women are turning to Jesus Christ as their King.

Bear in mind, Christians were not to be so other worldly as to reject the law of the land (see Romans 13). But this was a sudden upending of the world, as it were. "They [Christian believers] have turned the world upside down," is the quote taken from the book of Acts.

Romans 16:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] 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
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
chairô (χαίρω) [pronounced <i>KHAI-row</i>]	<i>to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	1 st person singular, present active indicative	Strong's #5463

Translation: ...therefore, I keep on rejoicing because of you (all).

For this reason, Paul keeps on rejoicing because of the believers who will hear this letter being read and explained.

Romans 16:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Romans 16:19c			
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 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
sophos, sophê, sophon (σοφός, σοφῆ, σοφόν) [pronounced soh-FOSS, soh-FAY, soh-FON]	<i>wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]; wise in a worldly sense, educated</i>	masculine plural adjective; accusative case	Strong's #4680
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
einai (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)
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

Translation: Now I keep on desiring [for] you (all) to be wise indeed on account of the good;...

Paul desires for the believers in Rome to be wise, which requires the intake of Bible doctrine. This is done on account of or for the sake of divine good, often represented by the word, agathos (ἀγαθός) [pronounced ag-ath-OSS].

Romans 16:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akeraios (ἀ' κέραιος) [pronounced <i>ak-EHR-ah-yoss</i>]	<i>unmixed, pure as in wines or metals; of the mind, without a mixture of evil, free from guile, innocent, harmless, simple</i>	masculine plural adjective; accusative case	Strong's #185
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
kakós (κακός) [pronounced <i>kak-OSS</i>]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556

Translation: ...and [that you (all) keep on being] unmixed on account of the evil.

The verb and sense of v. 19c is repeated here. The believers are to remain pure for the sake of or on account of the evil. Evil is the thinking and philosophy of Satan, also called cosmic system thinking. The believers in Rome are to remain pure or innocent with regards to this way of thinking.

Romans 16:19 For your obedience has been spread abroad, therefore, I keep on rejoicing because of you (all). Now I keep on desiring [for] you (all) to be wise indeed on account of the good; and [that you (all) keep on being] unmixed on account of the evil. (Kukis mostly literal translation)

Romans 16:20a

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

Romans 16:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
suntribô (συντριβῶ) [pronounced soon-TREE-boh]	<i>to break (down, in pieces), to shiver; to tread down; to put under foot and (as a conqueror) to trample on; to crush; to bruise</i>	3 rd person singular, future active indicative	Strong's #4937
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
Satanas (Σατανᾶς) [pronounced sat-an-AS]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i>	masculine singular proper noun, accusative case	Strong's #4567
Although there is the form we are familiar with, simply <i>Satan</i> , that form only occurs once in the NT.			
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
táchos (τάχος) [pronounced TAKH-oss]	<i>a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5034

Translation: Now [may] the God of peace tread down Satan under your feet shortly.

The most common form of the proper noun *Satan* is found here. It is actually the proper noun *Satanas* (Σατανᾶς) [pronounced sat-an-AS], and it means, *Accuser, Adversary, devil; transliterated, Satan, Satanas*. Strong's #4567.

In the city of Rome, the city where the power structure is greatest, there is also the great influence of Satan. In fact, this being the empire of greatest note of this era, and the empire most closely associated with the Jewish remnant, this would be the place where Satan would spend most of his time.

There is an ultimate crushing of Satan which occurs at the Second Advent, which has not come to pass as of yet. There is also the crushing of his influence over a land, and this would take place in Rome. In fact, Rome would turn away from being the center of the evils of the Roman Empire (as Nero and Caligula were certainly evil) to a place which became, for a time, the center of Christianity. However, as the Christian church there became too powerful, and headed by men who were not Christ, the Roman Church became incredibly corrupt.

Perhaps their greatest problem, theologically, was to believe that their councils and the decisions made therein should be the highest authority of the Christian world. The book of Acts features the first such council (which is not numbered among the First Seven Ecumenical Councils) and it produced a document which had the seeds of legalism in it.

See the [First Three Ecumenical Councils](#) and the [Catholic Councils and the Canon of Scripture](#) in the [Addendum](#).

The problem with these councils, where good and bad emanated, is they should have been held more as a forum where teaching and opinions were given and recorded. Instead, the councils believed that they had some authority. There is no authorization for such councils in the New Testament. The only occurrence of such a one produced a very flawed document. See Acts 15 ([HTML](#)) ([PDF](#)) ([WPD](#)).

What is the problem with the first council which met in Jerusalem? The authority at that point in time was not in a council decision or compromise but in the Apostles, and most specifically, in the Apostle Paul. He had the authority over numerous churches; the First Council of Jerusalem had no such authority.

So, what about the subsequent Roman Councils or Catholic Councils? Such a body does not have authority over any local church. The authority in ever local church, after the passing of the Apostles, is the Word of God as expounded by the pastor-teacher of that local church.

What would be legitimate today when it comes to a *council of churches*, as it were? This might be a pastor's conference of perhaps 10–30 different pastors teaching what they believed to be accurate to other pastors and those attending the teaching. No unifying document would be produced; no authoritative pronouncements would be made. And pastor A might teach X, Y and Z; and later, Pastor B stands up and says, "A is full of crap and X, Y and Z are taught incorrectly by him." In other words, this would be a sharing of ideas and those in attendance—primarily pastors—could determine for themselves if they got anything from such a conference.

The top authority between circa A.D. 30–93 were the Apostles. They had authority over all of the churches. However, with John's passing, the last Apostle, the highest authority is the pastor-teacher in the local church, and the people who attend that local church determine week after week if they want to keep on coming. I say this with the caveat that, there will be some churches with as few as 4–10 members. This is okay. If that pastor-teacher is determined to teach Bible doctrine and his small congregation is determined to continue learning under his ministry, then that is a legitimate local church, one that requires more prayer and faithfulness than any large church where the same doctrines are being taught.

Romans 16:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485

Romans 16:20b			
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>	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, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; 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, [of] ours</i>	1 st 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, dative, genitive/ablative case	Strong's #2424
The Byzantine Greek text and Scrivener Textus Receptus add the following word:			
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
This is not found in the Westcott Hort text or in Tischendorf's Greek text.			
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
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: [Let] the grace of our Lord Jesus [be] with you (all). (Kukis mostly literal translation)

Paul finishes this portion of his epistle with the words, *Let the grace of the Lord Jesus Christ be with you all*. Our existence as believers on this earth is one of grace.

One thing which has become clear to me over the years is, my being able to write and exegete these various chapters of the Bible is a gracious privilege from God. It is not something which I approach daily as a duty or some sort of chore, but the very thing that gives meaning and purpose to my life. It is a privilege and a blessing from God to be able to do this.

What God allows us to do in His plan is a gracious privilege. Every believer in the Church Age has one or more spiritual gifts, and the chance to let these gifts manifest themselves is all grace and great privilege and an amazing blessing. It would be at this point that I might write, *Let the grace of our Lord Jesus Christ be with you all*.

We find these words repeated in v. 24, which most believe is an addition to this epistle.

Romans 16:20 *Now [may] the God of peace tread down Satan under your feet shortly. [Let] the grace of our Lord Jesus [be] with you (all)*. (Kukis mostly literal translation)

v. 20b appears to be Paul signing off on this letter. That is, this is where he stops dictating the epistle.

Romans 16:19–20 For your obedience has been spread abroad, therefore, I keep on rejoicing because of you (all). Now I keep on desiring [for] you (all) to be wise indeed on account of the good; and [that you (all) keep on being] unmixed on account of the evil. Now [may] the God of peace tread down Satan under your feet shortly. [Let] the grace of our Lord Jesus [be] with you (all). (Kukis mostly literal translation)

Romans 16:19–20 For the knowledge of your obedience to the faith has been spread abroad, therefore, I, Paul, keep on rejoicing because of you. I also desire for you to be wise with regards to divine good and to remain pure with regards to evil. Now may the God of peace trample down Satan under your feet in the near future, that you might operate with freedom as a local church. Let the grace of our Lord Jesus Christ be will all of you. (Kukis paraphrase)

There is no v. 24 in the Westcott Hort text or in Tischendorf's Greek text.

Some translations place v. 24 with these three verses. It appears that most English translations lack a v. 24 altogether. V. 24 is simply a repeat of v. 20b above (with some slight differences). Sometimes I included v. 24 if a translated had it.

Has greeted you (all) Timotheus, the fellow worker of me; and Lucius and Jason and Sosipater the relatives of me. I greeted you (all), [even] I, Tertius, the one having written the epistle in [the] Lord. Has greeted you (all) Gaios, a host of me and all of the church. Has greeted you (all) Erastus the steward of the city and Quartus the brother. [The grace of the Lord of us, Jesus Christ with all of you (all). Amên!]

Romans
16:21–23

Timothy, my co-worker, greeted you (all), along with Lucius, Jason and Sosipater, my relatives. I greeted you (all), [even] I, Tertius, the one having written this epistle in the Lord. Gaius, my host and [the host] of all the church, has greeted you (all). Erastus, the treasurer of the city, and Quartus his brother have greeted you (all). [The grace of our Lord, Jesus Christ, [be] with you (all). Amen!]

Timothy, my co-worker, sends his greetings, along with three of my relatives, Lucius, Jason and Sosipater (all believers). I, Tertius, greet you myself. I am Paul's secretary and I am the one who actually wrote this epistle while filled with the Spirit. Erastus, who is the treasurer of this city, along with his brother Quartus, both greet you all.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Has greeted you (all) Timotheus, the fellow worker of me; and Lucius and Jason and Sosipater the relatives of me. I greeted you (all), [even] I, Tertius, the one having written the epistle in [the] Lord. Has greeted you (all) Gaios, a host of me and all of the church. Has greeted you (all) Erastus the steward of the city and Quartus the brother. [The grace of the Lord of us, Jesus Christ with all of you (all). Amên!]
Complete Apostles Bible	Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my relatives, greet you. I, Tertius, the one writing this epistle, greet you in the Lord. Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, the brother.

Douay-Rheims 1899 (Amer.) Timothy, my fellow labourer, saluteth you: and Lucius and Jason and Sosipater, my kinsmen.

I, Tertius, who wrote this epistle, salute you in the Lord.

Gaius, my host, and the whole church saluteth you. Erastus, the treasurer of the city, saluteth you: and Quartus, a brother.

Holy Aramaic Scriptures
Original Aramaic NT

.
Timotheaus, a worker with me invokes your peace, and Luqios, and Aison and Sosipatros, my brothers.

I, Tertius, invoke your peace, who have written the epistle by Our Lord. *

Gaius, who receives me and the whole church, invokes your peace. Aristus, steward of the city, and Quertus a brother, invokes your peace.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Timothy, who is working with me, sends his love to you, so do Lucius and Jason and Sosipater, my relations.

I, Tertius, who have done the writing of this letter, send love in the Lord.

Gaius, with whom I am living, whose house is open to all the church, sends his love, so does Erastus, the manager of the accounts of the town, and Quartus, the brother.

Bible in Worldwide English

Timothy sends you greetings. He worked with me. Luke, Jason, and Sosipater send you greetings. They belong to my family.

(I, Tertius, send you Christian greetings. I am writing this letter for Paul.)

Gaius sends you greetings. I am staying in his house. The whole church that meets in his house sends you greetings too. Erastus sends greetings to you. He takes care of the money for the city. Our brother Quartus sends you greetings.

I ask our Lord Jesus Christ to show you his loving kindness. He will! V. 24 is included for context.

Easy English

Easy-to-Read Version–2008

.
Timothy, a worker together with me, sends you his greetings. Also Lucius, Jason, and Sosipater (these are my relatives) send their greetings. I am Tertius, the one writing this letter for Paul. I send you my own greetings as one who belongs to the Lord. Gaius is letting me and the whole church here use his home. He sends his greetings to you. Erastus and our brother Quartus also send their greetings. Erastus is the city treasurer here.

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

God's Word™

Timothy my coworker greets you; so do Lucius, Jason, and Sosipater, who are Jewish by birth like me. I, Tertius, who wrote this letter, send you Christian greetings. Gaius greets you. He is host to me and the whole church. Erastus, the city treasurer, greets you. Quartus, our brother in the Christian faith, greets you.

Good News Bible (TEV)

Timothy, my fellow worker, sends you his greetings; and so do Lucius, Jason, and Sosipater, fellow Jews. I, Tertius, the writer of this letter, send you Christian greetings. My host Gaius, in whose house the church meets, sends you his greetings; Erastus, the city treasurer, and our brother Quartus send you their greetings.

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.	Timothy, who works with me, sends his greetings, and so do my relatives, Lucius, Jason, and Sosipater. I, Tertius, also send my greetings. I am a follower of the Lord, and I wrote this letter. Gaius welcomes me and the whole church into his home, and he sends his greetings. Erastus, the city treasurer, and our dear friend Quartus send their greetings too.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	My ministry partner, Timothy, sends his loving greetings, along with Luke, Jason, and Sosipater, my Jewish kinsmen. (I, Tertius, am the one transcribing this letter for Paul, and I too send my greetings to all of you, as a follower of the Lord.) My kind host here in Corinth, Gaius, likewise greets you, along with the entire congregation of his house church. Also, the city administrator Erastus and our brother Quartus send their warm greetings. May the grace and favor of our Lord Jesus, the Anointed One, continually rest upon you all.
Plain English Version	.
UnfoldingWord Simplified T.	Timothy, who works with me, and Lucius, Jason, and Sosipater, who are my fellow Jews, want you to know that they are sending their greetings to you. I, Tertius, one who belongs to the Lord, also want you to know that I am sending my greetings to you. I am writing down this letter as Paul tells me what to write. There is no v. 23 or v. 24 in the UST.
Williams' New Testament	Timothy, my fellow-worker, wishes to be remembered to you; so do Lucius, Jason, and Sosipater too, my fellow-countrymen. I, Tertius, who write this letter, wish to be remembered to you as a fellow-Christian. Gaius, my host, and host of the whole church here, wishes to be remembered to you. Erastus, the treasurer of the city, wishes to be remembered to you, and so does our brother Quartus.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Timothy (my co-worker) says hello to you, also Lucias, Jason, and Sosipater (my relatives). I, Tertius (the one who wrote <i>out this</i> letter in <i>the</i> Master), say hello to you. Gaius (the host of me and the whole assembly) says hello to you. Erastus (the house manager of the city) says hello to you, also Quartus (the brother). [[[The generosity of our Master Jesus, the Anointed King, <i>is</i> with you all. Amen.]]]
Common English Bible	.
Len Gane Paraphrase	Timothy my fellow worker, and Lucius, Jason, and Sosipater, my relatives, greet you. I, Teritus, who wrote this epistle, greet you in the Lord. Gaius, my host, and the whole congregation greet you. Erastus, the city treasurer greets you as well as Quartus, our brother. The grace of our Lord Jesus Christ be with you all. Amen. V. 24 is included for context.
A. Campbell's Living Oracles	Timothy, my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, who wrote this letter, salute you in the Lord. Gaius, my host, and of the whole congregation, salutes you. Erastus, the chamberlain of the city, salutes you, and Quartus, your brother.

The favor of our Lord Jesus Christ be with you all! Amen. V. 24 is included for context.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

Timothy, my fellow-worker, sends you his greetings, and Lucius, Jason, and Sosipater, my countrymen, send theirs.

I Tertius, who am writing this letter, send you my Christian greeting. My host Gaius, who extends his hospitality to the whole Church, sends you his greeting; and Erastus, the City Treasurer, and Quartus, our Brother, add theirs.

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

Timothy my co-worker sends his greetings, as do Lucius, Jason, and Sosipater, my fellow-countrymen.

Tertius—who wrote down this letter—also sends you greetings in the Lord.

My host Gaius, and the whole church here, send you greetings. Erastus the city treasurer, sends his best wishes, as does our fellow-believer Quartus.*

The Heritage Bible

Timothy, my co-worker, and Lucius, and Jason, and Sosipater, my relatives, embrace you.

I Tertius, who wrote this letter, embrace you in the Lord.

Gaius, my host, and of the whole church, embrace you. Erastus, the house-manager of the city, embraces you, and Quartus, a brother.

The grace of our Lord Jesus Christ be with all of you. Amen. V. 24 is included for context.

International Standard V

Final Greeting

Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my fellow Jews. I, Tertius, who penned this letter, greet you in the Lord. Gaius, who is host to me and the whole church, greets you. Erastus, the city treasurer, and our brother Quartus greet you.

May the grace of our Lord Jesus, the Messiah, [Or Christ] be with all of you! [Other mss. lack this vs.]

Lexham Bible

Montgomery NT

NIV, ©2011

Riverside New Testament

Timothy, my fellow worker, sends his greeting, and so do Lucius and Jason and Sosipater, who are of my race. I, Tertius, who penned this letter, greet you in the Lord. Gaius, my host and the host of the whole church, sends his greetings. Erastus the city treasurer sends his greetings, and so does Quartus the brother.

Leicester A. Sawyer's NT

Timothy my co-laborer salutes you, and Lucius and Jason and Sosipater, my relatives. I, Tertius, who wrote the epistle, salute you in the Lord. Gaius my entertainer, and the entertainer of all the church, salutes you. Erastus the treasurer of the city and Quartus the brother salute you.

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

The Spoken English NT

UnfoldingWord Literal Text

Timothy, my fellow worker, greets you, and Lucius, and Jason, and Sosipater, my kinsmen. I, Tertius, who write this epistle, greet you in the Lord. Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother.

[The best ancient copies do not have this verse. (See: Romans 16:20). v. 24 May the grace of our Lord Jesus Christ be with you all. Amen.]

Urim-Thummim Version

Timotheus my fellow worker, and Lucius, Jason, and Sosipater my kinsmen, salute you. I Tertius (the secretary), who wrote this letter salute you in the LORD. Gaius my host, and of the whole ekklesia salutes you. Erastus the manager of the city salutes you, and Quartus a brother.

The Grace of our LORD Jesus Christ be with you all. Amen. V. 24 is included for context.

Weymouth New Testament

Timothy, my fellow worker, sends you greetings, and so do my countrymen Lucius, Jason and Sosipater. I, Tertius, who write this letter, send you Christian greetings. Gaius, my host, who is also the host of the whole Church, greets you. So do Erastus, the treasurer of the city, and Quartus our brother.

Wikipedia Bible Project

My co-worker Timothy sends his greetings, as do Lucian, Jason, and Sosipater, my countrymen. (Tertius—that is me writing down this letter—also sends you greetings in the Lord). My host Gaius, and the whole church, send you greetings. Erastus the city treasurer, sends his best wishes, as does our fellow-believer Quartus.

Worsley's New Testament

Timothy my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote *this* epistle, salute you in the Lord. Gaius my host, and *that* of the whole church saluteth you. Erastus, the chamberlain of the city, and *our* brother Quartus saluteth you.

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

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

May Christ Jesus, our Lord, bless you. Timothy, who is with me, sends you greetings, and so do Lucius, Jason and Sosipatros, my relatives.

I, Tertius, the writer of this letter, send you greetings in the Lord.

Greetings from Gaius, who has given me lodging and in whose house the church meets. Greetings from Erastus, treasurer of the city, and from our brother Quartus. ⁽²⁴⁾ A portion of v. 20 is included for context.

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

Timotheus my workfellow, and Lucius, and Yacon, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this cepher, salute you in **Yahuah**. Gaius my host, and of the whole called out assembly, salutes you. Erastus the chamberlain of the city salutes you, and Quartus a brother.

The grace of our **Adonai Yahusha Ha'Mashiach** be with you all. Amein. V. 24 is included for context.

Hebraic Roots Bible

Timothy, my fellow worker, and Lucius, and Jason, and Sosipater, my kinsmen, greet you.

I, Tertius, the one writing the epistle, greet you in our Master.

Gaius, the host of all the congregation and me, greets you. Erastus, the steward of the city, and Quartus the brother, greet you.

The grace of our Master Yahshua Messiah be with you all. Amen.

Holy New Covenant Trans.

Timothy, our co-worker, greets you. And so do Lucius, Jason, and Sosipater (my relatives). I, Tertius (who have been writing down this letter), greet you in the Lord

Jesus. Gaius greets you. The whole called out people and I are his guests. Erastus greets you. He is the city manager. Brother Quartus sends you his greeting too. The help in time of need of our Lord Jesus Christ be with you all. Amen. V. 24 is included for context.

The Scriptures 2009

Timotiyos, my fellow worker, and Lucius, and Jason, and Sosipater, my relatives, greet you. I, Tertius, who wrote this letter, greet you in הוהי. Gaios, the host of all the assembly and me, greets you. Ęrastos, the treasurer of the city, greets you, and Quartus, a brother.

The favour of our Master עשוהי Messiah be with you all. Amĕn. V. 24 is included for context.

Tree of Life Version

Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kin. I, Tertius, who wrote this letter, greet you in the Lord. Gaius, host to me and the whole community, greets you. Erastus, the city treasurer, greets you, and so does brother Quartus.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

...greet you* Timothy The [Man] Working (Together) [of] me and Lucius and Jason and Sosipater The [Men] Related [of] me greet you* I Tertius The [Man] Writing the letter in lord greets you* Gaius The [Man] Foreign [of] me and [of] all the congregation greets you* Erastus The Manager [of] the city and Quartus The Brother < >...

Alpha & Omega Bible
Awful Scroll Bible

.
Timothy, my undertaker-together, and Lucius and Jason and Sosipater, my kindred-together greet yous.
I Tertius, writing this arranged-upon letter, greet yous from-within the Lord.
Gaius my host, and the whole of they called-out greet yous, Erastus, the manager-of-the-household of the city, greets yous, also Quartus, a brother.
The Grace of our Lord Jesus, the Anointed One, be with yous all. Of certainty!
V. 24 is included for context.

Concordant Literal Version
exeGesés companion Bible

.
SALUTES OF THE CO-WORKERS
Timo Theos my co-worker
and Lucius and Jason and Sosipater my kindred
salute you:
I Tertius, who scribe this epistle,
salute you in Adonay:
Gaius my stranger
and of the whole ecclesia, salute you:
Erastus the administrator of the city salutes you
and Quartus a brother.
The charism of our Adonay Yah Shua Messiah
be with you all.
Amen. V. 24 is included for context.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Timotiyos my fellow po'el sends Drishat Shalom to you; also Lucius, Jason, and Sosipater, my kinsmen.
I, Tertius, who have written the iggeret, send Drishat Shalom to you in Adoneinu.
Gaius, who is host to me and to the whole kehillah sends Drishat Shalom to you.
Erastus, the city treasurer, sends Drishat Shalom to you, also the Ach b'Moshiach, Quartus.
The chen v'chesed of Adoneinu Moshiach Yehoshua be with you all. Omein. V. 24 is included for context.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

My fellow-worker Timothy sends his greetings to you, and so do my fellow-Jews Lucius, Jason and Sosipater. [See verse 7]. I am Tertius, who is writing this letter [for Paul], and I send you my greetings in [the fellowship of] the Lord. Gaius, who is hosting me [i.e., Paul] and the whole church [here], sends you his greetings. [Note: This was probably the Gaius who lived in Corinth (1 Cor. 1:14) and was apparently both wealthy and generous]. Erastus, the city treasurer [of Corinth] sends his greetings to you, along with our brother Quartus.

Brodie's Expanded Trans.

{Some manuscripts contain this verse which repeats the benediction of verse 20}
 Timothy, my fellow-worker, salutes you, as well as Lucius [the Cyrene from Acts 31:1], Jason [a successful businessman], and Sosipater [who accompanied Paul on his ill-designed trip to Jerusalem], my fellow countrymen [Jewish relatives].
 I, Tertius, having written this epistle [as Paul's amanuensis], salute you in the Lord. Gaius, my host and of the entire assembly [his house was their church], salutes you. Erastus, the treasurer of the city, salutes you, as well as Quartus his brother .

The Expanded Bible

Jonathan Mitchell NT

Timothy, my fellow-worker, is greeting you. Also Lucius, Jason and Sosipater, my relatives (fellow-countrymen).
 – I, Tertius, the one [being the amanuensis (or: scribe; secretary) and] writing down the letter, am greeting you in [the] Lord –
 Gaius, my host, and the whole of the called-out assembly, greets you. Erastus, the city manager (administrator; steward) greets you. Also Quartus, the brother. [vs. 24 – omitted by the oldest MSS – repeats vs. 20b]

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Greetings from Paul's Associates

Timothy, my fellow worker, greets you, and Lucius and Jason and Sosipater, my compatriots. [Or "relatives"]
 I, Tertius, the one who wrote this letter, greet you in the Lord.
 Gaius, my host and the host of the whole church, greets you. Erastus the city treasurer greets you, and Quartus the brother.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

There salute you—Timothy, my fellow-worker,
 And Lucius, and Jason, and Sosipater, my kinsmen.
 |||| Tertius, who have written the epistle, salute you in the Lord.
 There saluteth you—Gaius, my host and [the host] of the whole' assembly.
 There salute you—Erastus, the steward of the city, and Quartus the^g brother. [24]^h
^gOr: "his."
^hWH omit.

The Spoken English NT

My co-worker Timothy says hello to you! So do Luke and Jason and Sosipater,^z fellow expatriates^{aa} of mine.
 Hello in the Lord from me, Tertius!^{bb} I'm the one who transcribed this letter.
 Gaius^{cc} says hello to you—he's my host, and also hosts the whole community here.
 Erastus,^{dd} the city treasurer, says hello to you, and so does Quartus, his brother.
 z. Prn. *soe-sip-pa-ter*.

- aa. Lit. “kinsmen”; see the nt. on this term in Romans 16:7.
- bb. Prn. **ter-shess**.
- cc. Prn. **gay-us**.
- dd. Prn. **er-rast-us**.

Wilbur Pickering’s New T.

Timothy, my fellow worker, greets you, as do Lucius, Jason and Sosipater, my countrymen. I, Tertius, who penned this letter in the Lord, greet you. Gaius, host to me and the whole congregation, greets you. Erastus, the city treasurer, greets you, as does brother Quartus.¹¹

The grace of our Lord Jesus Christ be with us¹² all! Amen.¹³

(11) One gains the clear impression that the people mentioned in verse 23 knew that Tertius was penning this letter. Not only that, they asked to be included! I wonder who Quartus may have been.

(12) I have followed perhaps 20% of the Greek manuscripts, including the best line of transmission, in putting ‘us’ rather than the familiar ‘you’. If verses 22-24 were not dictated by Paul, then the first person is especially appropriate, coming from Tertium.

(13) 3.2% of the Greek manuscripts omit verse 24, while 7.2% supply 14:24-26 at this point.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Timothy, my co-worker, greets you_p, and Lucius and Jason and Sosipater, my relatives [or, close companions]. I Tertius (the one having written this epistle) greet you_p in the Lord. Gaius greets you_p, my host and of the whole assembly; Erastus greets you_p, the treasurer of the city, and Quartus the brother. The grace of our Lord Jesus Christ [be] with you_p all. So be it!

Berean Literal Bible .

Bill Puryear translation

Timothy, my co-worker, greets you; also Lucius and Jason and Sosipater, my fellow countrymen. I, Tertius, who wrote this epistle, pay my respects to you in the Lord. Gaius, my host and [the host] of the entire church, greets you. Erastus, the city treasurer, greets you, also the brother Quartus.

C. Thomson updated NT .

Charles Thomson NT

Timothy, my fellow labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, the writer of this letter, salute you in the Lord. Gaius, who entertaineth me and the whole congregation, saluteth you. Erastus, the chamberlain of the city, saluteth you: so doth Quartus the brother.

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

Context Group Version

Timothy my co-worker greets you (pl); and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the letter, greet you (pl) in the Lord. Gaius my host, and of the entire governing assembly, greets you (pl). Erastus the treasurer of the city greets you (pl), and Quartus the brother.

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

Timothy my fellow worker greets you^o, and Lucius and Jason and Sosipater, my relatives. I Tertius, who wrote *this* letter, greet you^o in *the* Lord. Gaius greets you^o,

my host and of the whole congregation*. Erastus the steward of the city greets you^o and Quartus the brother.

The grace of our Lord Jesus Christ *is* with all of you^o. Amen.

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

Timothy my co-workers greets you, also Lucius, and Jason, and Sosopiter, my fellow countrymen.

I Tertius, who wrote this epistle, pay my respects to you in the Lord.

Gaius, my host, and the entire church, salute (greet) you. Erastus, the comptroller of the city, greets you; also our brother Quartus.

R. B. Thieme, Jr. trans2

Timothy, my coworker, salutes, greets and pays respects to all you Roman Believers; also do Lucius (Loukios) and Jason and Sosipatros, my kinsmen a fellow countryman.

I Tertius, who wrote this epistle letter, salute and pay my respects to you in the Lord. Gaius of Corinth, my host also the host of the entire 1st Corinthian church greets, salutes, and pays respects to you all. Eras'tos, comptroller or treasurer of the city greets or pays respects to you, and our advancing believer or brother Quartos, greet you.

- Revised Geneva Translation .
- Ron Snider translation

Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen. I, Tertius, who write this letter, greet you in the Lord. Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. *The grace of our Lord Jesus Christ 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:
21-23

Romans 16:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #782
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095

Romans 16:21a

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
sunergós (συνεργός) [pronounced <i>soon-er-GOSS</i>]	<i>fellow worker (laborer), fellow workman, workfellow, co-worker</i>	masculine singular adjective, nominative case	Strong's #4904
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st 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: Timothy, my co-worker, greeted you (all),...

As previously mentioned, I think Paul's sign-off is back at the end of v. 20.

At this point, Tertius, the one who wrote this epistle, begins to add some of his own remarks. There is a team there with Paul, and we did not always meet the entire Pauline team in the book of Acts. That is, wherever Paul stops off, we rarely have a verse which says, *now Paul's team, at this moment, is...* Vv. 21–23 give us a better idea as to the size of the Pauline team while in Corinth.

Timothy, as we know, is often a part of Paul's team. In fact, Paul trusted Timothy so much that he would leave him behind in this or that church as their pastor. Timothy sends his greetings to the church at Rome.

Romans 16:21b

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
Loúkios (Λούκιος) [pronounced <i>LOO-kee-oss</i>]	<i>light: bright: white; transliterated, Lucius, Loukios; of Latin origin</i>	masculine singular proper noun; a person; nominative case	Strong's #3066
Thayer: <i>Lucius [is] a man from Cyrene who was a prophet and a teacher of the church in Antioch (Acts 13:1), perhaps the same one as mentioned in Romans 16:21.</i>			
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
lāsōn (Ἰάσων) [pronounced <i>ee-AS-own</i>]	<i>one who will heal; transliterated, Jason, Iason</i>	masculine singular proper noun; a person; nominative case	Strong's #2394

Thayer: *Jason [was] a Thessalonian who entertained Paul and Silas, and maybe a cousin of Paul (Romans 16:21). He is mentioned in Acts 17:5–7, 9.*

Romans 16:21b			
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
Σῶσίπατρος (Σωσίπατρος) [pronounced <i>so-SIHP-at-ross</i>]	<i>saviour of his father; transliterated, Sosipater</i>	masculine singular proper noun; a person; nominative case	Strong's #4989
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
suggeneis (συγγενεῖς) [pronounced <i>soong-ghen-ICE</i>]	<i>relatives, cousins, kin, of the same kin, related by blood; in a wider sense, of the same nation, a fellow countrymen</i>	masculine plural noun/adjective; nominative case	Strong's #4773
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st 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: ...along with Lucius, Jason and Sosipater, my relatives.

We have three men, Lucius, Jason and Sosipater, who are called *my relatives*. Let me suggest that these are not relatives of Paul but of Paul's secretary, who will name himself in the next verse.

Romans 16:21 Timothy, my co-worker, greeted you (all), along with Lucius, Jason and Sosipater, my relatives. Kukis mostly literal translation)

Romans 16:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i>]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	1 st person singular, aorist (deponent) middle indicative	Strong's #782
humas (ὕμας) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Romans 16:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Tértios (Τέρτιος) [pronounced TER-tee-oss]	<i>third</i> ; transliterated, <i>Tertius</i>	masculine singular proper noun; a person; nominative case	Strong's #5060
Thayer: <i>Tertius [was the] amanuensis of Paul in writing the epistle to the Romans.</i>			
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
graphô (γράφω) [pronounced GRAF-oh]	<i>having written, committing to writing; composing; giving information; giving directions</i>	masculine singular aorist active participle; nominative case	Strong's #1125
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epistolê (ἐπιστολή) [pronounced ep-is-tol-AY]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, accusative case	Strong's #1992
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: I greeted you (all), [even] I, Tertius, the one having written this epistle in the Lord.

There is a television series and one of the characters, the son in a hillbilly-type family, who has the name *Three*, meaning he was the third-born and the family just did not want to be bothered with coming up with a name for this kid. Well, *Tertius* means *three, third*. He was likely the third-born of his family (or the third-born son).

He is Paul's secretary, also known as his *amanuenses*. He wrote this epistle while filled with the Spirit (he wrote it *in the Lord*).

Romans 16:22 I greeted you (all), [even] I, Tertius, the one having written this epistle in the Lord.] (Kukis mostly literal translation)

Romans 16:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #782
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
Gáios (Γάϊος) [pronounced GAH-ee-oss]	<i>lord; transliterated, Gaius, Gaios</i>	masculine singular proper noun; a person; nominative case	Strong's #1050
xénos (ξένος) [pronounced XEHN-oss]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	masculine singular adjective; nominative case	Strong's #3581
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st 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
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong's #3650
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
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Paul has not used this word in all of Romans until this final chapter. This is the fifth time that he has used this word in this chapter.

Translation: Gaius, my host and [the host] of all the church, has greeted you (all).

Gaius is called the host of Tertius. Then we have the words *and all of the church*. Is *all of the church* in Corinth sending a greeting to the believers in Rome or his Gaius the host of Tertius and all of the church? In the English,

this would all depend upon where these words were placed in the sentence. However, the Greek gives us the meaning and function of these words by their endings (primarily), and in the genitive case, the same case as *of me* is, means that Gaius is the host of Tertius and all the church.

I would suggest to you that the church in Corinth met at the home of Gaius. There are various groups all over the United States who meet in very small groups, in people's homes, and this is also a spiritual service provided by the homeowner.

Romans 16:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #782
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
Érastos (Ἐραστός) [pronounced EHR-as-toss]	<i>beloved; transliterated, Erastus</i>	masculine singular proper noun; a person; nominative case	Strong's #2037
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oikonomos (οἰκονόμος) [pronounced oy-kohn-OHM-oss]	<i>steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel)</i>	masculine singular noun, nominative case	Strong's #3623
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
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Koúartos (Κούαρτος) [pronounced KOO-ar-toss]	<i>fourth; transliterated, Quartus</i>	masculine singular proper noun; a person; nominative case	Strong's #2890 hapax legomenon

Romans 16:23b

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
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80

Translation: Erastus, the treasurer of the city, and Quartus his brother have greeted you (all).

Erastus has some position with the city, which appears to be treasurer. Whatever function he serves, he marks one of the first believers who served the state or the city or the empire in some form. It is not wrong for a believer to work for the city, county, state or federal government. We need believers in those positions as much as anywhere else in the world.

His brother also greets the church at Rome, his brother being the fourth-born of their family.

Romans 16:23 Gaius, my host and [the host] of all the church, has greeted you (all). Erastus, the treasurer of the city, and Quartus his brother have greeted you (all). (Kukis mostly literal translation)

Romans 16:24

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
With some minor differences, these words are found in v. 20b in the Westcott Hort text and in Tischendorf's Greek text. Neither of those manuscripts have a v. 24. V. 24 below is found in the Byzantine Greek text and in Scrivener Textus Receptus.			
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Romans 16:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st 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, dative, accusative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
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
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
amên (ἀμήν) [pronounced am-ANE]	<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: [The grace of our Lord, Jesus Christ, [be] with you (all). Amen!] (Kukis mostly literal translation)

As noted in the Greek exegesis above, this verse is not found in the Westcott Hort text. It is mostly a repeat of v. 20b (there are a couple of extra words added). It is likely that this verse does not belong in the epistle to the Romans.

Romans 16:21–23 Timothy, my co-worker, greeted you (all), along with Lucius, Jason and Sosipater, my relatives. I greeted you (all), [even] I, Tertius, the one having written this epistle in the Lord. Gaius, my host and [the host] of all the church, has greeted you (all). Erastus, the treasurer of the city, and Quartus his brother have greeted you (all). [The grace of our Lord, Jesus Christ, [be] with you (all). Amen!] (Kukis mostly literal translation)

Romans 16:21–23 Timothy, my co-worker, sends his greetings, along with three of my relatives, Lucius, Jason and Sosipater (all believers). I, Tertius, greet you myself. I am Paul's secretary and I am the one who actually wrote this epistle while filled with the Spirit. Erastus, who is the treasurer of this city, along with his brother Quartus, both greet you all. (Kukis paraphrase)

In the KJV, these three verses are found at the end of Romans 14. These three verses in Romans 16 are found in the Westcott Hort text, the Scrivener Textus Receptus and Tischendorf's Greek text. They are not found in the Byzantine Greek text (but these verses are placed in Romans 14 in that manuscript instead).

Many translations place these three verses here, but note that they belong (or might belong) at the end of Romans 14 (Analytical -Literal translations, the Complete Apostles Bible, the Modern Literal Version). These words sound very Pauline, yet Paul seem to end his writing in v. 20. So, that gives us the option that Paul, before the letter was about to be sent out, said, "Let me add just a few words here at the end." Or, these words are rightly placed elsewhere, such as at the end of chapter 14. The third possibility is that these words were penned by Tertius (*Three*) himself, having developed a vocabulary and style very similar to Paul's (which is not out of the question, given that he just wrote a very long treatise dictated to him by Paul).

At this point, I don't know which of these options is the most likely; nor do I consider this necessarily an important consideration. At this point, I do not see a place where it is clear that Paul was thinking this set of thoughts, and that led him to write this doxology next. It is every bit as likely that Tertius was inspired to write these final words, given all that he has heard from Paul, both in this letter and being taught in various local churches by him.

Whereas, Paul never cites dispensations as an explanation for the difference between Jews and gentiles in this epistle, in this final chapter, there seem to be a number of references to the mystery age (the Church Age), even though a doctrine of dispensations is not clearly delineated, not even in this few passages in the final chapter.

There is the difficulty of interpretation of what follows. Is this to be interpreted dispensationally or simply that the gospel of Jesus Christ is the mystery hidden from the ages but now revealed? There is a great deal here to unpack, and I can see two directions this doxology can take us.

Now to being able to you (all) to make stable according to the good news of me and to the proclamation of Jesus Christ, according to a disclosure of a mystery, to a time, to a forever, being made silent; but now being made known through also writings of prophecies, according to a decree of the eternal God toward an obedience of the faith to all the gentiles being made known. To [the] only wise God, through Jesus Christ, to Whom the glory to the ages. Amên!

Romans
16:25–27

Now to the (One) being able to make you (all) stable according to my good news and to the proclamation of Jesus Christ, according to the revelation of a mystery, having been concealed in time, in past time, but now being made known through also prophetic Scriptures, according to the decree of an Eternal God in order that obedience of the faith was made known to the gentiles. [Now] to the only wise God, through Jesus Christ, to Whom [is] the glory forever, Amen!

Now, to the God Who is able to confirm you according to the gospel message and the proclamation of Jesus Christ, by the revelation of this mystery, having been concealed in time from man and in past times from the angels, but now being made known through the prophetic Old Testament as per the decrees of an Eternal God, in order that obedience to the faith is made known to the gentiles. Now, to the only wise God, our Father, and through Jesus Christ our Savior, to Whom is the glory and honor forever. I believe it!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Now to being able to you (all) to make stable according to the good news of me and to the proclamation of Jesus Christ, according to a disclosure of a mystery, to a time, to a forever, being made silent; but now being made known through also writings of prophecies, according to a decree of the eternal God toward an obedience of the faith to all the gentiles being made known. To [the] only wise God, through Jesus Christ, to Whom the glory to the ages. Amên!**

Complete Apostles Bible	(14:24) Now to Him who is able to establish you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept secret since the world began, (14:25) but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the eternal God, for obedience to the faith-- (14:26) To the only wise God, through Jesus Christ, to whom be the glory forever! Amen. Apparently, these verses are found at the end of Romans 14.
Douay-Rheims 1899 (Amer.)	Now to him that is able to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret from eternity; (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith) known among all nations: To God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.
Holy Aramaic Scriptures Original Aramaic NT	. But has been revealed in this time by the Scriptures of The Prophets, and has been taught to all the nations by the commandment of The Eternal God for the hearing sense of faith, Unto him Who alone is wise belongs The glory, by Yeshua The Messiah, for the eternity of eternities. Amen. The grace of Our Lord Yeshua The Messiah be with all of you. Amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now to him who is able to make you strong in agreement with the good news which I gave you and the preaching of Jesus Christ, in the light of the revelation of that secret which has been kept through times eternal, But is now made clear; and by the writings of the prophets, by the order of the eternal God, the knowledge of it has been given to all the nations, so that they may come under the rule of the faith; To the only wise God, through Jesus Christ, be the glory for ever. So be it.
Bible in Worldwide English	Praise God! He is able to make you stand firm. That is the good news that I tell. That is what the message about Jesus Christ says. The message was kept secret for a long time in the past. But it has now been made known. The books of the prophets have told this message. The God who lives for ever told the prophets to write this message so that all the people who are not Jews will believe and obey. God is the only one who is wise. Praise him for ever because of Jesus Christ. Yes, it is so!
Easy English Easy-to-Read Version–2008	. Praise God! He is the one who can make you strong in faith. He can use the Good News that I teach to make you strong. It is the message about Jesus Christ that I tell people. That message is the secret truth that was hidden for ages and ages but has been made known. It has now been shown to us. It was made known by what the prophets wrote, as God commanded. And it has now been made known to all people so that they can believe and obey God, who lives forever. Glory forever to the only wise God through Jesus Christ. Amen.
<i>God's Word™</i>	God can strengthen you by the Good News and the message I tell about Jesus Christ. He can strengthen you by revealing the mystery that was kept in silence for a very long time but now is publicly known. The everlasting God ordered that what

the prophets wrote must be shown to the people of every nation to bring them to the obedience that is associated with faith. God alone is wise. Glory belongs to him through Jesus Christ forever! Amen.

Good News Bible (TEV)

Let us give glory to God! He is able to make you stand firm in your faith, according to the Good News I preach about Jesus Christ and according to the revelation of the secret truth which was hidden for long ages in the past. Now, however, that truth has been brought out into the open through the writings of the prophets; and by the command of the eternal God it is made known to all nations, so that all may believe and obey. To the only God, who alone is all-wise, be glory through Jesus Christ forever! Amen.

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.

Praise God! He can make you strong by means of my good news, which is the message about Jesus Christ. For ages and ages this message was kept secret, but now at last it has been told. The eternal God commanded his prophets to write about the good news, so that all nations would obey and have faith. And now, because of Jesus Christ, we can praise the only wise God forever! Amen.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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I give all my praises and glory to the one who has more than enough power to make you strong and keep you steadfast through the promises found in the wonderful news that I preach; that is, the proclamation of Jesus, the Anointed One. This wonderful news includes the unveiling of the mystery kept secret from the dawn of creation until now. This mystery is understood through the prophecies of the Scripture and by the decree of the eternal God. And it is now heard openly by all the nations, igniting within them a deep commitment of faith. Now to God, the only source of wisdom, be glorious praises for endless ages through Jesus, the Anointed One! Amen! (Paul's letter was transcribed by Tertius in Corinth and sent from Corinth and carried to Rome by Phoebe.)

Plain English Version

UnfoldingWord Simplified T.

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Now to God, the one who is able to strengthen you spiritually by my proclamation of the good news of Jesus the Messiah that God did not reveal in any age before our own time—but now God has made it known by means of what the scriptures said would happen— so that people in all the people groups in the world may believe in the Messiah and obey him. May God, who alone is wise, be praised forever, because of what Jesus the Messiah has done for us. May it be so!

Williams' New Testament

To Him who can make you strong in accordance with the good news I bring and in accordance with the message preached about Jesus Christ, in accordance with the uncovering of the secret which for ages past had not been told, but now has been fully brought to light by means of the prophetic Scriptures, and in accordance with the command of the eternal God has been made known to all the heathen, to win them to obedience inspired by faith -- to the one wise God be glory forever through Jesus Christ. Amen.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	[To the One who is able to establish you in line with my good news and the public speaking of Jesus, the Anointed King, (in line with <i>the</i> uncovering of a secret that has been kept quiet in times that span <i>all</i> time, but that now is also shown through preached writings in line with a directive of the God who spans <i>all</i> time for "obedience of trust," that is made known to all the non-Jews), to <i>the</i> only insightful God through Jesus, <i>the</i> Anointed King, to whom the magnificence for the spans of time <i>belongs</i> . Amen.] Kukis: Not sure why this is in brackets.
Common English Bible	.
Len Gane Paraphrase	Now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of what was hidden and kept secret since the world began, but now is clearly seen and through the prophetic Scriptures (according to the commandment of the everlasting God) made know to all nations for the obedience of faith. [May] praise [be given] to God, who alone is wise, through Jesus Christ forever. Amen.
A. Campbell's Living Oracles	Now to Him who is able to establish you according to my gospel, and the proclamation of Jesus Christ, according to the revelation of the secret, concealed in the times of the ages, (but is now made manifest by the prophetic writings, and by the commandment of the eternal God is made known to all the Gentiles, in order to the obedience of faith:) to the wise God alone, through Jesus Christ, to whom be the glory forever. Amen.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Now to him who is able to strengthen you, as promised in the Good News entrusted to me and in the proclamation of Jesus Christ, in accordance with the revelation of that hidden purpose, which in past ages was kept secret but now has been revealed And, in obedience to the command of the Immortal God, made known through the writings of the Prophets to all nations, to secure submission to the Faith--To him, I say, the wise and only God, be ascribed, through Jesus Christ, all glory for ever and ever. Amen.

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	Now to him who can make you strong Through the good news I share and the message of Jesus Christ, According to the mystery of truth* that has been revealed, The mystery of truth, hidden for eternity, now made visible. Through the prophets' writings, and Following the command of the eternal God, The mystery of truth is made known to everyone everywhere so they can trust and obey him; To the one and only wise God, Through Jesus Christ— To him be glory for ever. Amen*.

The Heritage Bible

And to the one having power to set you steadfast according to my good news, and the preaching of Jesus Christ, according to the revelation of the mystery, having been kept silent since the eternal ages,

And now is made manifest, and through the Scriptures of the prophets, according to the decree of the everlasting God, made known to all races for the attentive hearing of faith,

The only wise God, through Jesus Christ, to whom be glory forever. Amen.

International Standard V

Final Doxology

Now to the one who is able to strengthen you with my gospel and the message that I preach about Jesus, the Messiah, [Or Christ] by revealing the secret that was kept hidden from long ago but now has been made known through the prophets to all the gentiles, in keeping with the decree of the eternal God to bring them to the obedience that springs from faith—to the only wise God, through Jesus the Messiah, [Or Christ] be glory forever! Amen.

Lexham Bible
Montgomery NT

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Now I commend you to Him who is able to keep you steadfast, according to my gospel, and the proclamation of Jesus Christ, whereby is unveiled the secret truth which was kept secret through immemorial ages, but now has been brought to light, and by command of the eternal God made known to the Gentiles by the scriptures of the Prophets, so that the Gentiles might hold obedience of the faith. Unto Him, the only wise God, through Jesus Christ, be glory forever. Amen.

NIV, ©2011
Riverside New Testament

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To him who is able to make you strong according to the good news which I bear, and the proclamation of Jesus Christ, and according to the revelation of the mystery kept secret through ages, but now made manifest through the prophetic Scriptures by the command of the eternal God, to promote obedience to the faith made known to all the Gentiles — to God, the only wise, be glory through Jesus Christ for the ages of the ages!

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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Now to him that is of power to establish you according to my Good News, and the heralding of Jesus Christ, according to the revelation of the Hidden Thing [Urim-Thummim], that was kept concealed since the world began, But now is made visible, and by the Scriptures of the Prophets, according to the commandment of the Age-Lasting Elohim, made known to all nations for the obedience of Faith: To Elohim, the only Wise (Sophos), is glory through Jesus Christ for the ages. Amen.

Weymouth New Testament

To Him who has it in His power to make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which in the periods of past Ages remained unuttered, but has now been brought fully to light, and by the command of the God of the Ages has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith--to God, the only wise, through Jesus Christ, even to Him be the glory through all the Ages! Amen.

Wikipedia Bible Project

Now to him who can strengthen you
Through my good news and the message of Jesus Christ,
On the basis of the revelation of the mystery
That had been kept quiet for an eternity, but is now made visible;
And by the prophets' writings following the command of the eternal God,
Made known to everyone everywhere as the obedience that comes from trust,
To him, the one and only wise God,
Through Jesus Christ—
To him be glory for ever. Amen.

Worsley's New Testament Now to Him that is able to establish you according to my gospel, and the preaching of Jesus Christ, (conformable to the revelation of the mystery, which was kept secret in former times, but is now manifested, and made known to all nations by the writings of the prophets, according to the appointment of the eternal God, for the obedience of faith) to the only wise God be glory through Jesus Christ for ever. Amen.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Glory be to God!
He is able to give you strength, according to the Good News I proclaim, announcing Christ Jesus.
Now is revealed the mysterious plan kept hidden for long ages in the past.
By the will of the eternal God it is brought to light, through the prophetic books, and all nations shall believe the faith proclaimed to them.
Glory to God, who alone is wise, through Christ Jesus, for ever! Amen.
Eph 3:20; Col 1:26 Rev 10:7; Rom 1:5; 2Cor 10:5; Rev 7:12; Eph 3:21

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 to him that is of power to establish you according to my Besorah, and the preaching of **Yahusha Ha'Mashiach**, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting Elohiym, made known to all nations for the obedience of faith: To **Elohiym** only wise, be glory through **Yahusha Ha'Mashiach** forever. Amein.

Hebraic Roots Bible .
Holy New Covenant Trans. I commit you to God who is able to make you strong with my Good News (the preaching about Jesus Christ) and the secret revelation which has been kept hidden for a long, long time. This secret has now been made clear through the prophetic writings. The eternal God ordered this so that, when it becomes known, all nations will believe it and obey. Give glory forever to God — who alone is all-wise — through Jesus Christ. Amen.

The Scriptures 2009 And to Him who is able to establish you according to my Good News and the preaching of עֲשׂוּיָהּ Messiah, according to the revelation of the secret which was kept silent since times of old, but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting Elohim, for belief-obedience. To Elohim, wise alone, be the esteem, through עֲשׂוּיָהּ Messiah forever. Aměñ.

Tree of Life Version Now to the One who is able to strengthen you according to my Good News and the proclamation of Yeshua the Messiah, according to the revelation of the mystery which has been kept secret for long ages but now is revealed and through the Writings of the Prophets has been made known to all the nations, according to the commandment of the eternal God to bring about obedience of faith—to the only wise God, through Yeshua the Messiah, to Him be the glory forever. Amen.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...[to] the [one] but having (ability) you* to establish in the news (good) [of] me and the preaching [of] jesus christ in revelation [of] mystery [to] times continual having been continued (silently) [him] being shown but now through also writings [of] [men] forecasting in command [of] the continual god to obedience [of] faith to all the aliens being shown [by] only wise god through jesus christ [to] whom The Recognition {is} to the ages amen
Alpha & Omega Bible	NOW TO HIM WHO IS ABLE TO ESTABLISH YOU ACCORDING TO MY GOSPEL AND THE PREACHING OF JESUS CHRIST, ACCORDING TO THE REVELATION OF THE MYSTERY WHICH HAS BEEN KEPT SECRET FOR LONG AGES PAST, BUT NOW IS MANIFESTED, AND BY THE SCRIPTURES (Old Testament) OF THE PROPHETS, ACCORDING TO THE COMMANDMENT OF THE ETERNAL THEOS (<i>The Alpha & Omega</i>), HAS BEEN MADE KNOWN TO ALL THE NATIONS, LEADING TO OBEDIENCE OF FAITH; TO THE ONLY WISE THEOS (<i>The Alpha & Omega</i>), THROUGH JESUS CHRIST, BE THE GLORY FOREVER. AMEN.
Awful Scroll Bible	And to He being able to make you stable, according to my announcing-of-the-Good-Tidings, and the proclamation of Jesus, the Anointed One, according to the bringing-out-of-suppression of the secret, having been kept silent in eternal times, but now being exposed, also through the Writings of the exposers-to-light-beforehand, according to the assigning-upon of the eternal God, being made known to all the nations, for the listening-under to confidence; to God the only wise One, be Splendor through Jesus, the Anointed One, into eternity! Of certainty!
Concordant Literal Version	Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian, yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience -" to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!"
exeGeses companion Bible	<u>DOXOLOGY</u> And to him who is able to establish you according to my evangelism and the preaching of Yah Shua Messiah, according to the apocalypse of the mystery having been hushed since eternal time, but now manifested; and through prophetic scriptures, according to the order of the eternal Elohim, made known to all goyim to the obedience of trust. To Elohim, only wise, be glory through Yah Shua Messiah to the eons. Amen.
God's Truth (Tyndale) Orthodox Jewish Bible	. To him who is able to establish you by my Besuras HaGeualah, and the hachrazah (proclamation, kerygma) of Moshiach Yehoshua, in the hisgalus haSod concealed for long ages, but now made manifest and through Ketuvim Nevu'iyim, in accordance with the mitzvoh of the Elohei Olam (the Eternal G-d), made known for the mishma'at (obedience) of emunah for kol haGoyim, to the only Elohim heChacham (only wise G-d), lo HaKavod b'Moshiach Yehoshua. Omein.
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now may there be glory for ever, through Jesus Christ, to the only wise God, who is able to make you stand firm [*in the faith*], according to the good news and proclamation of Jesus Christ. This message is the secret which was [*eventually*] revealed, after having been concealed for long ages. It is now being made known through the writings of the prophets, as commanded by the eternal God, to [*people of*] all the nations, in order to bring about their obedience to the faith [*i.e., so they will believe and obey the truth*]. May it be so.

Brodie's Expanded Trans.

Now, to Him [God the Father] who is able to strengthen you in accordance with my gospel [Paul's divinely commissioned message], the proclamation pertaining to Jesus Christ, in accordance with the revelation [disclosure] of the mystery [of the Church Age] which has been concealed through times eternal [past dispensations],

But now [during the Church Age] has been revealed, through the prophetic writings [the canon at the time of Paul], according to the decree of the eternal God, having been revealed to all manner

[in the new dispensation] for the purpose of obedience to doctrine [Christian faith as a system of Truth].

To God, alone wise [omniscient] through Jesus Christ, to Whom is glory unto the ages [forever]. Acknowledge it .

The Expanded Bible
Jonathan Mitchell NT

Now by the One (in the One; to the One) being continuously able and powerful to set you steadfast (to make you stand firm and settled) in accord with (or: corresponding to; in the sphere of; in line with) my message of goodness and well-being – even the preaching and public heralding of the message of and from Jesus Christ – down from (in accord with; in line with) an unveiling of a secret (or: a revelation and a disclosure of a mystery) that had been being kept silent (or: quiet) in eonian times (or: for time periods of the [preceding] ages; to [the] times [that would] pertaining to the Age [of Messiah]),

but now is being brought to light and manifested, and through prophetic Scriptures, down from (in accord with, on the level of and in line with) a command of the eonian God (from the God Who exists through and comprises the ages; of God in relation to the ages; or: = from the God who created, inhabits, owns and rules the ages), [which leads] into hearing obedience from faith as well as a humble listening and paying attention belonging to trust, pertaining to confidence and which comprises loyalty – suddenly being made known unto all the ethnic multitudes (nations; Gentiles; pagans; non-Israelites),

by God (or: with God; in God), alone wise, through Jesus Christ, in Whom [is] the glory (by Whom [is] the reputation) on into the ages of the ages. It is so (Count on it; Amen)! [Written circa A.D. 57 – Based on the critical analysis of John A.T. Robinson]

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

Bible Translations with Many Footnotes:

Lexham Bible

Benediction

The grace of our Lord Jesus Christ be with all of you. Amen. [Some manuscripts include vv. 25–27, “25 Now to the one who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that had been kept secret for eternal ages, 26 but now has been revealed, and through the prophetic scriptures has been made known according to the command of the eternal God, resulting in obedience of faith to all the Gentiles, 27 to the only wise

God, through Jesus Christ, to whom be the glory for eternity. Amen.”] V. 24 is included for context.; vv. 25–27 are a footnote.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

Now <unto himⁱ who hath power to establish you,
According to my glad-message—Even the proclamation of Jesus Christ,
According to the revelation of a sacred secret,^j
||In age-past times|| kept silent,
But now |made manifest|,
And through means of prophetic scriptures,
According to the command of the age abiding God,
|For obedience of faith| unto all’ the nations made known>
Unto a God, wise’ alone’,
Through Jesus Christ,
{Unto whom} be the glory, unto the ages.^k
Amen.

ⁱ Cp. Eph. iii. 20; 1 Tim. i. 17; He. xiii. 15; Jude 24 f.

^j Ap: “Mystery.”

^k Ap: “Age.”

The Spoken English NT

Paul’s Closing Prayer

So,^{ee} glory to God, the One who is able to strengthen you in the good news that I preach about Jesus Christ—in the revelation of the secret that was kept sealed up for long ages!

Yet now, through the prophetic scriptures, it has been brought out into the open by the command of the Eternal God. He did this so that the obedience of faith would be revealed to all the Gentiles!^{ff}

Glory to the One Wise God, through Jesus Christ! To him be glory for all eternity!^{gg}
Amen.

ee. Lit. “And.” He’s switching gears and wrapping up the letter now.

ff. Or, “made known to all the nations.”

gg. From the words “So, glory to God...,” this is all one enormous long sentence—a final flourish. If you take out the punctuation and read all the regular type words, you can catch how it goes.

Wilbur Pickering’s New T.

WEB — Messianic Edition

Left blank in Pickering’s NT.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

(14:24) Now to the One able to establish you,^p according to my Gospel and the proclamation of Jesus Christ, according to [the] revelation of [the] secret [or, mystery] in eternal times having been kept silent,
(14:25) but now having been made known [or, disclosed], and through prophetic Scriptures, according to [the] commandment of the eternal God, having been made known to all the nations for obedience of faith,
(14:26) to [the] only wise God, through Jesus Christ, to whom [be] glory into the ages [fig., forever]! So be it!

Berean Literal Bible

Bill Puryear translation

Now to Him who is able to strengthen you according to my gospel and proclamation about Jesus Christ, according to the revelation of the mystery, which has been concealed during the eternal ages, but now is revealed through even the prophetic Scriptures by the command of the eternal God, having been made known to all the

	Gentiles for the purpose of obedience to doctrine, to the only wise God, through Jesus Christ, to Whom [is] the glory forever. Amen.
C. Thomson updated NT Charles Thomson NT	. Now to him who is able to establish you according to my glad tidings and the proclamation of Jesus Christ; according to the disclosure of a secret which was concealed in times of old, but which is now laid open, and by prophetic writings made known to all the nations, according to an order of the everlasting God, for the obedience of belief to the only wise God be the glory forever, through Jesus Christ. Amen.
Context Group Version	Now to him who is able to establish you (pl) according to my Imperial News and the proclamation of Jesus the Anointed, according to the revelation of the mystery which has been kept in silence through age-enduring times, but now is made obvious, and by the scriptures of the prophets, according to the commandment of the age-enduring God, is made known to all the ethnic groups to obedience of trust: to the only wise God, through Jesus the Anointed, to whom be the public honor forever. Amen.
English Standard Version Far Above All Translation Green's Literal Translation James Allen translation Legacy Standard Bible Literal New Testament	. Not found in the FAA translation. . unvoiced . . NOW TO HIM WHO IS ABLE YOU TO ESTABLISH ACCORDING TO GLAD TIDINGS MY AND THE PROCLAMATION OF JESUS CHRIST, ACCORDING TO A REVELATION OF [THE] MYSTERY IN TIMES OF THE AGES HAVING BEEN KEPT SECRET. BUT MADE MANIFEST NOW AND BY SCRIPTURES PROPHETIC, ACCORDING TO COMMANDMENT OF THE ETERNAL GOD, FOR OBEDIENCE OF FAITH TO ALL THE NATIONS HAVING BEEN MADE KNOWN - - [THE] ONLY WISE GOD THROUGH JESUS CHRIST, TO WHOM BE GLORY TO THE AGES. AMEN. TO [THE] ROMANS WRITTEN FROM CORINTH BY PHOEBE SERVANT OF THE IN CENCHREA ASSEMBLY.
Literal Standard Version Modern English Version Modern Literal Version 2020	. . . {Verses 16:25-27 in the KJV are in the Majority Text as Romans 14:24 - 14:26.} {14:24} <i>Now to the one who is able to establish you^o according-to my good-news and the preaching of Jesus Christ, according-to the revelation of the mystery which having been kept-silent in times everlasting,</i> {14:25} <i>but now having been manifested and by the prophetic Scriptures, according-to the commandment of the everlasting God, was made known to all the nations, into the obedience of the faith;</i> {14:26} <i>to the only wise God, through Jesus Christ, in whom is the glory is forever. Amen.</i> {NOTES: You should read the 'Definitions' Section and other non-bible sections.}
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) [Written to the Romans from Corinth, and sent by Phoebe minister of the church at Cenchreae.]
Niobi Study Bible R. B. Thieme, Jr. translation	. Now to him [God the Father] who is able to support you [logistical grace] according to my gospel, and the proclamation [or, the public communication] of Jesus Christ,

according to the unveiling [or, disclosure] of the mystery, which has been concealed with reference to past history.

But now [Church Age] is revealed, through the prophetic scriptures, by the decree of the eternal God, having been made known to all the Gentiles for the purpose of obedience [to the plan of God] from doctrine.

To God alone wise, through Jesus Christ [the revelation of the wisdom of God], to whom is the glory forever and ever. Amen

R. B. Thieme, Jr. trans2

Now to him, God the Father, who is, because of his essence, able, under the divine decree, to stabilize, support, sustain, hold upright and immovable, strengthen, establish you through Logistical Grace, according to the historical presentation of my gospel or good news of Salvation Adjustment to the Justice of God and the whole Christian Way of Life, and the public communication or proclamations of Jesus of Nazareth, The Christ, according to the unveiling revelation and disclosure of the mystery of Church Age doctrine, which has been concealed, kept silent with reference to past history, long ages past.

but now, in the Dispensation of the Church Age, the Mystery Doctrine is revealed and through proclamation and preaching of the future completed scripture writings of the New Testament Scripture canon by the decree or command of the eternal God, having been made known to all the gentiles for the purpose of obedience to the Plan of God from Bible Doctrine.

To God alone wise in his omniscience, through Jesus Christ to whom is (elipsis) the glory of what he is and his creation, to the ages of the ages or forever and ever! Amen, I know and accept and appreciate it and I believe it.

Revised Geneva Translation
Ron Snider translation

Now to Him who is able to establish you according to my gospel, namely the proclamation of Jesus Christ, according to the revelation of the mystery which has been kept secret since eternity past, but now which has been manifested and which has been made known through the prophetic Scriptures, according to the decree of the eternal God, to bring about the obedience of faith among all the nations; to the only wise God, through Jesus Christ, to Him be the glory forever. Amen.

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

Textus Receptus places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27. [Kukis: The WEB placed this at the end of Romans 14.]

Worrell New Testament

The gist of this passage:
25-27

Romans 16:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Romans 16:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #1410
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
stêrizô (στηρίζω) [pronounced stay-RIHD-zoh]	<i>to turn resolutely in [a certain direction]; to make stable, to place firmly, to set fast, to fix; to strengthen, make firm; to render constant, to confirm (one's mind)</i>	aorist active infinitive	Strong's #4741
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
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
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st 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: Now to the (One) being able to make you (all) stable according to my good news...

There are four translations which I trust regarding this first phrase:

Brodie's Expanded Trans.	Now, to Him [God the Father] who is able to strengthen you...
Bill Puryear translation	Now to Him who is able to strengthen you...
R. B. Thieme, Jr. translation	Now to him [God the Father] who is able to support you [logistical grace]...
Ron Snider translation	Now to Him who is able to establish you...

One key to this phrase is allowing the participle to refer specifically to God the Father. The masculine singular, present (deponent) middle or passive participle of dunamai (δύναμαι) [pronounced DOO-nam-ahēe] allows us to translate, *Now, to the One always being able..., Now, to Him Who is able...* Logically, this would be a reference to God the Father. Furthermore, the general concept of a doxology—which is somewhat of a mutual prayer, written by Paul (or Tertius), but being supported in thought be those reading or hearing these words—is that God is generally addressed up front.

What God the Father is able to do is the aorist active indicative of *stêrizô* (στηρίζω) [pronounced *stay-RIHD-zoh*], which means, *to turn resolutely in [a certain direction]; to make stable, to place firmly, to set fast, to fix; to strengthen, make firm; to render constant, to confirm (one's mind)*. Strong's #4741. Now, generally speaking, when I think of stability, strength, rendering constant and making firm, I think day-to-day life, where Bible doctrine builds up the soul of the believer. But notice the aorist tense of the infinitive. This happens in a point of time (sometimes the aorist can refer to points of time, but I think you will understand and agree with my approach here). What does God do for us in a point of time, wherein He is able to establish, strengthen and confirm us? That would be the gospel message. No matter what a mess I am as a human being, and no matter where I am going forward or backward in the spiritual life, God is able to establish and confirm me in the gospel. No matter where I am experientially, God has me in a fixed place. This is His work, not mine.

All of this is done according to Paul's gospel. It is his gospel only insofar as, this is what Paul proclaims throughout the gentile world: "Believe in the Lord Jesus Christ and you will be saved!" (See Acts 16:31, for instance.)

This is salvation sanctification, or as R. B. Thieme, Jr. often put it, *being in the top circle* (that is, we are always in Christ, despite the imperfections of our behavior). This is the greatest place of stability that man will ever know.

Hidden in these few words here is the concept of eternal security. God saved us and we keep on being saved, because He is able to confirm our position in His Son.

Romans 16:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kêrugma (κήρυγμα) [pronounced <i>KAY-roog-mah</i>]	<i>that which is proclaimed by a herald or public crier, a proclamation by herald; the message or proclamation of the heralds of God or Christ; preaching</i>	neuter singular noun; accusative case	Strong's #2782
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, 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: ...and to the proclamation of Jesus Christ,...

Note that this confirming or strengthening takes place based upon the proclamation of Jesus Christ. This proclamation is, "Believe in Me and you will have eternal life." See John 3:16 or 3:36.

Romans 16:25c			
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
apokalupsis (ἀποκάλυψις) [pronounced ap-ok-AL-ooop-sis]	<i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i>	feminine singular noun; accusative case	Strong's #602
mustêrion (μυστήριον) [pronounced moos-TAY-ree-on]	<i>hidden thing, secret, mystery; a hidden purpose or counsel; secret will (of men; of God); in rabbinic writings, it denotes the mystic or hidden sense; cultic, fraternal or religious secret</i>	neuter singular noun; genitive/ablative case	Strong's #3466

Translation: ...according to the revelation of a mystery,...

All of this has been made known or revealed, that which was once a mystery.

Let me suggest that, up to the point of the cross, where God the Father began to pour out our sins on His Son, not until then did Satan begin to understand what was taking place. Despite all of the Scriptures which Satan was aware of, despite all the Jesus prophesied in advance, even Satan—the greatest mind in all the universe, apart from God's—did not realize what was taking place and how he himself actually sealed his own fate by participating in getting Jesus to the cross.

I don't even know when this became clear to Satan what he had done, but the revelation of this mystery (the mystery of the gospel message) was given to Paul to proclaim throughout the gentile world.

As you can see, I am approaching these words not from a dispensational standpoint, but from the point of view of the gospel message (which all of the surrounding text appears to point to).

Now you are thinking, *but what about all of the prophetic Scriptures? How did they not know?* Two answers to this. They did not know, primarily, because God did not reveal it to them. God, after the cross, through the Apostles, made known the meaning of the cross and of Jesus Christ dying for our sins. But that information cannot be revealed apart from God the Holy Spirit.

Secondly, we today, as believers, understand the gospel and many aspects of it, so we naturally read the Old Testament prophecies and we understand, *this refers to this aspect of the gospel message; and this other thing refers to this other aspect of the gospel message.* But prior to the crucifixion, this stuff was unknown. They had all of the prophecies, but they could not put them all together. Not even Satan, who participated in getting Jesus to the Roman cross, did not realize what he was doing, and he is the most brilliant mind ever, apart from the Godhead.

How do I know this? Satan entered Judas and Satan motivated the religious hierarchy to seek the life of Jesus. Satan continually operated to do whatever was possible to get Jesus to the Roman cross. Now, if he understood the prophecies of the Old Testament, then the last thing he wants to see is Jesus paying for our sins on the cross.

Then, if Satan did not understand how he was actually being used of God to place Jesus on the cross—if Satan did not understand this, then how could anyone else get it?

Romans 16:25d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5550
Chronos can denote <i>a succession of events, the passage or passing of time, the passing of moments, or a period of measured time</i> . Hence, this word is brought into the English as <i>chronology</i> . In contrast, a similar word, kairos (καιρός) [pronounced <i>kī-ROSS</i>], means, <i>a season, a time period characterized by the influence or prevalence of something, a period of time during which something is accomplished</i> . ²⁷ Strong's #2540.			
aiōnios (αἰώνιος) [pronounced <i>ahee-OH- nee-oss</i>]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, dative, locative or instrumental case	Strong's #166
sigāō (σιγάω) [pronounced <i>see-GAH- oh</i>]	<i>being silent, that being made still, one keeping silence; those who cease talking; being concealed</i>	neuter singular, perfect passive participle, genitive/ablative case	Strong's #4601

Translation: ...having been concealed in time, in past time,...

Now, this is weird having the words chronos (χρόνος) and aiōnios (αἰώνιος) together. The first one means, *time; time as a succession of events; a duration of time*. The second word means, *eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)*. Generally speaking, these terms are both contrasting and complementary. One speaks of man's time and the other speaks of God's time. However, what existed long before man? (Besides God) Angels! So we can also associate angels with the second word.

Exactly what God was doing was concealed from man in time and from angels in past time, long ago. Angels learned of God's character and God's plan by watching it all unfold on earth.

Just like when we sometimes come across a great series and binge watch it (for me, a binge watch is two episodes back-to-back); this is what the angels are doing. They are watching the greatest series of all time, which we know as human history. This is a cast of billions with drama and humor and suspense. And the angels get to watch all of this unfold, and they do not know the end from the beginning. Even the angels do not know what is going to take place—particularly with respect to the gospel. None of them knew that Jesus would be taken to the Roman cross and then, while on the cross, pay for our sins. Some of the fallen angels may have been hoping to see Jesus suffer as no man has ever suffered, but they did not know that this would culminate in the salvation for all mankind (potentially, all men can be saved, as all sins were paid for).

Romans 16:25 Now to the (One) being able to make you (all) stable according to my good news and to the proclamation of Jesus Christ, according to the revelation of a mystery, having been concealed in time, in past time,... (Kukis mostly literal translation)

²⁷ Mostly taken from Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 1487.

Romans 16:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phaneroō (φανερῶ) [pronounced fan-er- OH-oh]	<i>making known, revealing; being revealed; making manifest; becoming known, being clearly recognized, being thoroughly understood; the one appearing</i>	masculine singular, aorist passive participle; genitive/ablative case	Strong's #5319
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

Translation: ...but now being made known...

The message of the cross, the gospel message, is now known. Paul and the other disciples have been teaching this to Jews and gentiles alike. God the Holy Spirit must lend a hand, so that when the gospel message is given, those who hear it can understand it.

Romans 16:26b			
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
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
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
prophētikos (προφητικός, ή, όν) [pronounced proh-fay-tik-OSS]	<i>proceeding from a prophet, prophetic, divinely revealed</i>	masculine plural adjective; genitive/ablative case	Strong's #4397

Translation: ...through also prophetic Scriptures,...

Much of the revelation comes from the prophetic Scriptures. However, all of this needed to play out in human history. The Scriptures tell us what is going to take place, but not even the most brilliant mind could figure it all out.

Now, we know what took place historically and we can read the prophetic Scriptures, and then understand how Jesus fulfilled these prophecies.

Romans 16:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (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
epitagê (ἐπιταγή) [pronounced ep-ee-tag-AY]	<i>an injunction, a decree, mandate; by implication authoritativeness; authority, commandment, command</i>	feminine singular noun; accusative case	Strong's #2003
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
αιώνιος (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	masculine singular adjective, genitive/ablative case	Strong's #166
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: ...according to the decree of an Eternal God...

All of these things came to pass as the result of the decrees of God.

Romans 16:26d			
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; acc	Strong's #5218
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
Pistis (πίστις) has three sets of meanings: a) trust or confidence or faith, a non-meritorious system of perception; b) an attribute: faithfulness or reliability; c) a system of doctrine, that which is believed.			
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
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Romans 16:26d			
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
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
gnôrizô (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>making known, being made known; subjectively knowing, being known; the one certifying, those declaring, one given to understanding</i>	neuter singular, aorist passive participle; genitive/ablative case	Strong's #1107

Translation: ...in order that obedience of the faith was made known to the gentiles.

And in this point in time, the gospel message was made known to the gentiles. This is described in this phrase as *that obedience of the faith*. That is, one hears the gospel message and he believes it.

Romans 16:26 ...but now being made known through also prophetic Scriptures, according to the decree of an Eternal God in order that obedience of the faith was made known to the gentiles. (Kukis mostly literal translation)

Romans 16:25–26 Now to the (One) being able to make you (all) stable according to my good news and to the proclamation of Jesus Christ, according to the revelation of a mystery, having been concealed in time, in past time, but now being made known through also prophetic Scriptures, according to the decree of an Eternal God in order that obedience of the faith was made known to the gentiles. (Kukis mostly literal translation)

Romans 16:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monos (μόνος) [pronounced <i>MON-oss</i>]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3441
sophos, sophê, sophon (σοφός, σοφῆ, σοφόν) [pronounced <i>soh-FOSS, soh-FAY, soh-FON</i>]	<i>wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]; wise in a worldly sense, educated</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #4680
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: [Now] to the only wise God,...

Paul dedicates this message and epistle to the only wise God.

What does this mean? Only God understood what was going to take place. He fully understood what man on earth would do and how He would resolve the Angelic Conflict. Only God knew how man would be reconciled to Him.

Romans 16:27b			
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...through Jesus Christ,...

All of this takes place through Jesus Christ. There is no gospel and no reconciliation apart from God the Son.

Romans 16:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
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 16:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiōnes (αἰῶνες) [pronounced <i>ī-OHN-ehs</i>]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165

Various translations given for Romans 16:27: *forever, into the ages, to the ages, for all ages, to the eons, into eternity, forevermore, forever and ever, for the spans of time, unto the ages, for the ages of the ages, for the eons of the eons, for all eternity, through all the ages.* The first rendering is the one found most often; and the second and third are the most literal.

Translation: ...to Whom [is] the glory forever,...

To Jesus the glory is forever. Jesus both saved man and proved the character of God.

Romans 16:27d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (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

One cannot help but contrast aiōnes (αἰῶνες), the final words of this epistle, with chronos (χρόνος), found at the end of v. 25 (where the two words are found together). Chronos appears to be a period of time for man whereas aiōnes seems to be a period of time from God's perspective.

Several translations add a postscript here:

Literal New Testament	TO [THE] ROMANS WRITTEN FROM CORINTH BY PHOEBE SERVANT OF THE IN CENCHREA ASSEMBLY.
New Testament (variants)	[Written to the Romans from Corinth, and sent by Phoebe minister of the church at Cenchreae.]
The Passion Translation	(Paul's letter was transcribed by Tertius in Corinth and sent from Corinth and carried to Rome by Phoebe.)

This is found enough times to suggest that this addition has come from somewhere and was placed there early on (perhaps by some edition of the KJV?). It is missing in most of the translations, suggesting that it is not found in any of the Greek manuscripts.

Translation: ...Amen! (Kukis mostly literal translation)

Paul says, *I believe it!*

Note the additional commentary found in the Greek exegesis. There are these additional words added. I suspect that someone—perhaps the translators of the KJV—had knowledge of the traditions and decided to codify such traditions here at the end of the epistle to the Romans.

Romans 16:27 **[Now] to the only wise God, through Jesus Christ, to Whom [is] the glory forever, Amen!** (Kukis mostly literal translation)

Romans 16:25–27 **Now to the (One) being able to make you (all) stable according to my good news and to the proclamation of Jesus Christ, according to the revelation of a mystery, having been concealed in time, in past time, but now being made known through also prophetic Scriptures, according to the decree of an Eternal God in order that obedience of the faith was made known to the gentiles. [Now] to the only wise God, through Jesus Christ, to Whom [is] the glory forever, Amen!** (Kukis mostly literal translation)

Romans 16:25–27 **Now, to the God Who is able to confirm you according to the gospel message and the proclamation of Jesus Christ, by the revelation of this mystery, having been concealed in time from man and in past times from the angels, but now being made known through the prophetic Old Testament as per the decreeds of an Eternal God, in order that obedience to the faith is made known to the gentiles. Now, to the only wise God, our Father, and through Jesus Christ our Savior, to Whom is the glory and honor forever. I believe it!** (Kukis paraphrase)

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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 16 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 16

- 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 16

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A Brief Review of Romans 16

Addendum

This was cited in [Romans 16:1–5](#).

Heritage Bible Footnote for Romans 16:1

1Timothy 3:11 women, gunaikas (guneē). There is no distinction in Hebrew or Greek between woman and wife. It is the same word. Only the context can determine if it is speaking of a woman as single or of a woman as a wife. Their, as in their wives or their women, is not in the text as in KJV. The Greek text simply says, In the same way those being women are to be reverent....My own opinion, an opinion arrived at after translating every single Hebrew, Aramaic, and Greek word of the Bible from Genesis to Revelation, is that verse 11 refers to women who are ministers, single, as well as ministers with their husbands, because that is the subject being dealt with. If the women referred to are wives of the pastors and ministers, it still does not change the fact that St. Paul addresses women as elders and ministers in other Scriptures. You will have to reconcile Paul's words of commending women ministers, Rom 16:1- 4, and these words in verse 11, with God's words in 1 Cor 14:34-35 and 1 Tim 2:11-15 about a woman keeping silence in church, and not being dominant over a man. [An explanation follows in this Note.] I take every word as absolutely and unequivocally breathed out by the Holy Spirit through the writer of Holy Scripture. Whatever problem I have in understanding what is meant is in me, not in the Holy Spirit and His God-breathed words. And I do not explain away any statement as being caused by human culture. Human culture did not write the Bible. God wrote the Bible. Human culture and habits may figure in our understanding it, but every word expresses clearly God's mind, and not human opinion or antiquated culture. At times the Bible gives man's opinions, but it is clear as to whose ideas they are.

As Paul states in 1 Cor 7:25, I also give my knowledge, as one who has obtained mercy from the Lord, on attempting to resolve the seeming conflict between Paul's words in 1 Cor 14:34-35, and 1 Tim 2:11 - 15, and his other words on women ministers contained in various places. In both 1 Cor and in 1 Tim he gives the instructions for a woman to be quiet in church, and not to dominate the man, and in both of the books commends women ministers for their ministry. It is very clear that Phebe, Rom 16:1-2, was a minister of the church in Cencrea. She was an assistant minister to Paul on numerous occasions as well as other churches. However, Priscilla and Aquilla are co-workers, equal to Paul himself, not assistants, Acts 18:2, 18, 26; Rom 16:3; 1 Cor 16:19. When Paul gave his instructions on women to be silent in church, 1 Cor 14:34-35 and 1 Tim 2:11-15, here is my opinion as one who has obtained mercy of the Lord in translating exactly every word of the Lord, being totally open to whatever the Lord says, and not closing my eyes to anything different from the way I had previously conceived it, or had been taught, but only comparing Scripture with Scripture, and ignoring ancient or present day opinions. In 1 Cor 14:34-35 and 1 Tim 2:11-15 I believe Paul was giving instruction to women members of the churches in their personal relationship to their husbands (the subject in those passages is not women ministers, but the instruction is to all church members). One of God's principles laid down from the beginning is that a woman is absolutely not to dominate the man, but the woman is to be subordinate to the man. That is an absolute principle which has never changed, and will never change for life on earth. Along with

Heritage Bible Footnote for Romans 16:1

this absolute principle is an accompanying one, that a man must not be dependent upon his wife for his teaching. The husband is not subordinate to the teaching of his wife, but the woman is subordinate to the teaching of her husband. The flow of information must be from God the Father, through Jesus the Son, to the husband, to his wife, 1 Cor 11:3. All of this is further based upon the fact that God created Adam first, then Eve, 1 Tim 2:12, because He designed the man to be first, and to take the lead in dispensing instruction from God. Paul further declares that Eve was deceived, and was in the violation. God instructed Adam not to eat of the tree of experiential knowledge of good and evil when He placed him in the Garden, before Eve was created, Gen 2:16-17. We know that Adam instructed Eve on this subject, because when the Snake tempted her she knew clearly that she was not to eat of it, because she told the Snake pointedly that they were not to eat of it, nor even to touch it, Gen 3:2-3. She made the decision to be deceived by the lie of the devil, believing Satan instead of her husband who had given her the information God gave him. This very pointedly was Eve's sin: she subordinated herself to the deception of Satan rather than subordinating herself to God's instruction through her husband. Paul in instructing the women to constantly get their information from their husbands was God's instructions to re-establish in Christ His original plan of man leading woman, and woman subordinating herself to God through her husband. Throughout his instructions in 2:11-15 he always speaks of a man and a woman, not of ministers and the church. Verse 12 is worded in such a way to prevent any wife from teaching her husband, and therefore through that teaching to dominate her husband. There may be times that the wife being more spiritual may have to out-manuever her husband, as Rebekah did Isaac, but do not try to teach him. Rebekah was clearly in tune with God about the birthright being given to Jacob, but she could not try to instruct Isaac on the subject, so she out-manuevered him, and both Isaac and God approved of what she did, see Notes Gen 25:27; 25:30; and especially 27:5.

1 Cor 14:34-35, and 1 Tim 2:11 - 15 do not deal with a woman teaching in church. The entire passage leads me to the conclusion that Paul is giving instruction for husband and wife relationship, and that she is not to ask her husband out loud while the church service is under way, but to wait until she arrives at home, where she may ask uninterrupted, and without interrupting the church service. Since it is my opinion that Paul was giving husband and wife instruction in this passage, it would appear from all the references to women elders and ministers in Paul's writings that women may teach the whole congregation, including men and women, under the supervision of the male pastor. See Note on 1 Tim 5:2 on women elders

1Timothy 5:2 women elders, presbuteras, the same word used for elders of the church in the feminine form. The word women as in KJV is not in the text. Presbuteros is the word always used when referring to the elders of Israel in the Gospels. It is also used of one who is older in age, Luk 15:25; John 8:9, and everywhere else it refers to elders of the church; in Acts 15 it is coupled with apostles, apostles and elders, 15:2, 4, 6, 22, 23; 16:4. The subject of verse 2 is women elders, as the subject of verse 1 is men elders. In 1 Tim 4:14 the ministerial gift is said to be in Timothy through prophecy, and the laying on of the hands of the elders (the same word, presbuteros). See more full discussion in Note on 1 Tim 3:1 and 3:11.

From http://kukis.org/Translations/Heritage_Bible/54Timothy1.pdf accessed November 20, 2024.

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This footnote was referenced in [Romans 16:1-5](#).

Footnote for Romans 16:1 (Christian Community Bible)

- 16.1 This last chapter of the letter to the Romans is not found in the oldest existing papyrus of Paul's letters. It only has the final hymn 16:25-27. On the other hand, it seems that this chapter was added after the blessing of 15:33. Throughout this letter, Paul was very calmly and prudently addressing a church he did not know and had not founded and suddenly, he is sending greetings to countless persons close to him. A little later, Paul issued a strong warning (vv. 17-19).

Footnote for Romans 16:1 (Christian Community Bible)

The most convincing explanation is that Paul wrote this letter to the Romans from Corinth. He must have sent a copy to Ephesus that he had left the previous year. The version intended for the Romans was that of the old papyrus, while the longer traditional text was the copy sent to Ephesus. Paul must have added this personal page.

From http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf (Romans 10).

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This footnote was referenced in Romans

Footnote for Romans 16:1 (Christian Community Bible)

From http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf (Romans 10).

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This was cited in Romans 10:9.

Heritage Bible Footnote for Romans 16

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

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Referenced in [Romans 16:20](#).

The First Three Ecumenical Councils

First Council of Nicaea

Held in 325, this was the first council to address the entire Christian church. The council was convened by Emperor Constantine to resolve the controversy of Arianism, which held that Christ was a created being and not divine.

Council of Ephesus

The pope condemned Nestorius' teachings, and the Emperor convoked a council in Ephesus. The council proclaimed that Mary is the Mother of God, and Nestorius was deposed, excommunicated, and exiled.

Council of Chalcedon

Held in 451, this council adopted the Chalcedonian Creed, which describes the union of Christ's two natures. The council also elevated Constantinople and Jerusalem to patriarchates.

This is AI generated through Google, using the keywords, catholic church councils timeline.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These councils were referenced in [Romans 16:20](#).

A Complete Translation of Romans 16	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 16			
	Series	Lesson (s)	Passage
	1972 Romans (#458)	#	Romans 1:1–
R. B. Thieme, Jr.			
Bob Bolender	https://austinbiblechurch.com/documents/Romans		Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf		Romans 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem		Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)		Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm		Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm		Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/		Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html		Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Romans 1–16
Syndein	http://syndein.com/Romans.html		Romans 1–16

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

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

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

Word Cloud from the Kukis Paraphrase of Romans 16

Word Cloud from Exegesis of Romans 16²⁸

These two graphics should be very similar; this means that the exegesis of Romans 16 has stayed on topic and has covered the information found in this chapter of the Word of God.

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2. Douglas Moo, The Epistle to the Romans, NICNT

²⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.