

Romans 1

written and compiled by Gary Kukis

Romans 1:1–32

Those Who Reject the Truth of God

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 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 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

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

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

Preface: Paul has not been to Rome, but he greets the church there warmly and indicates that he very much desires to come to them to teach them. The bulk of this chapter is given over to those in Rome who have rejected the truth of God.

Bible Summary: *Paul, to the saints in Rome. I am eager to preach the gospel to you. The unrighteous have no excuse. God gave them up to their lusts.*¹

By the second draft, this should be the most extensive examination of Romans 1 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	2Corinthians (from Macedonia); Romans (from Corinth) End of 3rd 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.)
57–59 AD	Jerusalem and Captivity in Caesarea Acts 21:15–26:32		
59–60 AD	Trip to Rome, Shipwreck; Burrhus prefect in Rome. Compare to Acts 27:1–28:13		
A.D. 60–62	Romans was written by Paul during his first Roman imprisonment. Compare with Acts 28:14–31		
Paul wrote the book of Romans while in Corinth, A.D. 57–58.			

Quotations:

Outline of Chapter 1:

Preface

Introduction

vv. 1–7

vv. 8–15

vv. 16–17

vv. 18–32

Paul Greet Those in Rome

Paul is Eager to Come to Rome

Paul’s Willingness to Share the Gospel Message

Those Who Reject the Truth

Chapter Summary

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>

[illegible]

Summary
Summary
Summary
Summary
Summary
Summary
Summary

- A Set of Summary Doctrines and Commentary
- Why Romans 1 is in the Word of God
- What We Learn from Romans 1
- Jesus Christ in Romans 1
- A Brief Review of Romans 1

[illegible]

The Doctrine of Sanctification (by R. B. Thieme, Jr.)

A Complete Translation of Romans 1
Doctrinal Teachers Who Have Taught Romans 1
Word Cloud from the Kukis Paraphrase of Romans 1

Addendum

Word Cloud from Exegesis of Romans 1

Chapter Outline	Charts, Graphics and Short Doctrines	
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			
	Acts 20	Romans 4	Galatians

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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Introduction: Romans 1

A title or one or two sentences which describe Romans 1.

Titles and/or Brief Descriptions of Romans 1 (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 1 (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 1

Some of these questions may not make sense unless you have read Romans 1. 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 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Romans 1

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 1

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

Charts, Graphics and Short Doctrines

Outlines and Summaries of Romans 1 (Various Commentators)

Charts, Maps and Short Doctrines

A Synopsis of Romans 1 from the Summarized Bible

Charts, Graphics and Short Doctrines

The Big Picture (Romans 1–24)

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

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 5A	
Romans 5B	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

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.*³ 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.

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

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Greet Those in Rome

Vv. 1–7 is a single sentence in the Greek (and in most English translations). I was going to divide it up into two sections, but really had no reason to do that, except for the length of the passage. Many translations—particularly the limited vocabulary type—breaks this down into seven (or more) sentences.

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

For easier reading, I divided this section up into several sentences in the mostly literal translation.

These seven verses introduce the entire epistle. Paul writes that this letter (epistles) is from him and to the believers in Rome. In between, Paul lays out basic doctrines which I believe his audience already understands.

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:

Paul, a slave of Jesus of Christ, called an Apostle, having been appointed [or, *separated*] to a gospel of God, Who promised before through the prophets of Him in writings holy concerning the son of Him, the [Son] come to be a seed of David according to flesh, the [One] ordained a Son of God, in power according to a Spirit of Holiness, out from a standing up again from deaths, of Jesus of Christ, the Lord of us, through Whom we received grace and Apostleship, toward an obedience of faith among all the gentiles, regarding the Name of Him in Whom we keep on being, also you [all] called of Jesus of Christ to all those being in Rome, beloved of God, called holy ones [or, *saints*]. Grace to you [all] and peace from God, a Father of us and [from] Jesus Christ.

Romans
1:1–7

Kukis mostly literal translation:

[From] Paul, a slave of Jesus Christ, called [as] an Apostle, having been appointed to [the message of] the gospel of God. [This same God] previously promised through His prophets in the Holy Scriptures about His Son, Who became the descendant of David according to the flesh [Who was, at the same time] ordained [as] the Son of God. [He was ordained] with power according [to the standard of] the Holy Spirit, having risen up again from deaths. [I am speaking] of Jesus Christ, our Lord, through Whom we have received grace and apostleship, [with an eye] toward the obedience of faith [presented] among all the gentiles. [We have been called] because of His Name, in Whom we keep on being, [as] you [all are] also the called of Jesus Christ. [I write this] to all of you in Rome, loved of God, called saints. Grace to you [all] as well as peace from God our Father and [from] Jesus Christ.

Kukis paraphrase

This letter is from Paul, a slave of Jesus Christ, having been called as an Apostle, having been appointed to the ministry of the gospel of God. This Same God had previously promised through His prophets in the Holy Scriptures, His Own Son, who was descended from King David according to the flesh and yet born of God, as God's Son. Jesus did not rely upon His Own power, but upon the power of God the Holy Spirit, by Whom Jesus was resurrected from the dead. It is from our Lord Jesus Christ that we received grace and apostleship, with the message of obedience to the faith, as we made known to the gentiles. As a result, we are all the called of Jesus Christ. I write this letter to all of you believers in Rome, those who are loved by God, those of you who are called saints. Grace and peace to you from God the Father and from Jesus Christ.

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 translation⁴ 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)	Paul, a slave of Jesus of Christ, called an Apostle, having been appointed [or, <i>separated</i>] to a gospel of God, Who promised before through the prophets of Him in writings holy concerning the son of Him, the [Son] come to be a seed of David according to flesh, the [One] ordained a Son of God, in power according to a Spirit of Holiness, out from a standing up again from deaths, of Jesus of Christ, the Lord of us, through Whom we received grace and Apostleship, toward an obedience of faith among all the gentiles, regarding the Name of Him in Whom we keep on being, also you [all] called of Jesus of Christ to all those being in Rome, beloved of God, called holy ones [or, <i>saints</i>]. Grace to you [all] and peace from God, a Father of us and [from] Jesus Christ.
Complete Apostles' Bible	Paul, a bondservant of Jesus Christ, a called apostle, having been separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son, who came of the seed of David according to the flesh, who was declared Son of God with power according to the Spirit of holiness by the resurrection of the dead, Jesus Christ our Lord, through whom we received grace and apostleship for obedience of faith among all the nations for His name, among whom you also are the called of Jesus Christ: To all those who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
Douay-Rheims 1899 (Amer.)	Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Which he had promised before, by his prophets, in the holy scriptures, Concerning his Son, who was made to him of the seed of David, according to the flesh,

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Holy Aramaic Scriptures⁵
 Murdock Peshito Syriac⁶

Original Aramaic NT⁷

Lamsa Peshitta (Syriac)

Significant differences:

English Translations:

Limited Vocabulary Translations:

Bible in Basic English

Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead:
 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name:

Among whom are you also the called of Jesus Christ:

To all that are at Rome, the beloved of God, called to be saints. Grace to you and peace, from God our Father and from the Lord Jesus Christ.

.
 Paul, a servant of Jesus the Messiah, called and sent; and separated unto the gospel of God,

(which he had before promised, by his prophets, in the holy scriptures, concerning his Son, (who was born in the flesh, of seed of the house of David, and was made known as the Son of God, by power, and by the Holy Spirit,) who arose from the dead, Jesus Messiah, our Lord,

by whom we have received grace, and a mission among all the Gentiles, to the end that they may obey the faith in his name;

among whom, ye also are called by Jesus Messiah;)

to all those who are at Rome, beloved of God, called and sanctified: Peace and grace be with you, from God our Father, and from our Lord Jesus Messiah.

Paulus, a Servant of Yeshua The Messiah, a called one, and an Apostle, who was separated to The Gospel of God,

Which from the first he had promised by his Prophets in the Holy Scriptures,

About his Son, who is begotten in the flesh from the seed of the house of David,

And was revealed The Son of God in power and by the Holy Spirit, who arose from the place of the dead, Yeshua The Messiah, Our Lord.

For in him we have received grace and Apostleship among all the nations, so that they would obey the faith of his name.

For you also are of them, called by Yeshua The Messiah.

To all who are in Rome, beloved of God, called and holy: Peace and grace be with you from God Our Father and from Our Lord, Yeshua The Messiah.

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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.

Paul, a servant of Jesus Christ, an Apostle by the selection of God, given authority as a preacher of the good news,
 Of which God had given word before by his prophets in the holy Writings,
 About his Son who, in the flesh, came from the family of David,
 But was marked out as Son of God in power by the Holy Spirit through the coming to life again of the dead; Jesus Christ our Lord,
 Through whom grace has been given to us, sending us out to make disciples to the faith among all nations, for his name:

⁵ From <https://theholyscriptures.weebly.com/>

⁶ James Murdock New Testament; translation of the Peshito Syriac New Testament into English by James Murdock, 1851.

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

Bible in Worldwide English

Among whom you in the same way have been marked out to be disciples of Jesus Christ:

To all those who are in Rome, loved by God, marked out as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

I am Paul, a servant of Jesus Christ. He called me to be an apostle and to tell Gods good news.

Through his prophets long ago God promised this good news to people, in the holy writings.

The good news was about his Son. He is Jesus Christ our Lord. He was a man born in Davids family.

He came alive from death. That showed he was Gods Son. He had Gods power. Gods Holy Spirit did all this.

This same Jesus Christ was kind to me. And he made me an apostle. I am sent in his name so that people in all nations will obey him.

You are some of them. You were called to belong to Jesus Christ.

I send greetings to all the Christians who live in the city of Rome. God loves you and has called you to be his people. May God our Father and the Lord Jesus Christ bless you. In their kindness may they give you peace.

Easy English

Easy-to-Read Version—2008

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Greetings from Paul, a servant of Christ Jesus. God chose me to be an apostle and gave me the work of telling his Good News. God promised long ago through his prophets in the Holy Scriptures to give this Good News to his people. The Good News is about God's Son, Jesus Christ our Lord. As a human, he was born from the family of David, but through the Holy Spirit he was shown to be God's powerful Son when he was raised from death. Through Christ, God gave me the special work of an apostle--to lead people of all nations to believe and obey him. I do all this to honor Christ. You are some of those who have been chosen to belong to Jesus Christ. This letter is to all of you in Rome. God loves you, and he has chosen you to be his holy people. Grace and peace to you from God our Father and from the Lord Jesus Christ.

God's Word™

From Paul, a servant of Jesus Christ, called to be an apostle and appointed to spread the Good News of God. (God had already promised this Good News through his prophets in the Holy Scriptures. This Good News is about his Son, our Lord Jesus Christ. In his human nature he was a descendant of David. In his spiritual, holy nature he was declared the Son of God. This was shown in a powerful way when he came back to life. Through him we have received God's kindness and the privilege of being apostles who bring people from every nation to the obedience that is associated with faith. This is for the honor of his name. You are among those who have been called to belong to Jesus Christ.) To everyone in Rome whom God loves and has called to be his holy people. Good will and peace from God our Father and the Lord Jesus Christ are yours!

Good News Bible (TEV)

From Paul, a servant of Christ Jesus and an apostle chosen and called by God to preach his Good News. The Good News was promised long ago by God through his prophets, as written in the Holy Scriptures. It is about his Son, our Lord Jesus Christ: as to his humanity, he was born a descendant of David; as to his divine holiness, he was shown with great power to be the Son of God by being raised from death. Through him God gave me the privilege of being an apostle for the sake of Christ, in order to lead people of all nations to believe and obey. This also includes you who are in Rome, whom God has called to belong to Jesus Christ. And so I write to all of you in Rome whom God loves and has called to be his own people: May God our Father and the Lord Jesus Christ give you grace and peace.

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

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

Casual English Bible⁸ .
 Contemporary English V. From Paul, a servant of Christ Jesus. God chose me to be an apostle, and he appointed me to preach the good news that he promised long ago by what his prophets said in the holy Scriptures. This good news is about his Son, our Lord Jesus Christ! As a human, he was from the family of David. But the Holy Spirit proved that Jesus is the powerful Son of God, because he was raised from death. Jesus was kind to me and chose me to be an apostle, so that people of all nations would obey and have faith. You are some of those people chosen by Jesus Christ. This letter is to all of you in Rome. God loves you and has chosen you to be his very own people. I pray that God our Father and our Lord Jesus Christ will be kind to you and will bless you with peace!

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation Paul, a loving and loyal servant of the Anointed One, Jesus. He called me to be his apostle and set me apart with a mission to reveal God's wonderful gospel. (7) I write this letter to all his beloved chosen ones in Rome, for you have been divinely summoned to be holy in his eyes. May his joyous grace and total well-being, flowing from our Father and the Lord Jesus Christ, rest upon you. My commission is to preach the good news. Yet it is not entirely new, but the fulfillment of the hope promised to us through the many prophecies found in the sacred Scriptures. For the gospel is all about God's Son. As a man he descended from David's royal lineage, but as the mighty Son of God he was raised from the dead and miraculously set apart with a display of triumphant power supplied by the Spirit of Holiness. And now Jesus is our Lord and our Messiah. Through him a joy-producing grace cascaded into us, empowering us with the gift of apostleship, so that we can win people from every nation into a faithful commitment to Jesus, to bring honor to his name. And you are among the chosen ones who received the call to belong to Jesus, the Anointed One. TPT has no v. 7. I also do not have the footnotes for this.

Plain English Version⁹ .
 UnfoldingWord Simplified T. I, Paul, who serve the Messiah Jesus, am writing this letter to all of you believers in the city of Rome. God chose me to be an apostle, and he appointed me in order that I should proclaim the good news that comes from him. Long before Jesus came to earth, God promised that he would reveal this good news by means of what his prophets wrote in the sacred scriptures. This good news is about his Son. As to his Son's physical nature, he was born a descendant of King David. As to his divine nature, it was powerfully shown that he is God's own Son. God showed this when his Holy Spirit caused him to become alive again after he died. He is Jesus the Messiah our Lord. He has shown us great kindness and appointed us to be apostles. He did that in order that many among all the people groups would believe in him and obey him.

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

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

Williams' New Testament¹⁰

You believers who are living in Rome are included among those whom God has chosen to belong to Jesus the Messiah. I am writing this letter to all of you in Rome whom God loves and whom he has chosen to become his people. I pray that God our Father and Jesus the Messiah our Lord may continue to act kindly toward you and will continue to cause you to have peace.

Paul, a slave of Jesus Christ, called as an apostle, set apart to preach God's good news, which long ago He promised through His prophets in the holy Scriptures, about His Son, who on the physical side became a descendant of David, and on the holy, spiritual side proved to be God's Son in power by the resurrection from the dead -- I mean, Jesus Christ, our Lord, through whom we have received God's favor and a commission as an apostle in His name to urge upon all the heathen obedience inspired by faith, among whom you too as called ones belong to Jesus Christ -- to all those in Rome who are God's loved ones, called to be His people: spiritual blessing and peace be yours from God our Father and from our Lord Jesus Christ.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

From: Paul, a slave of the Anointed King Jesus, an invited missionary who has been isolated for God's good news, that He promised beforehand through His preachers in the sacred *Old Testament* writings, about His Son (the One who became from a seed of David according to *the* physical body, the One who was designated the Son of God in ability according to *the* Spirit of sacredness from a return back to life of *the* dead), Jesus, *the* Anointed King, our Master, through whom we received generosity and a mission for obedience of trust among all the nations on behalf of His name, among whom you are also invited of Jesus, *the* Anointed King. To: All the people who are in Rome: loved of God, invited, sacred *people*. Generosity to you and peace out from God, our Father, and Master Jesus, *the* Anointed King.

Common English Bible .

Len Gane Paraphrase¹¹

Paul, Jesus Christ's servant, called upon to be an apostle, separated for God's gospel. [The gospel] that he had promised by his prophets in the Holy Scriptures concerning his Son, Jesus Christ our Lord, who came from the offspring of David (according to the flesh), but declared in power to be the Son of God (according to the spirit of holiness) by [his] resurrection from the dead.

[It is] through him we received grace and apostleship [to bring others] into obedience to the faith among all nations in behalf of his name. You also are among those called by Jesus Christ. Grace and peace from God our Father and the Lord Jesus Christ [be] to all of you who are in Rome, beloved by God, [and] called [to be] God's people.

A. Campbell's Living Oracles

Paul, a servant of Jesus Christ, a called Apostle, set apart for the gospel of God, (which he formerly announced by his prophets, in the Sacred Writings,) concerning his Son, Jesus Christ our Lord; descended from David, as to his flesh, and constituted the Son of God, with power, as to his holy spiritual nature, after his resurrection from the dead: by whom we have received favor, even the apostolic office, for the obedience of faith among all nations, for his name's sake: among whom are you, also, called of Jesus Christ:

To all who are in Rome, beloved of God, called saints; favor be to you, and peace from God our Father, and the Lord Jesus Christ.

New Advent (Knox) Bible .

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

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

NT for Everyone

20th Century New Testament

To all in Rome who are dear to God and have been called to become Christ's People, From Paul, a servant of Jesus Christ, who has been called to become an Apostle, and has been set apart to tell God's Good News. This Good News God promised long ago through his Prophets in the sacred Scriptures, Concerning his Son, Jesus Christ, our Lord; who, as to his human nature, was descended from David, But, as to the spirit of holiness within him, was miraculously designated Son of God by his resurrection from the dead. Through him we received the gift of the Apostolic office, to win submission to the Faith among all nations for the glory of his Name. And among these nations are you—you who have been called to belong to Jesus Christ. May God, our Father, and the Lord Jesus Christ bless you and give you peace.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible . Place a footnote here

Free Bible Version¹²

This letter comes from Paul, a servant of Jesus Christ. I was called to be an apostle by God. God appointed me to announce the good news that he had previously promised through his prophets in the Holy Scriptures. The good news is about his Son, whose human forefather was David, but who was revealed as God's Son by his resurrection from the dead through the power of the Holy Spirit. He is Jesus Christ our Lord. It was through him that I received the privilege of becoming an apostle to call all nations to obedient trust in him. You are also included among those who were called to belong to Jesus Christ.

I'm writing to all of you in Rome who are loved by God and called to be his special people. Grace and peace to you from God our Father and the Lord Jesus Christ!

International Standard V

The Letter of Paul to the Romans

Greetings from Paul

From: [The Gk. lacks From] Paul, a servant of Jesus the Messiah, [Or Christ; other mss. read of the Messiah Jesus] called to be an apostle and set apart for God's gospel, which he promised beforehand through his prophets in the Holy Scriptures regarding [Lit. About] his Son. He was a descendant of David with respect to his humanity and was declared by the resurrection from the dead to be the powerful Son of God according to the spirit [Or Spirit] of holiness—Jesus the Messiah, [Or Christ] our Lord. Through him we received grace and a commission as an apostle to bring about faithful obedience among all the gentiles for the sake of his name. You, too, are among those who have been called to belong to Jesus the Messiah. [Or Christ]

To: Everyone in Rome, [Other mss. lack in Rome] loved by God and called to be holy. [Or saints]

May grace and peace from God our Father and the Lord Jesus, the Messiah, [Or Christ] be yours!

Lexham Bible

Montgomery NT

From Paul, a slave of Jesus Christ, called to be an apostle, set apart for a gospel of God, which through his prophets he promised beforetime, in holy writings; this gospel is concerning his Son, Jesus Christ our Lord, who was born of David's posterity in respect of his bodily nature, but was by his resurrection from the dead instated as Son of God, with power, in respect of his spirit of holiness. It is through him, even Jesus Christ our Lord, that I received grace and apostleship to promote

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

obedience to the faith among all the Gentiles, for his name's sake; among whom you also are called to be Jesus Christ's.

To all that are in Rome, beloved of God, called to be saints. May God our Father, and the Lord Jesus Christ, bless you, and give you peace.

NIV, ©2011

Riverside New Testament

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PAUL, a servant of Christ Jesus, called to be an apostle, set apart to bear the good news of God, which he foretold through his prophets in Holy Scripture, concerning his Son Jesus Christ our Lord (who became one of the descendants of David according to the flesh, and was with power proved to be the Son of God according to the Spirit of holiness by his resurrection from the dead); through whom we obtained grace and apostleship to promote obedience of faith for the sake of his name, among all the Gentiles, among whom are you, called by Jesus Christ; to all who are in Rome, beloved by God, called to be holy: Grace to you and peace from God our Father and the Lord Jesus Christ.

Leicester A. Sawyer's NT

The Spoken English NT¹³

UnfoldingWord Literal Text

Urim-Thummim Version

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Paul, a slave of Jesus Christ, called to be an Apostle, separated to the Good News of Elohim, (which he had promised before by his Prophets in the Holy Scriptures,) concerning his son Jesus Christ our LORD, that has appeared in history out of the seed of David according to the flesh; And declared to be the Son of Elohim with power, according to the Spirit of Holiness, by the resurrection from the dead: By who we have received Grace and Apostleship, for obedience to the Faith among all nations for his Name: Among who you are also the called of Jesus Christ: To all that are in Rome, esteemed of Elohim, called to be saints: Grace to you and peace from Elohim our Father, and the LORD Jesus Christ.

Weymouth New Testament

Paul, a bondservant of Jesus Christ, called to be an Apostle, set apart to proclaim God's Good News, which God had already promised through His Prophets in Holy Writ, concerning His Son, who, as regards His human descent, belonged to the posterity of David, but as regards the holiness of His Spirit was decisively proved by His Resurrection to be the Son of God--I mean concerning Jesus Christ our Lord, through whom we have received grace and Apostleship in His service in order to win men to obedience to the faith, among all Gentile peoples, among whom you also, called, as you have been, to belong to Jesus Christ, are numbered: To all God's loved ones who are in Rome, called to be saints. May grace and peace be granted to you from God our Father and the Lord Jesus Christ.

Wikipedia Bible Project

This is from Paul, completely dedicated to Jesus Christ. I was chosen by God as a messenger, and appointed to tell the good news of God which he had previously promised through his prophets in the holy scriptures. This good news is about his son, whose earthly ancestor was David, but through his resurrection from the dead he was proved to be the son of God by the power of the Holy Spirit. It is through our Lord Jesus Christ that we received grace and this calling to be his messengers, and because of him we work to share this message of trusting obedience to all the nations— including you, who are also called to belong to Jesus Christ. It is written to all of you in Rome—you who are loved by him and called to be his special people. May the grace and peace of God our Father and the Lord Jesus Christ be with you.

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):¹⁴

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ 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.

Christian Community (1988)¹⁵ .
 The Heritage Bible .
 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 .
 Hebraic Roots Bible¹⁶

Paul, a slave of Yahshua Messiah, a called apostle, set apart to the good news of YAHWEH, which He promised before through His prophets in the Holy Scriptures, concerning His Son who came of the seed of David according to flesh, who was made known as the Son of YAHWEH in power, according to the Spirit of holiness, by the resurrection of the dead, Yahshua Messiah our Master; by whom we received grace and apostleship to obedience of faith among all the nations, for His name's sake, among whom are you also, called-out ones of Yahshua Messiah; to all those who are in Rome, beloved of Elohim, called-out saints: Grace and peace to you from YAHWEH our Father and the Master Yahshua Messiah.

Holy New Covenant Trans.

Letter to the Ones in Rome

From Paul, a slave of Christ Jesus. I was chosen to be a delegate — especially selected for telling God's Good News.

God promised the Good News in the Holy Scriptures long ago through His prophets. The Good News is about God's Son who, on the physical side, was a descendant of David.

But long ago it was planned that our Lord Jesus Christ be the Son of God with power in a holy, divine way. How? By rising from death!

Through Jesus we have received help in time of need and the work of a delegate so that for Jesus' name we could try to call all non-Jewish people to believe and obey.

You are some of them. You were called by Jesus Christ.

To all of you in Rome to whom God has given Himself, for your good, expecting nothing in return, and called to be saints. May help in time of need and peace come to you from God our Father and from the Lord Jesus Christ.

The Scriptures 2009

Sha'ul, a servant of עֲשׂוּי Messiah, a called emissary, separated to the Good News of Elohim, which He promised before through His prophets in the Set-apart Scriptures, concerning His Son, who came of the seed of Dawi? according to the flesh, who was designated Son of Elohim with power, according to the Set-apart Spirit, by the resurrection from the dead: עֲשׂוּי Messiah, the Master of us, through whom we have received favour and office of the emissary for belief-obedience among all the nations on behalf of His Name, among whom you also are the called ones of עֲשׂוּי Messiah. To all who are in Rome, beloved of Elohim, called, set-apart ones: Favour to you and peace from Elohim our Father and the Master עֲשׂוּי Messiah.

Tree of Life Version

Paul, a slave of Messiah Yeshua, called to be an emissary and set apart for the Good News of God, which He announced beforehand through His prophets in the Holy Scriptures. Concerning His Son, He came into being from the seed of David according to the flesh. He was appointed Ben-Elohim in power according to the Ruach of holiness, by the resurrection from the dead. He is Messiah Yeshua our

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁶ 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.

Lord. Through Him we have received grace and the office of emissary, to bring about obedience of faith among all the nations on behalf of His name. And you also are called to Yeshua the Messiah. To all those in Rome, loved by God, called to be kedoshim: Grace to you and shalom from God our Father and the Lord Yeshua the Messiah!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁷	Paul Servant [of] christ jesus Called Delegate Having Been Separated to news (good) [of] god which [He] promises through the forecasters [of] him in writings pure about the son [of] him the [man] becoming from seed {of} david in flesh the being determined son [of] god in power in spirit [of] purity from standing (up) [of] [men] dead jesus christ the lord [of] us through whom [We] receive favor and delegation to obedience [of] faith in all the aliens for the name [of] him in which* are and You* Called [of] jesus Christ [to] all the [men] being in rome loved [of] god called pure Favor {be!} [to] you* and Peace from god father [of] us and [from] lord jesus christ... (<i>The Letter of Paul to the Romans</i>)
Alpha & Omega Bible	ϕ · PAULOS (Paul), A BOND-SERVANT OF CHRIST JESUS, CALLED AS AN APOSTLE, SET APART FOR THE GOSPEL OF THEOS (<i>The Alpha & Omega</i>), †(Paul called himself an apostle because that's what he was. It's not wrong to proclaim the titles, duties or authority given to you by Christ Jesus.) WHICH HE PROMISED BEFOREHAND THROUGH HIS PROPHETS IN THE HOLY SCRIPTURES (<i>Old Testament</i>), CONCERNING HIS SON, WHO WAS BORN OF A DESCENDANT OF DAVID ACCORDING TO THE FLESH, WHO WAS DECLARED THE SON OF THEOS (<i>The Alpha & Omega</i>) WITH POWER BY THE RESURRECTION FROM THE DEAD, ACCORDING TO THE SPIRIT OF HOLINESS, JESUS CHRIST OUR LORD, THROUGH WHOM WE HAVE RECEIVED GRACE AND APOSTLESHIP TO BRING ABOUT THE OBEDIENCE OF FAITH AMONG ALL THE GENTILES FOR HIS NAME'S SAKE, AMONG WHOM YOU ALSO ARE THE CALLED OF JESUS CHRIST; TO ALL WHO ARE BELOVED OF THEOS (<i>The Alpha & Omega</i>) IN ROME, CALLED/INVITED AS SAINTS: GRACE TO YOU AND PEACE FROM THEOS (<i>The Alpha & Omega</i>) OUR FATHER AND THE LORD JESUS CHRIST.
Awful Scroll Bible	Paul, a devoted slave of Jesus, the Anointed One, an invited sent-out one, having been defined-out to the announcing-of-Good-Tidings of God, which He heralds-over-beforehand, through His exposers-to-light-beforehand from-within the Awful Writings, concerning His Son Jesus, the Anointed One, our Lord, (the One coming to be, of the seed of David according to the flesh, being determined the Son of God, by-within Power, according to the Breath of Awfulness, by raising- Him -up from the dead), through whom we received Grace and segregation-out, for the listening-under to confidence, from-among every nation, in behalf of His name, from-among whom are yous also invited of Jesus, the Anointed One. To all being from-within Rome, beloved of God, invited as awful ones: Grace to yous and Peace from God our Father, and the Lord Jesus, the Anointed One!
Concordant Literal Version	Paul, a slave of Christ Jesus, a called apostle, severed for the evangel of God" (which He promises before through His prophets in the holy scriptures), concerning His Son (Who comes of the seed of David according to the flesh,

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Who is designated Son of God with power, according to the spirit of holiness, by the resurrection of the dead),
 Jesus Christ, our Lord, through Whom we obtained grace and apostleship for faith-obedience among all the nations, for His name's sake,
 among whom are you also, the called of Jesus Christ:"
 to all who are in Rome, beloved by God, called saints: Grace to you and peace from God, our Father, and the Lord Jesus Christ."

exeGeses companion Bible

SALUTATION

Paulos, a servant of Yah Shua Messiah;
 a called apostle
 set apart to the evangelism of Elohim;
 which he pre-evangelized
 through his prophets in the holy scriptures;
 concerning his Son Yah Shua Messiah our Adonay;
 who, as to flesh,
 became of the sperma of David;
 and, as to spirit, of holiness
 the decreed the Son of Elohim in dynamis
 by the resurrection from the dead:
 through whom we take charism and apostleship
 to obedience of the trust
 among all goyim for his name:
 among whom you are also
 the called of Yah Shua Messiah:
 To all in Rome,
 beloved of Elohim, called holy:
 charism and shalom to you
 from Elohim our Father
 and Adonay Yah Shua Messiah.

God's Truth (Tyndale)
 Orthodox Jewish Bible

**MOSHIACH'S LETTER
 THROUGH THE SHLIACH SHA'UL
 TO THE BRIT CHADASHA
 KEHILLAH IN ROME**

From Sha'ul, an eved of Rebbe, Melech HaMoshiach Yehoshua, summoned to be a Shliach, set apart for the Besuras HaGeulah of Hashem,
 Which Hashem promised beforehand through His Neviim in the Kitvei HaKodesh. The Good News of Redemption of Hashem concerns the Zun fun Der Oybershter (Ben HaElohim of Hashem) born from the zera Dovid, as far as basar is concerned, But, as far as the Ruach Hakodesh is concerned, appointed to be Ben HaElohim in power by means of Moshiach's Techiyah [Resurrection] from HaMesim. Through him and for the kavod of his Name, we have received unmerited Chen v'Chesed Hashem and the Shlichus for the tachlis (purpose) of bringing about the mishma'at of emunah among all Nations,
 Among whom you also are summoned to belong to Rebbe, Melech HaMoshiach Yehoshua;
 To all who are in Rome, ahuvei Hashem (beloved ones of G-d), summoned by Hashem's kri'ah (calling) to be kadoshim (holy ones)--unmerited Chen v'Chesed Hashem and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

[This letter is from] Paul, a slave of Jesus Christ, [who was] called to be an apostle, [and] set apart for [preaching] the Gospel of God. God had promised this good news a long time ago through His prophets [and had it written] in the holy Scriptures [i.e., the Old Testament]. It was about His Son, Jesus Christ our Lord, who was born as a physical descendant of King David. He was appointed to be the Son of God with power through the Spirit of holiness [Note: This could refer to the Holy Spirit] when He was raised from the dead. It was through Jesus, and for His name's sake, that we [i.e., I] received God's favor to become an apostle, in order to bring about obedience based on faith from among people of all nations. All of you there in Rome [i.e., the church there] are also among such obedient believers. You are called Jesus Christ's [people], loved by God and called to be His holy people. May you have unearned favor and peace from God our Father and the Lord Jesus Christ.

Brodie's Expanded Trans.¹⁸

Paul, a bonds slave of Christ Jesus, called [to the spiritual office of] an apostle, having been appointed [divine summons] because of the good news from God, Which He Himself [God the Father] had previously promised through His prophets in the Holy Writings,

Concerning His Son [deity of Christ] Who was born out from the seed of David [physical descent] according to the flesh [humanity of Christ], Who was marked out by divine decree the Son of God [the declaration of His deity in time was planned in eternity past], in the sphere of miraculous power [omnipotence], according to the measure of the spirit of holiness, by means of resurrection from deaths [first spiritually, then physically], Jesus Christ our Lord, Through Whom we have received grace and apostleship [the apparatus and means of instruction] for the purpose of obedience to doctrine [occupation with Christ through His Word] among all nations [not just Israel], for the sake of His Name, Among whom you [Roman Christians] also are called [elected by the Father] to Jesus Christ.

To all those who are in Rome, beloved by God, called saints: Grace and prosperity from God our Father and the Lord Jesus Christ .

The Expanded Bible

Jonathan Mitchell NT

Paul, Jesus Christ's slave (or: a slave servant of and from [the] Anointed One, Jesus; a slave belonging to Jesus [the] Anointed [= Messiah]), a called person, one sent forth with a mission (or: an ambassador or emissary by invitation), being one having been marked off by boundaries (parted away and determined by bounds; separated away and limited off; delineated; defined) unto God's good news (or: into a message of goodness and well-being which is God),

which He Himself previously promised through His prophets, within [the] set-apart writings (or: holy and sacred Scriptures),

about (concerning; with reference to) His Son – the One coming into existence (or: birthing Himself) from out of David's sperm (or: Davidic seed; = David's descendant), down from and in the line of succession of flesh (or: = in the sphere of the natural realm);

the One being bounded (marked off, thus defined; separated, and so designated; divided away, and so determined; or: appointed) God's Son (or: a Son Who is God; or: a Son from, or having the character and qualities of, God; = God's Regent, cf Ps. 2; 2 Sam. 7:14) immersed within the midst of power and in union with ability, down from (or: corresponding to and on a level with; in the sphere of) a Breath-effect of set-apartness (or: an attitude of holiness and sacredness; a spirit pertaining to being set apart) forth from out of a resurrection (a standing back up again) from among dead folks – Jesus Christ, our Lord (Master and Owner),

¹⁸ Online: <http://www.versebyverse.com/id101.html> (there is both a translation and an expanded translation).

through Whom we receive grace, as well as a sending off with a mission [leading] unto faith's obedience (or: obedience that springs from trust and loyalty; [the] paying attention associated with loyal allegiance; or, as apposition: "obedience which faith is" – Rudolf Bultmann) among all the ethnic multitudes, over [the essence, reality and power of] His Name (or: through means of Whom we at one point received a joy-producing act of favor, and then suddenly took in hand a commission as emissaries with a view to a humble and submissive hearkening – along with an appropriate response, which is faith – and a giving-of-the-ear from beneath [Him], with compliant listening and paying attention that has its source in trust and involved commitment, within all the non-Jewish nations for the sake of and in behalf of His Name [and reputation]), within the midst of which peoples (or: among whom) you yourselves are continuously existing, being also called folks of Jesus Christ (or: Jesus Christ's invited ones) – to (or: for) all those being in Rome: God's loved ones (folks dearly loved of God), set-apart (holy) called ones, joyous grace and peace to you (or: favor and harmony [= shalom] [are] in and with you) from God, our Father and Lord, Jesus Christ (or: from our Father God, and [the] Master, Jesus Christ; or: from God our Father, even [the] Owner – [the] Anointed Jesus).

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

Bible Translations with Many Footnotes:

Lexham Bible

Greeting

Paul, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised previously through his prophets in the holy scriptures, concerning his Son, who was born a descendant [Literally "of the seed"] of David according to the flesh, who was declared Son of God in power according to the Holy Spirit [Literally "the Spirit of holiness"] by the resurrection from the dead of Jesus Christ our Lord, through whom we have received grace and apostleship for the obedience of faith among all the Gentiles [Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context] on behalf of his name, among whom you also are the called of Jesus Christ. To all those in Rome who are loved by God, called to be saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

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

Paul, a servant of Jesus Christ,^a
 A called^b apostle,
 Separated unto the glad-message of God—
 Which he promised beforehand through his prophets in holy scriptures—
 Concerning his Son,—
 Who came to be of the seed of David,
 according to flesh,
 Who was distinguished^c as the Son of God—
 By power,
 According to a Holy' Spirit,
 Through means of^d a resurrection of the dead,—^e
 Jesus Christ our Lord;

Through whom we have received favour and apostleship, For obedience of faith among all^e the nations, in behalf of his name, Among whom are ||ye also|| called^f of Jesus Christ:
 <Unto all^e that are in Rome, beloved of God, called^g saints>
 Favour unto you, and peace,
 From God our Father and Lord Jesus Christ.

a Or (WH): "Christ Jesus."

b Or: "bidden."

c Ml: "marked off."

d Ml: "out of."

e Plural. Ml: "of dead ones"; cp. Ac. xxvi. 23.

f Or: "invited."

g See previous.

The Spoken English NT¹⁹

PAUL'S LETTER TO THE COMMUNITY AT ROME

Greeting

From Paul, a servant^a of Jesus Christ. I was called to be an apostle^b and set apart to preach the good news^c of God- the good news that he promised ahead of time through his prophets in the holy scriptures. The good news is about his Son, Jesus Christ our Lord. He was a descendent of David in terms of his physical origin,^d but he was powerfully set apart as the Son of God by the Holy Spirit,^e by his resurrection from among the dead.^f Through him we've been given grace and the mission^g to bring about obedience to God, based on faith, in all the nations, for the sake of his name.^h Among them, you're also called by Jesus Christ- all of you who are in Rome. You're dearly loved by God and called by God to be holy ones. May you have grace and peaceⁱ from God our Father and from our Lord Jesus Christ.^j

a. Or "slave."

b. Or "emissary." See "Bible Words."

c. "Good news" is often translated "gospel." Gospel is an old English word meaning good news. In the NT, "the good news" connotes life-changing good news, such as the announcement that a war or exile has come to an end (see, e.g., Isaiah 52:7 ff.).

d. Lit. "from the seed of David, according to the flesh."

e. Lit. "the Spirit of Holiness." The two expressions are synonymous. Paul is intentionally talking in a Jewish way here.

f. Or "marked out as the Son of God by the power of his resurrection from among the dead." "The dead" does not mean "the state of death," but "those who are dead." Jesus has been raised back to life from among the dead.

g. Lit. "apostleship." See "Bible Words."

h. "Name" has a special meaning in the NT. See "Bible Words."

i. Lit. "Grace and peace to you."

j. From the first word of the letter up to this point, everything has been one long sentence. It's a kind of "opening flourish." I've broken it up into smaller sentences.

Wilbur Pickering's New T.

Salutation

Paul, a slave¹ of Jesus Christ, a called apostle,² having been set apart to the Gospel of God, which He promised beforehand through His prophets in the Holy Scriptures:³ concerning His Son, who became a physical descendant of David,⁴ who was established to be God's powerful Son (according to His spirit of holiness)⁵ by resurrection from the dead⁶—Jesus Christ our Lord— through whom we have received grace and apostleship to promote obedience of faith among all ethnic nations concerning His name⁷ (among these you also are called by Jesus Christ); to all the called saints⁸ who are in Rome, beloved of God: Grace to you and peace from God our Father and the Lord Jesus Christ.⁹

¹⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

(1) All human beings are slaves—we are born that way, live that way, die that way. As the Lord Jesus said, “whoever commits sin is a slave of sin . . . if the Son makes you free you will be free indeed” (John 8:34; John 8:36). The Lord Jesus offers us a choice of owner: the only way to escape slavery to sin is to become a slave of Jesus Christ.

(2) Apostles are not ordained by man; they are designated by God, who has a reason for doing so.

(3) The promise begins in Genesis 3:15, and reappears in passages like Genesis 12:3; Genesis 28:14, 2Samuel 7:16, Isaiah 7:14; Isaiah 9:6-7.

(4) Literally, ‘of the seed of David according to the flesh’. Jesus’ body contained genes from David that came through His mother Mary, a descendant of David’s son, Nathan (Luke 3:31) (and presumably still does, at the Father’s right hand). Isaiah 9:7 makes clear that the Messiah will occupy the throne of David; see also 2Samuel 7:16, Isaiah 11:10 and Micah 5:2.

(5) Because of this He never sinned.

(6) A ‘mere’ human cannot decide to rise from the dead; Jesus had this authority, as He affirms in John 10:17-18—“My Father loves me, because I lay down my life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” The cross did not kill Jesus; He dismissed His spirit.

(7) One’s name represents his person—the obedience of faith is to be directed toward the person of Jesus Christ.

(8) They were called to be saints.

(9) “The Lord Jesus Christ” is now the proper name/title of Jehovah the Son. This text clearly presents the Father and the Son as distinct persons.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Paul, a bondservant of Jesus Christ, a called apostle, set apart to preach the gospel of God,
Which He had promised before through His prophets in *the* Holy Scriptures Concerning His Son; Who came from *the* seed of David according to *the* flesh, Who was declared *the* Son of God with power, according to *the* spirit of holiness, by *the* resurrection from *the* dead? Jesus Christ our Lord;
Through Whom we have received grace and apostleship for obedience to the faith among all the nations, in behalf of His name;
In Whom you also are called of Jesus Christ:
To all those who are in Rome, beloved by God, *the* called saints: Grace and peace *be* to you from God our Father and *our* Lord Jesus Christ.

Analytical-Literal Translation

Paul, a slave of Jesus Christ, a called apostle, having been separated [or, appointed] to the Gospel of God, which He promised beforehand through His prophets in [the] Holy Scriptures, concerning His Son, the One having come from [the] seed of David according to the flesh, the [One] having been designated Son of God with power according to [the] Spirit of holiness, by [the] resurrection from [the] dead, Jesus Christ our Lord, through whom we received grace and apostleship for obedience of faith among all the nations on behalf of His name, among whom you, also are called of Jesus Christ; to all the ones being in Rome, beloved of God, called holy ones [or, saints, and throughout epistle]: Grace to youp and peace from God our Father and [the] Lord Jesus Christ!

Berean Literal Bible .

Bill Puryear translation²⁰

Paul, the slave of Christ Jesus, commissioned an apostle, having been appointed because of the gospel of God, which [gospel] He himself previously promised through His prophets in the Holy writings concerning His Son, the One who was born from the seed of David in relation to the flesh, who was declared 'The Son of God' powerfully in relation to the Spirit of Holiness by means of resurrection from the dead, Jesus Christ our Lord, through Whom we have received grace; that is, apostleship for the purpose of obedience to doctrine among the nations for the sake of His person, among whom you are also the called ones of Jesus Christ, to all those who live in Rome beloved by God, called saints, grace belongs to you and prosperity from God our Father and the Lord Jesus Christ.

C. Thomson updated NT
Charles Thomson NT

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Paul, a servant of Jesus Christ, a called apostle, set apart for the gospel of God, which he promised heretofore by his prophets in the Holy Scriptures concerning his son, (him who was of a seed of David with respect to flesh him who was determinately marked out as son of God by a power, according to a spirit of holiness, of rising up from the dead,) [namely]] Jesus Christ, our Lord, by whom we have received favour and an apostolical mission, that for his name there may be an obedience of faith among all the nations, among which you indeed are called ones of Jesus Christ to all who are at Rome, beloved of God, called and consecrated; favour be to you, and peace from God our father and the Lord Jesus Christ.

Context Group Version

Paul, a slave of the Anointed Jesus, summoned to be an emissary, separated to the Imperial News of God, which he promised beforehand through his prophets in the special scriptures, concerning his Son, who was born from the seed of David according to the flesh, who was declared the Son of God with power according to the Spirit of specialness by the resurrection from the dead, Jesus the Anointed our Lord, through whom we received favor and the function of an emissary, to obedience of trust among all the ethnic groups, for his name's sake; among whom you (pl) are also summoned of Jesus the Anointed: To all that are in Rome, beloved of God, summoned to be special ones: favor to you (pl) and peace from God our Father and the Lord Jesus the Anointed.

English Standard Version
Far Above All Translation²¹
Green's Literal Translation
Holy Bible Improved Edition
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version

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Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God, which He announced before through His prophets in holy writings, concerning His Son—who has come of the seed of David according to the flesh, who is marked out [as the] Son of God in power, according to the Spirit of sanctification, by the resurrection from the dead—Jesus Christ our Lord; through whom we received grace and apostleship, for obedience of faith among all the nations, in behalf of His Name; among whom are also you, the called of Jesus Christ; to all who are in Rome, beloved of God, called holy ones; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ!

Modern English Version
Modern Literal Version 2020

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{If you are reading the Letters written to Christians first, this is a better and more chronological order: James, 1&2 Thessalonians, Galatians, 1&2 Corinthians, then here in Romans, Ephesians, Philippians, Colossians, 1&2 Peter, Jude, Philemon, 1 Timothy, Titus, Hebrews, 2 Timothy, 1-3 John, Revelation. See the Reading Chart

²⁰ From <http://www.amadorbiblestudies.org/Translations/index.html>

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

about page 13. But even if you don't follow this order always read Galatians before Romans.} [Kukis: I believe that it is clear that Paul's theology grows as time continues, although his early epistles do not contradict anything found in his later epistles. There is some wisdom, particularly of the new believer, to start with the early epistles first.)

Paul, bondservant of Jesus Christ, a called apostle, having been separated* to the good-news of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, (who was born from the seed of David according-to the flesh, who was determined as being the Son of God in power, according-to the spirit of holiness, out-of the resurrection of the dead), Jesus Christ our Lord. Through whom, we received grace and apostleship, into the obedience of the faith in all the nations, on behalf of his name; among which nations you° are also called {Or: invited; and in all other instances in the MLV} of Jesus Christ. To all the ones who are in Rome, beloved of God, called holy-ones: grace to you° and peace from God our Father and the Lord Jesus Christ..

New American Standard B.
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible

Greeting; Paul's Ministry of the Gospel of Christ

Paul, a servant of Jesus Christ, called to be an apostle and separated unto the Gospel of God, which He had promised before by His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was made of the seed of David according to the flesh (and blood), and was declared (determined) to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead, by whom we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you(p) also are the called of Jesus Christ. To all who are in Rome, beloved of God and called to be saints: Grace to you(p) and peace from God our Father and the Lord Jesus Christ.

R. B. Thieme, Jr. translation

Paul, a slave of Christ Jesus, called an apostle, through having been appointed because of the Gospel from God. Which [gospel] He Himself had previously promised through His prophets in the holy writings. Concerning his Son who was born from the seed of David according to the flesh. Who was marked out [specified in the decrees] the Son of God by means of power, according to the Holy Spirit, by means of resurrection from deaths; through Whom [the resurrected Christ] we have received grace and apostleship, for the purpose of obedience to doctrine among all nations, for the sake of His person (reputation, fame, name). Among whom also you are the privileged royalty [elected] of Jesus Christ. To all who are in Rome, dearly loved by God, privileged royalty: Grace to you and so prosperity from God our Father, and from the source of our Lord Jesus Christ.

R. B. Thieme, Jr. trans²²

Paul, a slave of Christ Jesus, called or appointed and privileged to be an apostle the highest authority of the church, through having been appointed because of the gospel from God, which gospel he, God himself, had previously promised beforehand or ahead of time through the agency of his prophets in the holy scriptures or writings, Concerning his son, God the Son, who was uniquely born from the seed of David according to the concept of humanity with body, soul and spirit who (Jesus of Nazareth, The Christ) has been marked out or appointed by the Divine Decree to be the son of God by means of supernatural power, miracles, according to God the Holy Spirit ordained to sustain Jesus of Nazareth, The Christ in Hypostatic Union, because of or by means of the resurrection from Spiritual Death and Physical Death Through whom the resurrected Jesus of Nazareth, The

²² From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Christ our Lord, we (Paul & Roman Believers) have received Grace of the Plan of Salvation and a spiritual gift such as Apostleship, and for the purpose of obedience to orthodox doctrine among all gentiles or nations, for the sake of his person, reputation or fame resulting in glorification of Jesus of Nazareth, The Christ. Among whom also you roman and any other believers are the privileged as Royal Family of God belonging to Jesus of Nazareth, The Christ; To all that be in Rome, dearly loved by God, who are called Saints or Royal Family of God or Privileged Aristocracy: Grace to you and so prosperity from God our Father and from the source of our Lord Jesus Christ.

Revised Geneva Translation .
A Voice in the Wilderness .
Webster's Translation .
World English Bible .
Worrell New Testament .

The gist of this passage: Paul states who he is and to whom this letter is addressed, using very specific and exact theological terms.

Romans 1:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
Thayer: <i>Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.</i>			
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; nominative case	Strong's #1401
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: [From] Paul, a slave of Jesus Christ,...

Paul is the author of this epistle, and the first thing that he points out to his readers is, he is a slave the Christ Jesus. Everyone understood what servitude was in this culture. People either owned slaves, were slaves; or they knew owners of slaves or actual slaves.

For a man's first words to be, *I am the slave of...*; these are very strong revealing words.

In this introduction, Paul will four times use the genitive/ablative of Jesus Christ. We treat these two names as if they signify His first and last name, but in some places, saying these two words together would be considered blasphemy. Saying *Jesus Christ* is like saying, *Jesus [is the] Messiah!* That was very strong language. Paul will use this language 4x in this introduction.

Romans 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κλῆτός (κλητός) [pronounced klay-TOSS]	<i>called, invited (to a banquet); invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom through Christ; called to (the discharge of) some office; divinely selected and appointed</i>	masculine singular adjective; nominative case	Strong's #2822
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-oss]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; nominative case	Strong's #652

Translation: ...called [as] an Apostle,...

On the other hand, Paul also speaks of his spiritual gift in his second breath, the gift of *apostleship*. The key to this gift is, Paul has authority over all local churches. Obviously, Paul could not visit every local church, but when he wrote a letter like this, it was considered authoritative by any church that was squared away.

Paul certainly understood his authority, and a word like this asserted great authority. Today, there are actual people who call themselves apostles. No one today is an Apostle. The last Apostle (John) died in the 90s (prior to A.D. 100).

Since the final Scriptures were written prior to A.D. 100, there would have been no use for this gift after that. If all the Scriptures had already been written, then what need was there for this gift? Therefore, this office and gift was not perpetuated.

Romans 1:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphorizô (ἀφορίζω) [pronounced af-or-ID-zoh]	<i>setting off by a boundary; (figuratively) limiting, excluding; appointing; dividing, separating, severing</i>	masculine singular, perfect passive participle, nominative case	Strong's #873
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
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
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: ...having been appointed to [the message of] the gospel of God.

Paul specifically had been set apart by God for the message of the gospel of God (that good news being that Jesus died for our sins and provided us a way to God). Although Paul gave the gospel message to both Jews and gentiles, his greatest response was among the gentiles throughout the Roman empire. It was God's intent to use Paul in this way, and he acknowledges that here and throughout this epistle.

Romans 1:1 [From] Paul, a slave of Jesus Christ, called [as] an Apostle, having been appointed to [the message of] the gospel of God. (Kukis mostly literal translation)

With these few words, Paul describes exactly who he is: he is a slave of Jesus Christ and he is an Apostle, having been appointed or set apart to the gospel message.

Romans 1:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
proepangéllomai (προεπαγγέλλομαι) [pronounced pro-ep-ang-GHEHL-lom-ahee]	to promise previously, to announce before; to promise before	3 rd person singular, aorist (deponent) middle indicative	Strong's #4279

Translation: [This same God] previously promised...

In the interest of converting this very long and complex Greek sentence into several English sentences, I began a new sentence from ...*who previously promised*... I simply defined to Whom the relative pronoun referred (God from v. 1c). So God became the subject of a new sentence. This will be my *modus operandi* throughout the epistle when I believe it necessary to shorten Paul's thought into something which is more focused (for the English reader). If you do not like that I did this, let me recommend the Literal Standard Version goes to great lengths to preserve the entire Greek sentence. Their intention and my intention is to present Paul's thinking, writing and logic to the English reader in the best way possible. I select unique translations which I select from over 100.

This same God, from v. 1, also did the following: 3rd person singular, aorist (deponent) middle indicative of proepangéllomai (προεπαγγέλλομαι) [pronounced pro-ep-ang-GHEHL-lom-ahee], which means, *to promise previously, to announce before; to promise before*. Although some call this a deponent middle, let me suggest that God makes this promise directly from His essence, so he participates in the action of the verb. Strong's #4279.

Who, where, and by whom God promised comes up in the following phrases.

Romans 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι) [pronounced dee] before a vowel.	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	preposition	Strong's #1223
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588

Romans 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêteis (προφήτεις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396
autou (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
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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; dative, locative or instrumental case	Strong's #1124
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #40

Translation: ...through His prophets in the Holy Scriptures...

God promises beforehand through His prophets in the Holy Scriptures. God, through the writers of the Old Testament, made promises before this time. These promises are 400 years or older by the time that Paul writes these words.

Romans 1:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
huios (υἱός, οὗ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...about His Son,...

Who God the Father is making promises about is His Son, Who is Jesus the Messiah.

Being God's Son means that Jesus is divine. He is a Member of the Godhead.

Romans 1:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (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
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle, genitive/ablative case	Strong's #1096
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
sperma (σπέρμα) [pronounced <i>SPHER-mah</i>]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; genitive/ablative case	Strong's #4690
David (Δαυίδ, ό) [pronounced <i>dow-WEED</i>];	<i>beloved; transliterated David</i>	proper masculine indeclinable noun	Strong's #1138
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561

Translation: ...Who became the descendant of David according to the flesh...

Jesus is also a direct descendant of David, through Mary, in His humanity.

Paul has stated right from the beginning that Jesus is the Messiah promised long ago by the prophets in the Scriptures; and that He is fully God and He is fully man.

Romans 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (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

Romans 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horizô (ὁρίζω) [pronounced <i>hohr-IHD-zoh</i>]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	masculine singular, aorist passive participle, genitive/ablative case	Strong's #3724
huios (υἱός, οὗ, ὅ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[Who was, at the same time] ordained [as] the Son of God.

Jesus is defined, ordained or decreed to be the Son of God. The verb uses is the masculine singular, aorist passive participle of horizô (ὁρίζω) [pronounced *hohr-IHD-zoh*], which means, *defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing*. Strong's #3724.

Romans 1:2–4a [This same God] previously promised through His prophets in the Holy Scriptures about His Son, Who became the descendant of David according to the flesh [Who was, at the same time] ordained [as] the Son of God. (Kukis mostly literal translation)

The dividing of these verses into sentences is somewhat arbitrary. Generally I choose a phrase which begins with the relative pronoun and convert that to the subject of the sentence. After covering a thought or three, I bring it to a close.

Paul gives the pre-history of the Person of Jesus Christ. He is promised as early in the Bible as Genesis 3.

Romans 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Romans 1:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagiōsunê (ἁγιωσύνη) [pronounced hag-ee-o-SOO-nay]	<i>majesty, holiness; moral purity</i>	feminine singular noun; genitive/ablative case	Strong's #42

Translation: [He was ordained] with power according [to the standard of] the Holy Spirit,...

Even though Jesus is God, with all of the power that God has, He restricted the use of His Deity and instead employed the Holy Spirit. All of the miracles performed by Jesus were performed in the power of the Holy Spirit.

Romans 1:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...having risen up again from deaths.

When our sins were poured out upon Jesus Christ, this was His spiritual death. He was deserted by God the Father and God the Holy Spirit (Jesus said, "My God, My God, why have You forsaken Me?" Jesus hung upon the cross in His humanity, unable to use the power of the Holy Spirit, and choosing not to use his own Deity.

Our sins were poured out upon Jesus the man because a man can be in one place at one time. A man without sin is able to take upon Himself our sins.

After paying the penalty for our sins, Jesus dies physically. So, He will arise from those two deaths.

Romans 1:4b–4c [He was ordained] with power according [to the standard of] the Holy Spirit, having risen up again from deaths. (Kukis mostly literal translation)

Romans 1:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
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
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: [I am speaking] of Jesus Christ, our Lord,...

This same Jesus...

Romans 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διὰ) [pronounced dee-AH]; spelled di (δι') [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	1 st person plural, aorist active indicative	Strong's #2983
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
apostolê (ἀποστολή) [pronounced ap-os-tol-AY]	<i>apostleship; a commission, (especially) apostolate</i>	feminine singular noun, genitive/ablative case	Strong's #651

Translation: ...through Whom we have received grace and apostleship,...

Paul, referring to himself and to the team that he was with understands that He has received grace from the risen Lord. Also through Jesus, Paul receive his position as Apostle (Paul did not earn or deserve this gift).

Romans 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hupakoê (ὑπακοή) [pronounced hoop-ak-oh-AY]	<i>obedience, compliance, submission</i>	feminine singular noun; accusative case	Strong's #5218
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pâsin (πᾶσιν) [pronounced PAH-sihn]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
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, dative, locative or instrumental case	Strong's #1484

Translation: ...[with an eye] toward the obedience of faith [presented] among all the gentiles.

The *obedience of faith* here is a reference to the mechanics set forth in the gospel message. *Believe in the Lord Jesus Christ and you are saved.* The mechanics are faith alone in Christ alone. Paul presented this clear gospel message throughout the gentile world.

Romans 1:4d–5b [I am speaking] of Jesus Christ, our Lord, through Whom we have received grace and apostleship, [with an eye] toward the obedience of faith [presented] among all the gentiles. (Kukis mostly literal translation)

Romans 1:5c			
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
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: [We have been called] because of His Name,...

Because of the Name of the Lord, Paul and his team have been called.

Romans 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hoïç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

I think this is better placed with the next phrase; but FAA has it in the first phrase

Translation: ...in Whom we keep on being,...

One of the fundamental keys to the Christian life is that every believer is in Christ. *In Whom we keep on being* is a reference to everyone in team Paul being in Christ. This is known as positional truth. This remains our position throughout our entire lives.

Romans 1:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
klētós (κλητός) [pronounced <i>klay-TOSS</i>]	<i>called, invited (to a banquet); invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom through Christ; called to (the discharge of) some office; divinely selected and appointed</i>	masculine plural adjective; nominative case	Strong's #2822
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...[as] you [all are] also the called of Jesus Christ.

The people to whom Paul is writing are also in Christ and they are the called of Jesus Christ.

Romans 1:5c–6 [We have been called] because of His Name, in Whom we keep on being, [as] you [all are] also the called of Jesus Christ. (Kukis mostly literal translation)

Paul, in these first few phrases, emphasizes positional truth; being in Christ. He also emphasizes being the called of Jesus Christ, meaning that God called us and we responded to the message of the gospel.

Romans 1:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)

Romans 1:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Rhômē (Ῥώμη) [pronounced HROH-may]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516

Thayer: *Rome [was] the famous capital of the ancient world.*

Translation: [I write this] to all of you in Rome,...

Paul's letter is written to those in Rome. Although Rome is primarily a gentile city, there is, at the time of writing, a sizable Jewish population there as well. Paul will define the relationship between Jews and gentiles in this epistle.

Romans 1:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #27
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: ...loved of God,...

Because believers have the righteousness of God imputed to them, they are loved of God.

Even though we are told, *For God so loved that world that He gave his uniquely-born Son,...* this is not his attribute of love. We are entirely unlovely. Especially to God. But love is presented as an anthropopathism, so that we are able to understand God's motivation. However, once we have the righteousness of God, then God is able to love us from His attribute of love.

Romans 1:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klētós (κλητός) [pronounced klay-TOSS]	<i>called, invited (to a banquet); invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom through Christ; called to (the discharge of) some office; divinely selected and appointed</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #2822

Romans 1:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40

Translation: ...called saints.

We are called by the masculine plural adjective hagios (ἅγιος) [pronounced HA-gee-oss], which means, *holy (ones), set apart (ones); angels, saints*. Every believer is a saint; not just the really, really good ones.

For more information on what a saint is, see [The Doctrine of Sanctification](#) by R. B. Thieme, Jr. placed in the [Addendum](#). Every time that you see the phrase *in Christ* in the New Testament, this is shorthand for being sanctified (we find this phrase used at least 90x in the New Testament). This is not a state of being which we eventually reach after years and years of holy effort; when you believe in Jesus Christ, you are then placed in Christ and you have become a saint. Becoming a saint is what God does for us, not something that we do for God.

Romans 1:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Grace to you [all]...

Paul conveys grace to the believers in Rome. The entire notion of sending a letter like this is a gracious operation. Paul is going to impart great amounts of doctrine to the Romans who receive this epistle and to us who have lived after them.

Romans 1:7e

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
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515

Romans 1:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
θεός (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
πατήρ (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
ἡμεῶν (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)

Translation: ...as well as peace from God our Father...

Paul also wishes peace and prosperity to those in receipt of this epistle.

Romans 1:7f			
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
κύριος (κύριος) [pronounced <i>KOO-ree- oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay- SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Χριστός (χριστός) [pronounced <i>krees- TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Four times in these first seven verses, we have the name *Jesus Christ* (= *Jesus the Messiah*).

Translation: ...and [from] Jesus Christ.

This grace and peace are given to us from God the Father and God the Son.

Romans 1:7 [I write this] to all of you in Rome, loved of God, called saints. Grace to you [all] as well as peace from God our Father and [from] Jesus Christ. (Kukis mostly literal translation)

Paul, by virtue of being an Apostle, can rightfully say that this peace and grace comes from God the Father.

Romans 1:1–7 [From] Paul, a slave of Jesus Christ, called [as] an Apostle, having been appointed to [the message of] the gospel of God. [This same God] previously promised through His prophets in the Holy Scriptures about His Son, Who became the descendant of David according to the flesh [Who was, at the same time] ordained [as] the Son of God. [He was ordained] with power according [to the standard of] the Holy Spirit, having risen up again from deaths. [I am speaking] of Jesus Christ, our Lord, through Whom we have received grace and apostleship, [with an eye] toward the obedience of faith [presented] among all the gentiles. [We have been called] because of His Name, in Whom we keep on being, [as] you [all are] also the called of Jesus Christ. [I write this] to all of you in Rome, loved of God, called saints. Grace to you [all] as well as peace from God our Father and [from] Jesus Christ. (Kukis mostly literal translation)

In these short seven verses, Paul covers an incredible amount of theology, much of which seems to be given as information which the believers in Rome were already familiar with.

Romans 1:1–7 This letter is from Paul, a slave of Jesus Christ, having been called as an Apostle, having been appointed to the ministry of the gospel of God. This Same God had previously promised through His prophets in the Holy Scriptures, His Own Son, who was descended from King David according to the flesh and yet born of God, as God's Son. Jesus did not rely upon His Own power, but upon the power of God the Holy Spirit, by Whom Jesus was resurrected from the dead. It is from our Lord Jesus Christ that we received grace and apostleship, with the message of obedience to the faith, as we made known to the gentiles. As a result, we are all the called of Jesus Christ. I write this letter to all of you believers in Rome, those who are loved by God, those of you who are called saints. Grace and peace to you from God the Father and from Jesus Christ. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul is Eager to Come to Rome

First indeed, I keep on being thankful to the God of me through Jesus Christ on account of all things of you [all] that the faith of you [all] I keep on proclaiming in all the world; for a witness of me keeps on being the God, for Whom I keep on serving in the spirit of me in the gospel of the Son of Him, while constantly a memory of you [all] I keep on making, always during the prayers of me asking if somehow already when I will be successful in the will of the God to come face to face with you [all]. For I keep on desiring to see you [all] that sometime I might share a gift with you, a spiritual (one) in order to make firm you [all]. Now this thing keeps on being a strengthening together with you [all] through the faith among one another, [the faith] of you [all] and even of me.

Romans
1:8–12

First of all, I keep on being thankful to my God on account of Jesus Christ concerning all things of you [all], that your faith [is what] I keep on proclaiming in all the world, for the God keeps on being my witness—[the God] Whom I keep on serving in my spirit in the sphere of the gospel of His Son—while I keep on making a continual memory of you [all], always during my prayers. [I keep on] asking if somehow now at sometime I will be successful, in [the realm of] the will of God to come face to face with you [all]. For I keep on desiring to see you [all], that I might impart with you [all] some spiritual gift [or, *knowledge*], in order for the purpose of strengthening you [all]. Now this [gift] keeps on being an encouragement with you [all] through your faith [which is] in one another, and not only [of you] but of me.

First off, I am continually thankful to God based upon what I have heard about you and your response to the gospel of Jesus Christ. Having heard these things, I talk about you favorable throughout tours in the Roman world. God is a witness to this and to the fact that I keep praying for you based upon what I have come to know about you believers in Rome; and I pray that I will be successful in coming to you in order to teach and guide you in the realm of Bible doctrine. I have a strong desire to meet all of you and I would like to come there for the purpose of strengthening you as a congregation. The fact that the church there is growing is an encouragement to my faith as it must be to yours.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)
Complete Apostles Bible

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, requesting if somehow now at sometime I shall succeed in the will of God to come to you. For I long to see you, so that I may impart to you some spiritual gift, that you may be established-- that is, that I may be encouraged together among you through the mutual faith both of you and me.

Douay-Rheims 1899 (Amer.) First, I give thanks to my God, through Jesus Christ, for you all: because your faith is spoken of in the whole world.
For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you:
Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.
For I long to see you that I may impart unto you some spiritual grace, to strengthen you:
That is to say, that I may be comforted together in you by that which is common to us both, your faith and mine.

Holy Aramaic Scriptures
Murdock Peshito Syriac

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In the first place, I give thanks to God by Jesus Messiah, on account of you all; because your faith is heard of in all the world.
And God, whom in spirit I serve in the gospel of his Son, is my witness, that I unceasingly make mention of you, at all times, in my prayers.
And I likewise supplicate, that hereafter a door may be opened to me, by the good pleasure of God, to come unto you.
For I long much to see you; and to impart to you the gift of the Spirit, whereby ye may be established;
and that we may have comfort together, in the faith of both yourselves and me.

Original Aramaic NT

First, I thank my God in Yeshua The Messiah for all of you because your faith is heard* in the whole world.
For God is calling me to testify, whom I serve by The Spirit in The Gospel of his Son, that without ceasing, I am always reminded of you in my prayers,
And I seek favor, that from now on, a way may be opened to me in the will of God that I may come to you,
Because I have greatly desired to see you and to give you a gift of The Spirit that you may be confirmed in him.
And we will be comforted together in your faith and mine.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>First of all, I give praise to my God through Jesus Christ for you all, because news of your faith has gone into all the world.</p> <p>For God is my witness, whose servant I am in spirit in the good news of his Son, that you are at all times in my memory and in my prayers,</p> <p>And that I am ever making prayers that God will give me a good journey to you.</p> <p>For I have a strong desire to see you, and to give you some grace of the spirit, so that you may be made strong;</p> <p>That is to say, that all of us may be comforted together by the faith which is in you and in me.</p>
Bible in Worldwide English	<p>People in all the world have heard that you believe. I thank my God through Jesus Christ for all of you.</p> <p>God knows that I always talk to him about you. I worship him in my heart while I tell the good news about his Son.</p> <p>I ask God that in some way now I may be able to visit you, if he wishes me to do it. I want very much to see you. I want to give you some gift from the Holy Spirit to make you stronger.</p> <p>I mean to say that we will both be helped. I will be helped because you believe, and you will be helped because I believe.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>First I want to say that I thank my God through Jesus Christ for all of you. I thank him because people everywhere in the world are talking about your great faith. Every time I pray, I always remember you. God knows this is true. He is the one I serve with all my heart by telling people the Good News about his Son. I pray that I will be allowed to come to you. It will happen if God wants it. I want very much to see you and give you some spiritual gift to make your faith stronger. I mean that I want us to help each other with the faith that we have. Your faith will help me, and my faith will help you.</p>
God's Word™	<p>First, I thank my God through Jesus Christ for every one of you because the news of your faith is spreading throughout the whole world. I serve God by spreading the Good News about his Son. God is my witness that I always mention you every time I pray. I ask that somehow God will now at last make it possible for me to visit you. I long to see you to share a spiritual blessing with you so that you will be strengthened. What I mean is that we may be encouraged by each other's faith.</p>
Good News Bible (TEV)	<p>First, I thank my God through Jesus Christ for all of you, because the whole world is hearing about your faith. God is my witness that what I say is true---the God whom I serve with all my heart by preaching the Good News about his Son. God knows that I remember you every time I pray. I ask that God in his good will may at last make it possible for me to visit you now. For I want very much to see you, in order to share a spiritual blessing with you to make you strong. What I mean is that both you and I will be helped at the same time, you by my faith and I by yours.</p>
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.	<p>First, I thank God in the name of Jesus Christ for all of you. I do this because people everywhere in the world are talking about your faith. God has seen how I</p>

never stop praying for you, while I serve him with all my heart and tell the good news about his Son. In all my prayers, I ask God to make it possible for me to visit you. I want to see you and share with you the same blessings that God's Spirit has given me. Then you will grow stronger in your faith. What I am saying is that we can encourage each other by the faith that is ours.

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

I give thanks to God for all of you, because it's through your conversion to Jesus Christ, that the testimony of your strong, persistent faith is spreading throughout the world. And God knows that I pray for you continually and at all times. For I passionately serve and worship him with my spirit in the gospel of his Son. My desire and constant prayer is that I would be able to come and visit you, according to the plan and timing of God. I yearn to come and be face-to-face with you and get to know you. For I long to impart to you the gift of the Spirit that will empower you to stand strong in your faith. Now, this means that when we come together and are side by side, something wonderful will be released. We can expect to be co-encouraged and co-comforted by each other's faith!

Plain English Version .
UnfoldingWord Simplified T.

As I begin this letter, I thank my God for all you believers in Rome. It is because of what Jesus the Messiah has done for us that I am able to do that. I thank him because people all over the Roman Empire are talking about how you are trusting in him. God, whom I devotedly serve as I proclaim to people the good news concerning his Son, knows that I tell the truth when I say that I always mention you whenever I pray to God. I especially ask God that if he desires me to visit you, somehow at last I shall be able to do so. I pray this because I long to visit you to help you in order that you may trust and honor the Messiah more and more. I mean that I want us to encourage each other by telling each other how we trust in Jesus. First, through Jesus Christ I thank my God for you all, because the report of your faith is spreading all over the world. Indeed, my witness is God, whom I serve in my spirit by telling the good news about His Son, that I never fail to mention you every time I pray, always entreating God that somehow by His will I may some day at last succeed in getting to see you. For I am longing to see you, to impart to you some spiritual gift, that you may be strengthened; in other words, that we may be mutually encouraged, while I am with you, by one another's faith, yours and mine.

Williams' New Testament

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version

First *of all*, I certainly thank my God through Jesus, *the* Anointed King, concerning you all because your trust is announced in the whole world. You see, God (to whom I minister in my spirit in the good news of His Son) is my witness how I constantly make a mention of you, always pleading over my prayers, if somehow, finally, I will be successful in what God wants, to come to you. You see, I yearn to see you so that I might give out some spiritual gift to you for the "for you to be established" *part*, that is, to be encouraged together in you through the trust in each other (of both you and me).

Common English Bible .
Len Gane Paraphrase

First, I am grateful to my God through Jesus Christ for all of you, because your faith is spoken about throughout the whole world. God is my witness, whom I serve with my spirit in the gospel of his Son, that I make mention of you unceasingly in my prayers. Always in my prayers I ask if somehow I might now by the will of God have

a successful journey to come to you. For I deeply desire to see you, so I can give to you some spiritual gift so you can be unshakable. That is, I can be comforted with you by the mutual faith of both yours and mine.

A. Campbell's Living Oracles First of all, I thank my God, through the Lord Jesus Christ, for you all, that your faith is published in all the world. For God is my witness, whom I serve sincerely in the gospel of his Son, that continually I make mention of you; always in my prayers, requesting that, by some means, now at length, I may have a prosperous journey, (God willing,) to come to you. For I greatly desire to see you, that I may impart to you some spiritual gift, that you may be established; and that I may be comforted, together with you, through the mutual faith both of you and me.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament First, I thank my God through Jesus Christ about you all, because the report of your faith is spreading throughout the world. God, to whom I offer the worship of my soul as I tell the Goodness of his Son, is my witness how constantly I mention you when I pray, Asking that, if he be willing, I may some day at last find the way open to visit you. For I long to see you, in order to impart to you some spiritual gift and so give you fresh strength-- Or rather that both you and I may find encouragement in each other's faith.

Mostly literal renderings (with some occasional paraphrasing):

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

Let me begin by saying that I thank my God through Jesus Christ for all of you, because the way in which you trust in God is spoken about all over the world. I'm always praying for you, as God can confirm—the God I serve with all my heart as I share the good news about his Son. In my prayers I'm always asking that I might eventually come and see you, if that's what God wants. I really want to visit you and share with you a spiritual blessing to strengthen you. In this way we can be encouraged together by each others' trust in God, both your trust and mine.

International Standard V

Paul's Prayer and Desire to Visit Rome

First of all, I thank my God through Jesus the Messiah [Or Christ] for all of you, because the news about your faith is being reported throughout the world. For God, whom I serve with my spirit by preaching the gospel about his Son, is my witness how constantly I mention you in my prayers at all times, asking that somehow by God's will I may at last succeed in coming to you. For I am longing to see you so that I may impart to you some spiritual gift to make you strong, that is, that we may be mutually encouraged by each other's faith, both yours and mine.

Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT

Prayer of Thanksgiving

First off, I want to thank my God through Jesus Christ for all of you! Your faith has become famous throughout the whole world. God, whom I serve in my spirit by preaching the good news of his Son, will testify that I always take care to remember you in all my prayers. I keep asking if it's possible, within God's will, for me to come to you. I really want to see you, so that I can share some spiritual gift with you for

UnfoldingWord Literal Text	.	your strengthening. In other words, we're going to encourage each other, thanks to the faith that you share with one another and with me.
Urim-Thummim Version	.	
Weymouth New Testament	.	First of all, I thank my God through Jesus Christ for what He has done for all of you; for the report of your faith is spreading through the whole world. I call God to witness--to whom I render priestly and spiritual service by telling the Good News about His Son-- how unceasingly I make mention of you in His presence, always in my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you. For I am longing to see you, in order to convey to you some spiritual help, so that you may be strengthened; in other words that while I am among you we may be mutually encouraged by one another's faith, yours and mine.
Wikipedia Bible Project	.	Firstly, I thank my God through Jesus Christ for all of you because your faith is being spoken about all over the world. I never stop praying for you, as God can confirm—the God whom I whole-heartedly serve in telling the good news about his son. In my prayers I am always asking to come and see you, if that's what God wants. I really want to see you and share with you a spiritual gift that would strengthen you, so that together we can be encouraged by each others' faith, both yours and mine.
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
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	.	
Hebraic Roots Bible	.	First, I thank my Elohim through Yahshua Messiah for you all, that your faith is spoken of in all the world. For YAHWEH is my witness, whom I serve in my spirit in the good news of His Son, how without ceasing I make mention of you always at my prayers, beseeching if by any means now at length I shall be blessed by the will of YAHWEH to come to you. For I long to see you, that I may impart some spiritual gift to you, for the establishing of you; and this is to be comforted together among you, through the faith in one another, both yours and mine.
Holy New Covenant Trans.	.	First, through Jesus Christ, I thank my God for all of you. People all over the world talk about your faith. I serve God with my spirit by telling the Good News about His Son. I never forget you. God is my witness. You are always in my prayers. I ask God for some way that I may come to you — if it is all right with Him. I want to see you very much so that I may give you a spiritual gift; it will make you strong — that is, so that we could encourage each other. My faith would help you and your faith would help me.
The Scriptures 2009	.	First, I truly thank my Elohim through עֲשׂוּהִי Messiah for you all, that your belief is spoken of in all the world. For Elohim is my witness, whom I serve with my spirit in the Good News of His Son, how unceasingly I make mention of you, always asking in my prayers, if at all possible, I shall be blessed by the desire of Elohim, to come to you. For I long to see you, so as to impart some spiritual gift to you, for you to

be established, and that is, to be encouraged together among you, each by the other's belief – both yours and mine.

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...firstly certainly [I] thank the god [of] me through jesus christ about all you* for The Faith [of] you* is proclaimed in all the world Witness for [of] me is The God whom [I] serve in the spirit [of] me in the news (good) [of] the son [of] him as endlessly mention [of] you* [I] make always on the prayers [of] me Requesting if somehow now ever [I] will be prospered in the will [of] the god to come to you* [I] desire for to see you* that something [I] may impart gift [to] you* spiritual to the+ to be established you* This but is to be encouraged (together) in you* through the in one another faith [of] you* also and [of] me...

Alpha & Omega Bible

FIRST, I THANK MY THEOS (*The Alpha & Omega*) THROUGH JESUS CHRIST FOR YOU ALL, BECAUSE YOUR FAITH IS BEING PROCLAIMED THROUGHOUT THE ENTIRE WORLD.

FOR THEOS (*The Alpha & Omega*), WHOM I SERVE IN MY SPIRIT IN THE GOSPEL OF HIS SON, IS MY WITNESS AS TO HOW UNCEASINGLY I MAKE MENTION OF YOU,

ALWAYS IN MY PRAYERS MAKING REQUEST, IF PERHAPS NOW AT LAST BY THE WILL OF THEOS (*The Alpha & Omega*) I MAY SUCCEED IN COMING TO YOU.

FOR I LONG TO SEE YOU SO THAT I MAY IMPART SOME SPIRITUAL EMPOWERMENT TO YOU, THAT YOU MAY BE ESTABLISHED;

THAT IS, THAT I MAY BE ENCOURAGED TOGETHER WITH YOU WHILE AMONG YOU, EACH OF US BY THE OTHER'S FAITH, BOTH YOURS AND MINE.

Awful Scroll Bible

First surely I give-good-favoredness to my God, through Jesus, the Anointed One, for yous all, certainly-of-which you all's confidence is being announced-along-down, from-within the whole world.

For God is my witness, whom I serve from-within my breath, from-within the announcing-of-the-Good-Tidings of His Son, as I myself thoroughly-without-lag make mention of yous, as-when-at-all times in my wishes-with-regards-to, imploring if-perhaps at-all assuredly-then, at some time I will be faring-well-in-the-journey, by-within the Purpose of God, to come to yous.

For I yearn-over to perceive yous, in order that, I should be given-among yous some Graces of the Breath, for yous to be established, and the same-as-that to be called-by-together from-among yous, through mutual confidence, both You all's and mine..

Concordant Literal Version

First, indeed, I am thanking my God through Jesus Christ concerning all of you, that your faith is being announced in the whole world."

For God is my Witness, to Whom I am offering divine service in my spirit in the evangel of His Son, how unintermittingly I am making mention of you always in my prayers"

beseeking, if somehow, sometime, at length I shall be prospered, in the will of God, to come to you."

For I am longing to see you, that I may be sharing some spiritual grace with you, for you to be established:"

yet this is to be consoled together among you through one another's faith, both yours and mine."

exeGesés companion Bible

First indeed, I eucharistize my Elohim through Yah Shua Messiah for you all, that your trust is evangelized in the whole cosmos.

PAULOS DESIRES TO VISIT ROME

For Elohim is my witness
 - whom I liturgize in my spirit
 in the evangelism of his Son;
 as unceasingly
 I make remembrance of you always in my prayers;
 petitioning,
 whenever I prosper in the will of Elohim
 to come unto you.

SPIRITUAL CHARISMA

For I yearn to see you,
 to impart some spiritual charisma to you
 to establish you;
 that is, to be consoled together in you
 through the trust in one another - yours and mine.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 First of all, modeh Ani (I thank) my G-d through Rebbe Melech HaMoshiach Yehoshua for all of you, because your emunah (faith), your bitachon, is being reported abroad b'chol haOlam (all over the world).

For der Oybershter is my eidus! (G-d is my witness!), Whom I serve with my neshamah in the Besuras HaGeulah of the Ben HaElohim of Hashem, how, when I daven, I constantly mention you in my tefillos,

Always making techinnah (supplication) and petitioning that I might somehow now at last efsheh (perhaps) succeed im yirtzeh Hashem (if the L-rd wills) to make my way to you.

For I am longing to see you, that I may impart to you some mattanah ruchanit (spiritual gift) for the tachlis (purpose) of imparting chizzuk (strengthening, encouragement) to you and be mechazek (be strengthened spiritually);

Or rather, so that there may be mutual chizzuk (strengthening, encouragement) among you through each other's emunah (faith), both yours and mine.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 First of all, I want to thank my God through Jesus Christ for all of you, because your faith is being told about throughout the whole world. For God, whom I serve wholeheartedly in [preaching] the Gospel of His Son, is my witness [to the truth] of how continually I mention you in my prayers. I am always requesting that somehow, by God's will, I may now eventually be able to visit you. For I long to see you so that I can provide you with some spiritual gift [See 1 Cor. 12:1-11], for the purpose of strengthening you [in the faith]. What I mean is, that you and I may be mutually encouraged by each other's faith.

Benjamin Brodie's trans.

First of all, I am continually thanking my God through Jesus Christ for all of you, because your faith [obedience to the Word of God] is being constantly proclaimed with commendation and celebration [their spiritual progress is widely known] throughout the entire world. For God is my witness [at the Supreme Court in heaven], Whom I continually serve in my spirit [new nature] by means of the gospel of His Son [Paul served by studying and teaching doctrine], how without ceasing, I am continually making mention of you, Always during my prayers, when offering a petition, that if somehow at last [Paul was looking forward to this visit], I might have a successful journey by the will of God [as opposed to Paul's will] to come face-to-face to you. For I am longing to see you, in order that I may impart to you some spiritual [communication] gift, with the result that you might begin to be stabilized [strengthened by doctrine], For this [communication gift] must be added,

The Expanded Bible
Jonathan Mitchell NT

so that I may receive encouragement together with you through the doctrine in each other [mutual benefit], both yours [doctrine in their souls] and mine [doctrine in Paul's soul].

.
First, indeed, I am constantly giving thanks to my God (or: expressing the well-being and goodness in the grace and favor by my God) – through Jesus Christ – about (with reference to; concerning) all of you folks, because (or: that) your faith and trust are being repeatedly proclaimed (or: announced) down within (= throughout the midst of) the whole ordered System (world of culture, economy, government and religion; or: = the Roman Empire).

For you see, God is my Witness (or: continuously exists being my Evidence) – to and in Whom I continuously render service (or: for Whom I am hired to constantly work), within my spirit (or: in union with my Breath-effect; in my attitude), within His Son's good news (or: in union with the message of goodness, ease and well-being pertaining to, coming from, having the character of, and which is, His Son) – how unintermittingly (without intervals in between; unceasingly) I am habitually constructing a memory (or: producing a recollection) pertaining to you (or: making mention of you folks),

always upon my thoughts and expressions toward having things go well (or: my prayers), continuously requesting (or: asking) if by any means (or: somehow), at length, I shall sometime be prospered along the path within God's will and purpose to come to you folks and be face to face with you,

for I constantly long (or: am increasingly yearning) to see you, to the end that I may share and exchange some spiritual effect of favor with you folks (or: mutually partner in the impartation to you people, and among you, of some gift that is a result of grace and which has its source in the Breath-effect) [leading] into the [situation for] you to be established (firmly settled and made steadfast; stabilized).

Now this means to be called together for an interchange of aid, encouragement or consolation among you folks, through the faith and trust within each other – both yours and mine.

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

Bible Translations with Many Footnotes:

Lexham Bible

Paul Wants to Visit Rome

First, I give thanks to my God through Jesus Christ for all of you, because your faith is being proclaimed in the whole world. For God, whom I serve with my spirit in the gospel of his Son, is my witness, how constantly I make mention of you, always asking in my prayers if somehow now at last I may succeed to come to you in the will of God. For I desire to see you, in order that I may impart some spiritual gift to you, in order to strengthen you, that is, to be encouraged together with you through our mutual faith [Literally “the in one another faith”], both yours and mine.

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

||First|| indeed, I give thanks unto my God, through Jesus Christ, concerning you all,^h

Becauseⁱ your faith is being announced throughout the whole' world.

For God is ||my witness||—

<Unto whom I am rendering divine service in my spirit, in the glad message of his Son>—

||How incessantly|| I am making |mention of you| at all times in my prayers,—
Making supplication—

If |by some means, even now, at any time| I may have a way opened, in the
will of God, to come unto you^k;

For I am longing to see you,

That I may impart some spiritual gift unto you,

To the end ye may be established,—

That is to say—There may be a mutual encouragement among you, Each by the
other's faith, |Both yours and mine|.

h 1 Co. i. 4; 1 Th. i. 2.

i Or: "that."

j Ph. i. 8.

k Chap. xv. 23, 32.

The Spoken English NT
Wilbur Pickering's New T.

To Gentiles

Paul has been hindered from visiting Rome

First, I thank my God through Jesus Christ for all of you, because your faith is being
reported all over the world.¹⁰ Further, the God whom I serve with my spirit¹¹ in the
Gospel of His Son is my witness, how without ceasing I always remember you in my
prayers, begging that perhaps now, at last, I may be prospered by the will of God
to come to you.¹² For I long to see you so that I may impart to you some spiritual
gift, so that you may be established—that is, that I may be encouraged among you
by our mutual faith,¹³ both yours and mine.

(10) Not bad.

(11) See 7:14-25.

(12) What we think we want is not always what God wants.

(13) To see someone established in the mutual faith is a genuine encouragement.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

First indeed I thank my God through Jesus Christ for all of you_p, that your_p faith is
being proclaimed in the whole world. For God is my witness, whom I sacredly serve
in my spirit in the Gospel of His Son, how I constantly make mention of you_p, always
imploring in my prayers, if in some way now at last I will succeed, by the will of God,
to come to you_p. For I long to see you_p, so that I should impart some spiritual gift
to you_p, for you_p to be established, now that is [for me] to be comforted [or,
encouraged] together among you_p, through faith in one another, both yours_p and
mine.

Berean Literal Bible

Bill Puryear translation

First, I give thanks to my God through the agency of Jesus Christ concerning all of
you that your faith has been and continues to be proclaimed in the whole world. For
God is my witness, Whom I continue to serve with my [human] spirit in the sphere
of the message concerning His Son, that I constantly make mention of you always
during my prayers asking if perhaps now at last I will succeed by the will of God in
coming to you. Because I desire to see you, in order that I might share with you a
considerable spiritual gift with the result that you might be strengthened. But that
means to receive encouragement together with you through the doctrine in each
other, both yours and mine.

Brodie's Expanded Trans.

C. Thomson updated NT

Charles Thomson NT

In the first place, I thank my God through Jesus Christ for you all, that your belief
is celebrated throughout the whole world. For God, whom I serve with my spirit in

Context Group Version

the gospel of his son, is my witness how incessantly I make mention of you, intreating always in my prayers that by the will of God I may at length have some how a favourable opportunity to come to you. For I long to see you that I may impart to you some spiritual gift for your establishment, that is, to partake of consolation among you by the faith which is mutually in us, both yours and my own. First, I recognize my indebtedness to my God through Jesus the Anointed for you (pl) all, that your (pl) trust is proclaimed throughout the entire world. For God is my witness, whom I serve in my spirit in the Imperial News of his Son, how I unceasingly remember you (pl) Imploring, if by any means now at length I may be prospered by the will of God to come to you (pl). For I long to see you (pl), that I may share with you (pl) some spiritual favor {or distribution}, to the end you (pl) may be established; that is, that I with you (pl) may be comforted in you (pl), each of us by the other's trust, both yours (pl) and mine.

English Standard Version
Far Above All Translation

.
Firstly, I give thanks to my God through Jesus Christ for all of you, in that your faith is proclaimed in the whole world.
For God is my witness, whom I serve in my spirit in *the cause of* the gospel of his son, as to how I ceaselessly make mention of you, always on *the occasions of* my prayers asking that I might by some means, sometime, at last, by the will of God, have a prosperous journey and come to you.
For I yearn to see you, in order that I may share a spiritual gift with you for you to be strengthened, that is *to say, for me* to be encouraged along with you through each other's faith, both yours and mine.

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

.
. FIRST, I THANK MY GOD THROUGH JESUS CHRIST FOR ALL YOU THAT YOUR FAITH IS ANNOUNCED IN WHOLE THE WORLD;
FOR WITNESS MY IS GOD, WHOM I SERVE IN MY SPIRIT IN THE GLAD TIDINGS OF HIS SON, HOW UNCEASINGLY MENTION OF YOU I MAKE, ALWAYS AT MY PRAYERS BESEECHING, IF BY ANY MEANS NOW AT LENGTH I SHALL BE PROSPERED BY THE WILL OF GOD TO COME TO YOU
FOR I LONG TO SEE YOU THAT SOME I MAY IMPART GIFT TO YOU SPIRITUAL, TO THE [END] BE ESTABLISHED YE,
THAT IS, TO BE COMFORTED TOGETHER AMONG YOU THROUGH THE IN ONE ANOTHER FAITH, BOTH YOURS AND MINE

Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. First indeed, I am giving-thanks to my God through Jesus Christ on behalf of all of you°, that your° faith is proclaimed in the whole world. For* God is my witness, to whom I am giving-divine service in my spirit in the good-news of his Son, as I constantly make* a remembrance of you°. I am beseeching God always in my prayers, if somehow now, I will be prospered in the will of God to come to you° someday, for* I am longing to see you°, in-order-that I may give to you° some spiritual gift*, *that* you° may be established; and this is my prayer to be encouraged together among you°, through the faith in one another, both yours° and mine.

New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible

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R. B. Thieme, Jr. translation	First, I thank my God through Jesus Christ for all of you [Roman believers], because your faith [doctrine] is celebrated (proclaims, made famous) throughout the entire world. For the God, Whom I continue to serve in my spirit in the gospel of His Son, is my witness how constantly (unceasingly) I make mention of you [in prayer], always in my prayers when offering a petition, that if somehow now at last I will succeed by the will of God in coming face to face with all of you. For I am longing to see you, that I may share with you something of importance from my spiritual gift, with the result that you might be stabilized [through maturity adjustment to the justice of God]. But added to this, to receive encouragement together with you through [the] doctrine in each other, both yours and mine.
R. B. Thieme, Jr. trans2	First, I feel an obligation to you and appreciate all involved in living at this time, and am genuinely and doctrinally thankful to my God through Jesus Christ for all of you roman believers, because your faith as Positive Volition to Bible Doctrine and consistent function of the Grace Apparatus for Perception is a well known fact proclaimed and celebrated throughout the roman world. For the alert Justice of The God remembering these facts, whom I, Paul, serve full time as all believers in Perception, Cognition, Incultation & Metabolization of Bible Doctrine, with my human spirit by means of the gospel with reference to his Son, is my witness as a mature believer vindicating me, how constantly I have made mention of you, always in my prayer, when, recognizing what I lack, and offering a petition asking, if somehow, now at last anticipating great blessing, I will succeed by divine guidance or the Will of the God, in coming face to face with all of you. For I, Paul, have an extremely strong yearning or desire from stimulation of the Right Lobe of the Stream of Consciousness of my Soul from my emotion concerning Bible Doctrine, to see you Roman Believers personally, in order that I may share with or communicate something of importance (Bible Doctrine of justification) to you by means of my spiritual gift to strengthen or stabilize you to Spiritual Maturity Adjustment to the Justice of God, But this must be added, in order that both you and I may be mutually encouraged by my teaching and your reception of Bible Doctrine, by or through both your and my mutually shared Bible Doctrine... OR That is but added to this to receive encouragement together with you through the Bible Doctrine in each other both yours and mine.
Revised Geneva Translation	.
A Voice in the Wilderness	First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout all the world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, making request if, by any means now at last, I may prosper by the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be strengthened; that is, that I may be encouraged together with you by the mutual faith both of you and me.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage: Paul has a great desire to come to the Romans.
8-12

Romans 1:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Romans 1:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
Together, these words are variously translated, <i>first, first indeed, first of all, first then, in the first place, firstly, let me begin by saying</i> ; in Romans 1:8 (placed in order of their number of uses).			
eucharisteô (εὐχαριστέω) [pronounced <i>yew- khahr-ih-STEh-oh</i>]	<i>to be grateful, to feel thankful; to give thanks</i>	1 st person singular, present active indicative	Strong's #2168
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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
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)
diá (διὰ) [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
lêsous (Ἰησοῦς) [pronounced <i>ee-ay- SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees- TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pantôn (πάντων) [pronounced <i>PAHN- tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Romans 1:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [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: First of all, I keep on being thankful to my God on account of Jesus Christ concerning all things of you [all],...

Paul apparently did not found the Roman church nor has he been there, but he knows a great deal about them. Paul apparently kept in touch with believers from all over the Roman Empire and he knew what was taking place here or there.

Based upon what Paul heard about—whether it was from direct correspondence with someone in Rome or not—he prayed for this church and he was thankful to this church.

At the time that Paul is writing, he is squared away, doctrinally speaking and geographically speaking. He is in the right place at the right time.

This letter to the Romans appears to correspond well with the first part of **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)). At the end of Acts 20, Paul begins to think way too much about going to Jerusalem. However, before this takes place, Paul seems to be in a good place, teaching and evangelizing. According to what I have written, Paul is in Corinth when he writes to the Romans.

For another helpful reference point, Paul is on the 3rd missionary journey in Acts 19–20.

At the beginning of Acts 20, Paul was exactly where God wanted him to be. You might say that he was firing on all cylinders. Paul was doing what he was supposed to do when and where he was supposed to be doing it. What he should have done is, when the Ephesians elders said, “Please stay here and teach us,” that is what he should have done. However, instead, he got it in his head to go to Jerusalem, and that knocked Paul out of God’s geographical will for a significant period of time.

Paul, when hearing about the church in Rome, was thankful to God.

Romans 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
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; nominative case	Strong's #4102

Romans 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [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)
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	1 st person singular, present passive indicative	Strong's #2605
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3650
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
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2889

Translation: ...that your faith [is what] I keep on proclaiming in all the world,...

In context, I would understand this to be saving faith, the initial faith expressed by the Romans toward Jesus Christ.

Romans 1:8 First of all, I keep on being thankful to my God on account of Jesus Christ concerning all things of you [all], that your faith [is what] I keep on proclaiming in all the world,... (Kukis mostly literal translation)

Paul, having heard about the Roman church, told other gentile churches about them.

Romans 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mártus (μάρτυς) [pronounced MAHR-tooç]	<i>witness, spectator, observer; martyr</i>	masculine singular noun, nominative case	Strong's #3144
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
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)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...for the God keeps on being my witness...

God keeps on being a witness to what Paul does concerning the Roman church.

Romans 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ᾧ) [pronounced <i>hoh</i>]	<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
latreuō (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	1 st person singular, present active indicative	Strong's #3000
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Romans 1:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: ...—[the God] Whom I keep on serving in my spirit...

Paul, at this time, is serving God. He is on his third missionary journey and he is traveling all over the gentile world.

We cannot serve God simply from our works. When Paul speaks of his spirit here, this would be his human spirit. His human spirit is operational when it is filled with Bible doctrine (which Paul clearly will be for this epistle), and the human spirit is up and running when he is in fellowship.

Romans 1:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced <i>yoo-ang-GHEL-ee-on</i>]	<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; dative, locative or instrumental case	Strong's #2098
tou (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
huios (υἱός, οὔ, ὅ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
autou (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

Translation: ...in the sphere of the gospel of His Son—...

The gospel of Jesus Christ is the fact that Jesus died for our sins and rose on the third day. Paul, on his missionary journeys, first presents the gospel of Jesus Christ, and works with those believers to establish a local church.

Romans 1:9a-c ...for the God keeps on being my witness—[the God] Whom I keep on serving in my spirit in the sphere of the gospel of His Son—... (Kukis mostly literal translation)

Romans 1:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
adialeíptōs (ἀδιαλείπτως) [pronounced <i>ad-ee-al-IPE-toce</i>]	<i>constantly, without intermission, incessantly, without ceasing; uninterruptedly, that is, without omission (on an appropriate occasion)</i>	adverb	Strong's #89
mneía (μνεία) [pronounced <i>MNI-ah</i>]	<i>remembrance, memory, mention, recollection; recital</i>	feminine singular noun; accusative case	Strong's #3417
humōn (ὕμῶν) [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)
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, present middle indicative	Strong's #4160

Translation: ...while I keep on making a continual memory of you [all],...

Paul's memory of the Romans appears to come from what he has heard about them.

Romans 1:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i>]	<i>always, at all times, ever</i>	adverb	Strong's #3842
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588

Romans 1:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseuchai (προσευχαί) [pronounced <i>pros-yoo-KHYE</i>]	(earnest) prayers (of worship); by implication oratories (in the chapel)	feminine plural noun; genitive/ablative case	Strong's #4335
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	me; of me; from me; my, mine	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: ...always during my prayers.

Paul prays regularly to God and he makes mention of the Romans in his prayers.

Romans 1:9d-10a ...while I keep on making a continual memory of you [all], always during my prayers. (Kukis mostly literal translation)

Paul is simply saying that he is remembering the Romans and the Christian churches there in his prayers.

Romans 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced <i>DEH-om-ah-ee</i>]	wanting, lacking; desiring, longing for; asking, making a request, petitioning, begging; the thing asked for; praying (for), making supplication (for)	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1189
ei (εἰ) [pronounced <i>I</i>]	if; whether; that; though; suppose; when	conditional conjunction	Strong's #1487

With the indicative mood, this expresses a 1st class condition, which is *if [and it is true]...* or *if [and we are assuming that this is true]...*

With the optative mood, *the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.*²³

On rare occasions, where ei (εἰ) [pronounced *I*] is used to begin two phrases, it can be translated, *whether...or (whether)...*

With an oath, ei (εἰ) [pronounced *I*] can be used as a strong negative in the oath.

pôs (πῶς) [pronounced <i>pohç</i>]	somehow, anyhow; by any (some) means, at all, perhaps	adverb; an enclitic particle of indefiniteness of manner	Strong's #4458
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²³ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Romans 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
<p>This is a whole lot of particles thrown together in Romans 1:10. They are variously translated, <i>if somehow now, that somehow by, if by any means now at length, if by any means...now, if perhaps now at last, that somehow...now, if in some way now at last, if somehow now ever, that...ever...that, that now at last, if somehow finally, if somehow now at sometime, if somehow sometime at length, that somehow...at last, that...somehow now at last, if by any means...now at some time, if somehow now at last, if at all possible, that by any means...at last...now, if somehow...now, that somehow...some day at last.</i> The bolded phrase is the one most found.</p>			
euodoô (εὐδοῶ) [pronounced you-oh-DOH-oh]	<i>to grant a prosperous and expeditious journey, to lead by a direct and easy way; to grant a successful issue, to cause to prosper; to prosper, be successful</i>	1 st person singular, future passive indicative	Strong's #2137

Translation: [I keep on] asking if somehow now at sometime I will be successful,...

This actually continues Paul's prayers. However, the sentence was so long, that I arbitrarily started a new sentence here.

Paul continues asking here is directed toward God, and he is asking if he might be prospered or successful at something here.

Romans 1:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2307

Romans 1:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...in [the realm of] the will of God...

All things which Paul asks must fall within the realm of the will of God. In this case, what he asks for is within the will of God. However, it is Paul himself who queered this deal by going to Jerusalem rather than remaining in center of the Roman Empire.

Romans 1:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (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)

Translation: ...to come face to face with you [all].

Paul is praying for the success to come to Rome to teach the Roman Christians face to face.

Romans 1:10b-d [I keep on] asking if somehow now at sometime I will be successful, in [the realm of] the will of God to come face to face with you [all]. For I keep on desiring to see you [all], that I might impart with you [all] some spiritual gift [or, knowledge], in order for the purpose of strengthening you [all]. Now this [gift] keeps on being an encouragement with you [all] through your faith [which is] in one another, and not only [of you] but of me. (Kukis mostly literal translation)

Romans 1:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epipothéō (ἐπιποθέω) [pronounced ep-ee-poth-EH-oh]	<i>to long for, to desire; to pursue with love, to long after; to lust, to harbour forbidden desire</i>	1 st person singular, present active indicative	Strong's #1971
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
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	aorist active infinitive	Strong's #1492
humas (ὤμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: For I keep on desiring to see you [all],...

Paul has not seen the Roman church, but he has a very strong desire to see them and teach them.

Romans 1:11b			
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
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
metadidômi (μεταδίδωμι) [pronounced met-ad-IHD-oh-meef]	<i>to share, to give [over]; to impart</i>	1 st person singular, aorist active subjunctive	Strong's #3330
charisma (χάρισμα) [pronounced KHAHR-ees-mah]	<i>gift; a grace gift with which one receives without any merit of his own; the gift of divine grace; the gift of faith, knowledge, holiness, virtue</i>	neuter singular noun, accusative case	Strong's #5486
humin (ὤμῖν) [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

Romans 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneumatikos (πνευματικός) [pronounced nyoo-mat-EEK-oss]	<i>spiritual</i> ; as a plural with a definite article, it acts like noun, and it means <i>spiritual things, spiritual matters, spiritual ones</i> ; possibly, <i>spiritual gifts, spiritual phenomena</i>	neuter singular adjective; accusative case	Strong's #4152

Translation: ...that I might impart with you [all] some spiritual gift [or, knowledge],...

What Paul hopes to give them is charisma (χάρισμα) [pronounced KHAHR-ees-mah], a neuter singular noun which means, *gift; a grace gift with which one receives without any merit of his own; the gift of divine grace; the gift of faith, knowledge, holiness, virtue*. Strong's #5486. The additional qualifier *spiritual* simply indicates the nature of the knowledge being conveyed.

This is not a spiritual gift as we might suppose (the gift of helps, the gift of evangelism, the gift of pastor-teacher, etc.); but the information which Paul might impart to the people of Rome. Such a gift is more information, more Bible doctrine, all of which helps the people there to grow. Paul is not in the business of handing out spiritual gifts. The Holy Spirit does that.

Romans 1:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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 passive infinitive	Strong's #4741
humas (ὁμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...in order for the purpose of strengthening you [all].

The verb is the aorist passive infinitive 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. The aorist tense refers to the time periods during which Paul is speaking and teaching them (potentially). The passive voice means, the Romans would receive his teaching. The infinitive refers to the purpose of Paul.

What strengthens the believers in Rome is Bible doctrine in the soul. This makes them strong, stable, confirmed.

Romans 1:11 For I keep on desiring to see you [all], that I might impart with you [all] some spiritual gift [or, knowledge], in order for the purpose of strengthening you [all]. (Kukis mostly literal translation)

Romans 1:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	this [thing], that (thing), this one; that (thing)	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
δέ (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be, keeps on being, continues having	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
sumparakalēō (συμπαράκαλέω) [pronounced soom-par-ak-al-EH-oh]	to encourage together, to call upon or invite or exhort at the same time or together; to strengthen (comfort) with others	aorist passive infinitive	Strong's #4837
en (ἐν) [pronounced en]	in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you, with you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Now this [gift] keeps on being an encouragement with you [all]...

The demonstrative single pronoun is a neuter singular, so it refers back to *gift, knowledge* from the previous verse. This knowledge would be an encouragement to the Roman believers.

Romans 1:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι) [pronounced dee] before a vowel.	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	preposition	Strong's #1223

Romans 1:12b			
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
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; dative, locative or instrumental case	Strong's #240
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
humōn (ὕμῶν) [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)
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 καί	Strong's #5037
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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: ...through your faith [which is] in one another, and not only [of you] but of me.

Even though there is a reference to *faith* and that faith was originally a reference to their faith in the gospel message; this word for faith refers to what they would come to believe, had Paul come to them to teach them.

However, somehow, Paul will recognize that he needs to write a lot of information to these Romans, and that is what he does. The epistle to the Romans is the longest and more doctrine-filled book of the Bible.

Romans 1:12 Now this [gift] keeps on being an encouragement with you [all] through your faith [which is] in one another, and not only [of you] but of me. (Kukis mostly literal translation)

Romans 1:8–12 First of all, I keep on being thankful to my God on account of Jesus Christ concerning all things of you [all], that your faith [is what] I keep on proclaiming in all the world, for the God keeps on being my witness—[the God] Whom I keep on serving in my spirit in the sphere of the gospel of His Son—while I keep on making a continual memory of you [all], always during my prayers. [I keep on] asking if somehow now at sometime I will be successful, in [the realm of] the will of God to come face to face with you [all]. For I keep on desiring to see you [all], that I might impart with you [all] some spiritual gift [or, *knowledge*], in order for the purpose of strengthening you [all]. Now this [gift] keeps on being an encouragement with you [all] through your faith [which is] in one another, and not only [of you] but of me. (Kukis mostly literal translation)

Romans 1:8–12 First off, I am continually thankful to God based upon what I have heard about you and your response to the gospel of Jesus Christ. Having heard these things, I talk about you favorable throughout tours in the Roman world. God is a witness to this and to the fact that I keep praying for you based upon what I have come to know about you believers in Rome; and I pray that I will be successful in coming to you in order to teach and guide you in the realm of Bible doctrine. I have a strong desire to meet all of you and I would like to come there for the purpose of strengthening you as a congregation. The fact that the church there is growing is an encouragement to my faith as it must be to yours. (Kukis paraphrase)

I do not desire now to you [all] to keep on being ignorant, brothers, that often I purposed to come face to face with you [all], and I was hindered until the [time] now, that a certain fruit I may have [and hold] even among you [all] just as even in the sphere of the remaining gentiles. Not only to Hellinists but also to barbarians, not only to the wise ones but also to the unwise ones a debtor I keep on being. Therefore, the one being ready according to my norm (or standard) even to you [all] to those [ones] in Rome to declare the good news.

Romans
1:13–15

I do not desire for you [all] to keep on being ignorant, [my Christian] brothers, because often I purposed to come face to face with you [all] (but I was hindered until now) that I might have among you any fruit even as [I have had] among the rest of the gentiles. I keep on being a debtor [in owing them the gospel], not only to the Greeks, but also to the barbarians, and not only to the wise but also to the unwise. Therefore, for me, [there is] a readiness to declare the good news even to you [all] and to those [other ones] in Rome.

I do not want you to misunderstand the situation, royal family of God, because I have often purposed to come to you in the past, that I might harvest a good production from you and I have enjoyed among other gentiles that I have taught. Unfortunately, I have been hindered up until now from coming to you. I keep on owing the gospel message to the Greeks, to the barbarians, to the wise and to the unwise, which indebtedness has kept me from coming to you in Rome.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) I do not desire now to you [all] to keep on being ignorant, brothers, that often I purposed to come face to face with you [all], and I was hindered until the [time] now, that a certain fruit I may have [and hold] even among you [all] just as even in the sphere of the remaining gentiles. Not only to Hellinists but also to barbarians, not only to the wise ones but also to the unwise ones a debtor I keep on being. Therefore, the one being ready according to my norm (or standard) even to you [all] to those [ones] in Rome to declare the good news.

Complete Apostles Bible	Now I do not want you to be ignorant, brothers, that often I planned to come to you (and I was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am eager to preach the gospel to you who are in Rome also.
Douay-Rheims 1899 (Amer.)	And I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto) that I might have some fruit among you also, even as among other Gentiles. To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor. So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.
Holy Aramaic Scriptures Murdock Peshito Syriac	. And I wish you to know, my brethren, that I have many times desired to come to you, (though prevented hitherto,) that I might have some fruit among you also; even as among other Gentiles, Greeks and barbarians, the wise and the unwise: for to every man am I a debtor, to preach [to him]. And so I am eager to preach to you also who are at Rome.
Original Aramaic NT	But I want you to know*, my brethren, that many times I have wanted to come to you and I was prohibited until now, that I also may have fruit in you like that in others of the Gentiles, Greeks and Barbarians, wise and ignorant, for I owe a debt to preach* to every person. And so I take pains that also I may preach The Good News to you who are in Rome.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You may be certain, my brothers, that it has frequently been in my mind to come to you <i>but till now I was kept from it</i> , so that I might have some fruit from you in the same way as I have had it from the other nations. I have a debt to Greeks and to the nations outside; to the wise and to those who have no learning. For which reason I have the desire, as far as I am able, to give the knowledge of the good news to you who are in Rome.
Bible in Worldwide English	My brothers, I want you to know that I have often planned to come to you. But something has stopped me until now. I planned to come so that I might see good things happen among you. I have done this in the other nations which are not Jewish. This is something I must do for the Greek people and for all other people. I must do it for people who are wise and for people who are not wise. That is why I want so much to tell the good news to you people in the city of Rome also.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, I want you to know that I have planned many times to come to you, but something always happens to change my plans. I would like to see the same good result among you that I have had from my work among the other non-Jewish people. I must serve all people--those who share in Greek culture and those who are less civilized, the educated as well as the ignorant. That is why I want so much to tell the Good News to you there in Rome.

God's Word™

I want you to know, brothers and sisters, that I often planned to visit you. However, until now I have been kept from doing so. What I want is to enjoy some of the results of working among you as I have also enjoyed the results of working among the rest of the nations. I have an obligation to those who are civilized and those who aren't, to those who are wise and those who aren't. That's why I'm eager to tell you who live in Rome the Good News also.

Good News Bible (TEV)

You must remember, my friends, that many times I have planned to visit you, but something has always kept me from doing so. I want to win converts among you also, as I have among other Gentiles. For I have an obligation to all peoples, to the civilized and to the savage, to the educated and to the ignorant. So then, I am eager to preach the Good News to you also who live in Rome.

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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My friends, I want you to know that I have often planned to come for a visit. But something has always kept me from doing it. I want to win followers to Christ in Rome, as I have done in many other places. It doesn't matter if people are civilized and educated, or if they are uncivilized and uneducated. I must tell the good news to everyone. That's why I am eager to visit all of you in Rome.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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So, my dear brothers and sisters, please don't interpret my failure to visit you as indifference, because many times I've intended to come but have not been released to do so up to now. For I long to enjoy a harvest of spiritual fruit among you, like I have experienced among the nations. Love obligates me to preach to everyone, to those who are among the elite and those who are among the outcasts, to those who are wise and educated as well as to those who are foolish and unlearned. This is why I am so excited about coming to preach the wonderful message of Jesus to you in Rome!

Plain English Version

UnfoldingWord Simplified T.

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My fellow believers, many times I planned to visit you. I certainly want you to know that. But I have not been able to come to you because something has always stopped me. I have wanted to come in order that more people among you might trust in Jesus, just as in other places among the non- Jews. I feel obliged to proclaim the good news to all non- Jewish people, to those who speak Greek and to those who do not, to people who are smart and to those who are unintelligent. As a result, what I have eagerly desired is that I might proclaim this good news to you who are living in Rome also.

Williams' New Testament

Furthermore, I want you to know, brothers, that I have often planned to come to see you (though until now I have been prevented), in order that I may gather some fruit among you too, as I have among the rest of the heathen. To Greeks and to all the other nations, to cultured and to uncultured people alike, I owe a duty. So, as far as I can, I am eager to preach the good news to you at Rome, too.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . I don't want you to be unaware, brothers, that many times I put forward <i>my intention</i> to come to you (and was hindered up to <i>the place</i> here) so that I might also have some fruit among you, just as I also have among the rest of <i>the</i> non-Jews. I am obligated both to Greeks and to foreigners, both to insightful and to unobservant <i>people</i> . This is why <i>there is</i> the eagerness regarding me to also share good news with you, the <i>people</i> in Rome.
Common English Bible Len Gane Paraphrase	. Now brethren I don't want you to be uninformed that many times I determined to come to you (but I have been hindered up to now), so that I might have some fruit among you also, even as among other Gentiles. I am under obligation both to Greeks and Barbarians, both to the wise and the unwise. So according to my ability, I am eager to preach the gospel to you who are in Rome as well.
A. Campbell's Living Oracles	Now, brethren, I would not have you ignorant, that I often purposed to come to you, thought I have, as yet been hindered; that I might have some fruit among you also, even as among the other Gentiles. I am a debtor, both to the Greeks and to the barbarians; both to the wise and to the unwise. Therefore, I am willing, according to my ability, to declare the glad tidings, even to you who are in Rome.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . I want you to know, Brothers, that I have many times intended coming to see you-but until now I have been prevented-that I might find among you some fruit of my labors, as I have already among the other nations. I have a duty to both the Greek and the Barbarian, to both the cultured and the ignorant. And so, for my part, I am ready to tell the Good News to you also who are in Rome.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version I want you to know, my brothers and sisters, I often planned to visit you, but I was kept from coming up till now. I want to see some good spiritual results among you just as I've seen among other people*. For I have an obligation to work for both the civilized and the uncivilized, both the educated and the uneducated. That's why I'm really keen to come to Rome and share the good news with you.
International Standard V	I do not want you to be unaware, brothers, that I often planned to come to you (but have been prevented from doing so until now), so that I might reap a harvest among you, just as I have among the rest of the gentiles. Both to Greeks and to barbarians, [i.e. uncultured people] both to wise and to foolish people, I am a debtor. That is why I am so eager to proclaim the gospel to you who live in Rome, [Other mss. lack who live in Rome] too.
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament	. . . I am not willing that you should be ignorant, brethren, that often I have purposed to come to you (though until now I have been hindered), in order that I might have some fruit among you as among the other Gentiles. I am a debtor to Greeks and to Barbarians, to wise men and to unthinking men; so, for my part, I am eager to tell the good news also to you in Rome.
Leicester A. Sawyer's NT	.

The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And I desire you to know, brethren, that I have many a time intended to come to you--though until now I have been disappointed--in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations. I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people: so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.
Wikipedia Bible Project	You should know, my brothers and sisters, that I often planned to visit you, but up until now it did not work out. I wanted to see some good results among you as I have seen among other foreigners. For I am indebted to both the educated and the uneducated, to the wise and to the ignorant. That is why I am keen to come and share the good news with you too, you who are in Rome.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
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	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Brothers and sisters, I want you to know that I planned to come to you many times; but, until now, I was stopped. I wanted to win some students for Jesus among you too, as I have among other non-Jewish people. I feel I owe something to all people. I must help the civilized and the uncivilized, the educated and the uneducated people. So I am eager to share the Good News with you in Rome too.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, 𐤀𐤎𐤅𐤂𐤁𐤏𐤃 English, Anachronistic English Translations:

Accurate New Testament	...not [I] want but you* (not) to understand Brothers for often [I] plan to come to you* and [I] am prevented until the [one] here that someone fruit [I] may have and in you* as and {him I have} in the remaining aliens [to] greeks also and [to] barbarians [to] [men] wise also and [to] [men] foolish Debtor [I] am so The [Thing] in me {is} Eager and [to] you* the [men] in rome {me} to announce...
Alpha & Omega Bible	I DO NOT WANT YOU TO BE UNAWARE, BRETHREN, THAT OFTEN I HAVE PLANNED TO COME TO YOU, AND HAVE BEEN PREVENTED SO FAR, SO THAT I MAY OBTAIN SOME FRUIT AMONG YOU ALSO, EVEN AS AMONG THE REST OF THE GENTILES. I AM UNDER OBLIGATION BOTH TO GREEKS AND TO BARBARIANS, BOTH TO THE WISE AND TO THE FOOLISH. SO, FOR MY PART, I AM EAGER TO PREACH THE GOSPEL TO YOU ALSO WHO ARE IN ROME.

Awful Scroll Bible	<p>Moreover, I do not want yous to mis-understand brothers, certainly-of-which, frequently I myself set-forth-before, to come with regards to yous, but am being prevented until now, in order that, I should hold of some fruit from-among yous also, accordingly-as-to even from-among the rest of the nations.</p> <p>I am a debtor both to the Greeks and to the barbarians, both to the wise and to the un-thinking.</p> <p>The same-as-this accordingly I myself enrage-before, to be heralded-the-Good-Tidings to yous from-within Rome also.</p>
Concordant Literal Version exeGesés companion Bible	<p>.</p> <p>And I will that you not be unknowing, brothers, that I often predetermined to come to you; - but was forbidden until now that I also have some fruit among you, exactly as among the rest of the goyim.</p> <p>I am debtor both to the Hellenes and to the Barbarians; both to the wise and to the mindless.</p> <p>Thus, as much as in me is, I am also eager to evangelize to you who are at Rome.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>Now I do not want you to lack da'as, Achim b'Moshiach of mine, of how I often made plans to come to you, though I have been prevented thus far, in order that I might have some p'ri for Hashem among you as well, just as among the rest of the ethnic peoples.</p> <p>I am meshubad (obligated) morally, under shiebud (obligation), to both cultured Greek-speakers and non-Greek-speaking barbarians, both the learned and the untutored.</p> <p>Hence my eagerness to preach the Besuras HaGeulah to you who are in Rome as well.</p>
Rotherham's Emphasized B.	<p>I do not wish_ however that ye should be ignorant_ brethren_</p> <p>That many times have I purposed to come unto you,</p> <p>But have been hindered_ until the present,—</p> <p>In order that some' fruit I might have among you also_ even as among the other' nations.</p> <p><Both to Greeks and to Barbarians, Both to wise and to unwise> a debtor I am:</p> <p> Thus the eagerness on my' part—</p> <p> Unto you also who are in Rome </p> <p>To announce the joyful message.</p>

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	<p>.</p> <p>And I want you to be aware, brothers, of how frequently I [<i>had</i>] planned to visit you (but was prevented from doing so until now). I wanted to come in order to bear some fruit [<i>i.e., make additional converts</i>] among you, just as I have done among the other Gentiles [<i>i.e., unconverted people</i>]. I have a debt to pay [<i>i.e., an obligation to preach</i>] to Greeks and heathens; to the educated and to the ignorant. So, to the best of my ability, I am eager to preach the Gospel to all of you in Rome also.</p>
Brodie's Expanded Trans.	<p>Moreover, I do not wish you to be ignorant, beloved, since frequently I myself intended [planned] to come face-to-face to you, but was forbidden until now, so that I also might begin to bear some fruit [divine production] among you [Romans], (just as among the rest of the Gentiles). I am under obligation to both the Greeks</p>

The Expanded Bible
Jonathan Mitchell NT

[civilized] and the barbarians [uncivilized], to both the wise [maturing believers] and the unwise [carnal believers], In this situation [waiting for God's permission], as for me, I am eager to proclaim the good news [teach doctrine] even to you who are in Rome .

.
Yet I do not want you to continue to fail to know (or: be unaware or remain ignorant), brothers (= fellow believers and members of the Family), that I often set before myself (purposed and proposed) to come (or: go) to you – and I was prevented until now (up to this point) – to the end that I may have (or: could hold and enjoy) some fruit within you folks (or: among you), correspondingly as also [I do] within (or: among) the remaining ethnic multitudes (or: the rest of the nations – the non-Israelites; the Gentiles).

I am (or: I continue being) a debtor to (or: for; or: with) both Greeks (Hellenists) and to (for; with) barbarians (non-Hellenists: those who do not possess Greek culture); to (or: for; with) both wise ones and to (for; with) those without understanding (unintelligent ones; foolish ones; folks who lack sense).

In this condition (or: Thus so) – commensurate with me, the ready (willing; eager) one – [I] myself [desire and intend] to also bring and proclaim (or: announce) the message of goodness, ease and well-being (or: Good News) to and among you folks (or: for you folks) in Rome.

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

Bible Translations with Many Footnotes:

Lexham Bible

Now I do not want you to be ignorant, brothers, that often I intended to come to you, and was prevented until now, in order that I might have some fruit among you also, just as also among the rest of the Gentiles. [Or "nations"; the same Greek word can be translated "nations" or "Gentiles" depending on the context] I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. Thus I am eager [Literally "the according to me eagerness"] to proclaim the gospel also to you who are in Rome.

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

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You should know,^k my brothers and sisters, that I've intended to come to you many times in the past-so that I could have a harvest among you, just as I've had in other countries-but I've been held back until now.

I'm under obligation to the Greeks and to the Barbarians,^l to the educated and to the uneducated.

That's why I wanted so much to bring the good news to you in Rome.

k. Lit. "I don't want you to be ignorant of the fact that," a standard phrase in letters, when conveying news.

l. See "Bible Words."

Wilbur Pickering's New T.

I do not want you to be unaware, brothers, that I often planned to come to you (but was hindered until now), in order that I might have some fruit among you also, just as among the rest of the Gentiles.¹⁴ I am a debtor¹⁵ both to Greeks and to non-Greeks, both to wise and to foolish. So, for my part, I am eager to preach the Gospel to you who are in Rome as well.

(14) 'Gentiles' and 'ethnic nations' are renderings of the same Greek noun; the choice is governed by the context, but that choice is often difficult. The reader should keep the two options in mind.

(15) Why was Paul a debtor to people he had never seen? He had the cure for their ills, and a command from God.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

On the other hand, I do not wish you to be ignorant, brethren, that many times I proposed to come to you (but I was hindered until the present), in order that I might also have some fruit among you, even as I have among the other Gentiles. I am a debtor to both Greeks and barbarians, to both the wise and the unlearned; So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

Analytical-Literal Translation

But I do not want you_p to be unaware, brothers [and sisters], that frequently I myself intended to come to you_p (and was prevented until the present), so that I should have some fruit also among you_p, just as also among the other Gentiles. I am a debtor [fig., under obligation] both to Greeks and to foreigners, both to wise and to foolish. So the [situation] concerning me [is this: I am] eager to proclaim the Gospel also to you_p, the [ones] in Rome.

Berean Literal Bible

Bill Puryear translation

Moreover I do not want you to be ignorant, brethren, that many times I have planned to come to you (and yet I was prevented until now), in order that I might have considerable production also among you, just as also among the other Gentiles. Not only to the civilized but also to the uncivilized, not only to the wise but also to the unintelligent I am under obligation. Hence, my eagerness to proclaim the gospel also to you who [are] in Rome.

C. Thomson updated NT

Charles Thomson NT

Now, brethren, I would not have you ignorant that I have hitherto been hindered, though I have often heretofore purposed to come to you, that I might have some fruit among you even as among the other nations. I am a debtor both to Greeks and barbarians, to both the learned and the unlearned, so that as far as it rests with me, I am ready to publish the glad tidings to you also who are at Rome.

Context Group Version

And I would not have you (pl) ignorant, brothers, that oftentimes I purposed to come to you (pl) (and was delayed until now), that I might have some fruit in you (pl) also, even as in the rest of the ethnic groups. I am debtor both to Hellenists and to foreigners, {lit, barbarians, used of all non-Greek speaking people} both to the wise and to the shameless. Accordingly, as much as is in me, I am ready to proclaim the Imperial News to you (pl) also that are in Rome.

English Standard Version

Far Above All Translation

But I do not want you to be unaware, brothers, that I often planned to come to you (but I have been prevented up to now) so that I might also bear some fruit among you as indeed among the rest of the Gentiles. I am a debtor to both Greeks and barbarians, to both wise and foolish – that *is the nature* of my eagerness to preach the gospel to you in Rome also.

Green's Literal Translation

Holy Bible Improved Edition

And I do not wish you to be ignorant, brethren, that oftentimes I purposed to come to you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. Both to Greeks and Barbarians [1], both to wise and foolish, I am debtor; so, as far as lies in me, I am ready to preach the gospel to you also who are in Rome.

James Allen translation

Legacy Standard Bible

Literal New Testament

Modern English Version

Modern Literal Version 2020

Now brethren, I do not wish you^o to be ignorant that I often purposed to come to you^o (and I was prevented till presently), in-order-that I might also have some fruit among you^o, just-as among the rest of the Gentiles.

I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as in me, *I am* eager to proclaim the good-news to you^o also *who are* in Rome.

New American Standard

New European Version

New King James Version

New Matthew Bible

R. B. Thieme, Jr. translation

Moreover I do not wish you to be ignorant, brethren, as frequently I intended to come face to face with you, (but was forbidden until now), that I might have some production among you, as also among other Gentiles. I am debtor [under obligation] both to the civilized and the uncivilized [unbeliever]; both to the wise [mature believer] and the ignorant [reversionistic believer]. Thus, my eagerness to proclaim the good doctrine, even to you who are in Rome.

R. B. Thieme, Jr. trans2

Moreover I strongly desire or wish that you not be ignorant brothers, that I, for a long time, have often planned, intended or desired to come face to face with you, but have been hindered, forbidden or prevented until now, in order that I also might begin to have some production from the teaching of Bible Doctrine among you just as also among other Gentiles. I keep on being, because of Bible Doctrine, under obligation, from a sense of honor toward God and duty toward people especially the Royal Family of God but also unbelievers, both to civilized and uncivilized unbelievers, both to the advantage of the believer who to has made maximum Adjustment to the Justice of God to Spiritual Maturity, and to the ignorant or reversionistic believer who is maladjusted to the Justice of God: Thus, in this way, under these circumstances, with reference to me or so for my part, I am eager and ready to proclaim the gospel, the good news of salvation and everything encouraging and related to relationship with God, even as advantage to you, in Rome, and all believers in contemporary history.

Revised Geneva Translation

A Voice in the Wilderness

Webster's Translation

World English Bible

Worrell New Testament

The gist of this passage:

13-15

Romans 1:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
thélô (θέλω) [pronounced THEH-loh]	<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 deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Romans 1:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὤμάς) [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)
agnoeō (ἀγνοέω) [pronounced ag-noh-EH-oh]	<i>to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore</i>	present active infinitive	Strong's #50
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: I do not desire for you [all] to keep on being ignorant, [my Christian] brothers,...

I believe that we have a double meaning here. Paul does not want them to be uninformed when it comes to him wanting to come to them in Rome. He desires very much to do this (as the rest of v. 13 will bear out). However, more importantly, Paul wants these Romans to understand many points of doctrine which he has been unable to bring to them.

Paul essentially organized and taught all of the Church Age doctrine. Jesus only taught a little of that, as it would have been confusing to the disciples at that time. He taught some Church Age information here and there, but, for the most part, taught from the point of view that He might be the long-awaited Messiah for client nation Israel. He was also aware that the people He encountered were not understanding it.

God knew that Israel would reject their Messiah; but Jesus could not reveal this as a fundamental doctrine and build upon that into a dissertation of the Church Age. In fact, we might actually discuss, what did Jesus, in His humanity, actually know about the Church Age? I know that may seem to be verging on blasphemy to ask a question like that, but Jesus, in His humanity, grew spiritually; and His textbook was the Old Testament. Where does He go in the Old Testament to find out the doctrines of the Church Age? They are not there.

God began to give Peter information about this new age, but Peter kept resisting it. Even into the Church Age, Peter was eating with the gentiles and he withdrew from them when Jews from Jerusalem came around. Now how does Peter teach grace and the Church Age, when he cannot seem to get away from legalism? Paul stood up against him for that wrong move and braced him (Galatians 2:11–14).

Paul knew nearly from the beginning that there was no difference between men and women, Jews or Greeks, slave or free when they are in Christ. Or, when Paul learned that, he stuck with it. He did not backtrack as Peter did. Galatians is a book for Christians still in elementary school; but that information was clearly taught in Galatians. That was Paul's primer on the Church Age. See the book of **Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

We don't know who else besides Paul understood the massive change that was the Church Age. Did Apollos get it? Did the writer of Hebrews get it? No one understood it like Paul did; and he wanted to evangelize—but he also wanted to teach what he had learned.

If you are a teacher and you know something that most people do not; you can hardly wait to get them all together and teach them.

There were certain topics in Algebra II and Pre-Calculus which I loved teaching. I really enjoy teaching limits and infinite sums, because (1) none of my students had any idea what these things were and (2) it was great to see their minds work when they began to get it. I enjoyed teaching logarithms and exponential functions for the same reason; and the fundamental theorem of Calculus. When these things are done right, and you begin to put such things together for your students, not as something just to memorize, but something which has a full explanation for, it is a joy to teach.

Paul had this kind of material welling up in his human spirit, and he wanted to get around and teach these things throughout the Roman empire.

Romans 1:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
pollakis (πολλάκις) [pronounced pohl-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178
protithemai (προτίθεμαι) [pronounced prot-ITH-ehm-ah-ee]	<i>1) to place before, to set forth; 1a) to set forth to be looked at, expose to view; 1b) to expose to public view; 1b1) of the bodies of the dead; 1b2) to let lie in state; 2) to set before one's self, propose to one's self; 2a) to purpose, determine</i>	1 st person singular, aorist middle indicative	Strong's #4388
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (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)

See v. 10d.

Translation: ...because often I purposed to come face to face with you [all]...

On many occasions, Paul thought about going to Rome. He knew about the Roman church; he knew that the people had been evangelized; and he knew that they were hungry for more information.

Romans 1:13c			
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
κôluô (κωλύω) [pronounced <i>koh-LOO-oh</i>]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	1 st person singular, aorist passive indicative	Strong's #2967
achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i>]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891
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
deûro (δεῦρο) [pronounced <i>DYOO-roē</i>]	<i>(urging or calling) here! come!; here (to this place); now</i>	2 nd person singular, imperative; also used as an adverb	Strong's #1204

Translation: ...(but I was hindered until now)...

Paul ran into a number of things which held him up from going to Rome. Unfortunately, the last thing that will hold Paul up is himself and his unwillingness to simply let Jerusalem be. He believed that he just had to go there—the greatest mistake of Paul's Christian life.

However, in this epistle to the Romans, Paul is not at that place yet. He is kept from going to Rome, and there are a series of legitimate reasons why he has not yet gone.

I don't know if Paul realizes at this point what he is going to do, but he is going to lay out everything a church needs to know about the Church Age; and he will explain what about Israel and what about this new body of believers which includes so many gentiles. As we will find out, Paul will just start writing and writing and writing; and he cannot lay his quill down. He is bursting with information, and, hence, 16 chapters of Romans.

Romans 1:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
karpos (καρπός) [pronounced <i>kahr-POSS</i>]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590

Romans 1:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person singular, aorist active subjunctive	Strong's #2192
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...that I might have among you any fruit...

What Paul wants to see in this church as elsewhere is fruit or production. The believers of a church cannot really produce unless they have grown spiritually. So he wants to get with them and fill their brains with Bible doctrine.

Romans 1:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
These two words are variously translated, <i>just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact</i> . Sometimes, these phrases occur without the <i>continuation dots</i> (for instance, <i>as also</i>).			
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
loipoi (λοιποί) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3062

Romans 1:13e

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, dative, locative or instrumental case	Strong's #1484

Translation: ...even as [I have had] among the rest of the gentiles.

Paul explains to them, "I have been teaching Church Age doctrine all over the place, among all the gentile churches where I have been. They have begun to produce a great amount of fruit.

The key to fruit production is, spiritual growth. Spiritual growth only happens when a person learns Bible doctrine.

Romans 1:13 I do not desire for you [all] to keep on being ignorant, [my Christian] brothers, because often I purposed to come face to face with you [all] (but I was hindered until now) that I might have among you any fruit even as [I have had] among the rest of the gentiles. (Kukis mostly literal translation)

Paul has, on many occasions, wanted to come to the Romans. However, he keeps running into various roadblocks (which he will tell us about).

Romans 1:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Héllēnes ("Ἕλληνες) [pronounced HEHL-lane-ehs]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; dative, locative or instrumental case	Strong's #1672
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 καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
bárbaros (βάρβαρος) [pronounced BAR-bar-oss]	<i>barbarian, native, one whose speech is rude, rough and harsh</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #915

There is no negative connotation, particularly in early usage.

Translation: I keep on being a debtor [in owing them the gospel], not only to the Greeks, but also to the barbarians,...

I took a portion of v. 14b and placed it here. In the English, it makes more sense to start with the subject and the verb (which are placed at the end of the Greek sentence in this case).

When it comes to the Greeks and barbarians, Paul is a debtor. He owes these people the gospel. Why does he tell the Romans this? That is because this is what has slowed Paul down. Whenever he finds positive volition, he gives the gospel message. It does not matter if he is speaking to Greeks or to barbarians. He owes all of them the gospel message.

Romans 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sophos, sophê, sophon (σοφός, σοφῇ, 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; dative, locative or instrumental case	Strong's #4680
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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
anóētos (ἀνόητος) [pronounced an-OH- ay-toss]	<i>unintelligent; by implication, sensual; fool(-ish), unwise; not understanding; not understood, unintelligible; illogical, inconsistent</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #453
opheilētēs (ὀφειλέτης) [pronounced off-i- LEHT-ace]	<i>a debtor, one who is indebted; figuratively, delinquent; morally, a transgressor (against God); sinner</i>	masculine singular noun, nominative case	Strong's #3781
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Translation: ...and not only to the wise but also to the unwise.

It is not just the Greeks and barbarians to whom Paul is indebted; he is also indebted to the intellectual and to the working man with a limited education. So, everywhere Paul goes, he is being called upon to give the gospel. He owes this to every person that he sees. This has hindered him from coming to Rome.

Romans 1:14 I keep on being a debtor [in owing them the gospel], not only to the Greeks, but also to the barbarians, and not only to the wise but also to the unwise. (Kukis mostly literal translation)

Romans 1:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
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
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
próthumos (πρόθυμος) [pronounced PROTH-oo-moss]	<i>ready, eager, willing; eagerness</i>	neuter singular adjective; nominative case	Strong's #4289
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Rhômē (Ῥώμη) [pronounced HROH-may]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #4516
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	aorist middle infinitive	Strong's #2097

Translation: Therefore, for me, [there is] a readiness to declare the good news even to you [all] and to those [other ones] in Rome. (Kukis mostly literal translation)

Because *readiness* is a neuter singular adjective, it is improper to write *I am ready* or *I am in a state of readiness*. Therefore, I added the words *there is*.

So, this is actually what has been slowing Paul down. He is a debtor to everyone that he meets. He owes them the gospel. There must be a readiness in his mental attitude when it comes to presenting the gospel. If he senses positive volition, then he must tell them about Jesus.

Romans 1:15 Therefore, for me, [there is] a readiness to declare the good news even to you [all] and to those [other ones] in Rome. (Kukis mostly literal translation)

Romans 1:13–15 I do not desire for you [all] to keep on being ignorant, [my Christian] brothers, because often I purposed to come face to face with you [all] (but I was hindered until now) that I might have among you any fruit even as [I have had] among the rest of the gentiles. I keep on being a debtor [in owing them the gospel], not only to the Greeks, but also to the barbarians, and not only to the wise but also to the unwise. Therefore, for me, [there is] a readiness to declare the good news even to you [all] and to those [other ones] in Rome. (Kukis mostly literal translation)

Romans 1:13–15 I do not want you to misunderstand the situation, royal family of God, because I have often purposed to come to you in the past, that I might harvest a good production from you and I have enjoyed among other gentiles that I have taught. Unfortunately, I have been hindered up until now from coming to you. I keep on owing the gospel message to the Greeks, to the barbarians, to the wise and to the unwise, which indebtedness has kept me from coming to you in Rome. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul's Willingness to Share the Gospel Message

For I do not keep on feeling shame to the gospel [of the Christ], for [the] power of God it keeps on being toward salvation to anyone, the one believing, both to [the] Jew first and to [the] Greek. For [the] righteousness of God in the [gospel] keeps on being revealed from faith to faith, just as it stands written, “Now the righteous (one) out from faith will live.” (Habakkuk 2:4)

Romans
1:16–17

For I do not keep on feeling shame toward the gospel [of the Christ], for it keeps on being the power of God toward salvation to anyone who is a believer, both to the Jew [who I have gone to] first and to the Greek. For you see, the righteousness of God keeps on being revealed in the [gospel message] from faith to faith, just as it stands written, “Now the righteous [man] will live out from faith.” (Habakkuk 2:4)

For I am not ashamed of the gospel of Jesus Christ, because it is the power of God that provides salvation for the person who believes, presented first to the Jews and now being presented to the Greeks. The righteousness of God is revealed in the gospel message, beginning the Christian life with faith, which continues in faith as well, just as it stands written, “Now the righteous man lives his life in close association with faith.” (Habakkuk 2:4)

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For I do not keep on feeling shame to the gospel [of the Christ], for [the] power of God it keeps on being toward salvation to anyone, the one believing, both to [the] Jew first and to [the] Greek. For [the] righteousness of God in the [gospel] keeps on being revealed from faith to faith, just as it stands written, “Now the righteous (one) out from faith will live.” (Habakkuk 2:4)
Complete Apostles Bible	For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes, both to the Jew first and to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."
Douay-Rheims 1899 (Amer.)	For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth: to the Jew first and to the Greek. For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.
Holy Aramaic Scriptures Murdock Peshito Syriac	. For I am not ashamed of the gospel; for it is the power of God unto life, to all who believe in it; whether first they are of the Jews, or whether they are of the Gentiles. For in it is revealed the righteousness of God, from faith to faith; as it is written, The righteous by faith, shall live.
Original Aramaic NT	For I am not ashamed of The Gospel, because it is the power of God for the life of all who believe in it, whether of The Judeans first, or of the Aramaeans *. For the justice of God is revealed in it from faith to faith, according to that which is written: "The just one shall live by faith."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For I have no feeling of shame about the good news, because it is the power of God giving salvation to everyone who has faith, to the Jew first, and then to the Greek. For in it there is the revelation of the righteousness of God from faith to faith: as it is said in the holy Writings, The man who does righteousness will be living by his faith.
Bible in Worldwide English	I am not ashamed of the good news of Jesus Christ. The good news is the power God uses to save every one who believes. The good news was for the Jews first, but also for those who are not Jews. The good news shows how God puts a person right. God puts a person right when that person believes in his Son and keeps on believing. The holy writings say, A person who is put right because he believes, will live for ever.
Easy English Easy-to-Read Version–2008	. I am proud of the Good News, because it is the power God uses to save everyone who believes--to save the Jews first, and now to save those who are not Jews.

	The Good News shows how God makes people right with himself. God's way of making people right begins and ends with faith. As the Scriptures say, "The one who is right with God by faith will live forever."
God's Word™	I'm not ashamed of the Good News. It is God's power to save everyone who believes, Jews first and Greeks as well. God's approval is revealed in this Good News. This approval begins and ends with faith as Scripture says, "The person who has God's approval will live by faith."
Good News Bible (TEV)	I have complete confidence in the gospel; it is God's power to save all who believe, first the Jews and also the Gentiles. For the gospel reveals how God puts people right with himself: it is through faith from beginning to end. As the scripture says, "The person who is put right with God through faith shall live."
J. B. Phillips	.
The Message	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	I am proud of the good news! It is God's powerful way of saving all people who have faith, whether they are Jews or Gentiles. The good news tells how God accepts everyone who has faith, but only those who have faith. It is just as the Scriptures say, "The people God accepts because of their faith will live."
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I refuse to be ashamed of sharing the wonderful message of God's liberating power unleashed in us through Christ! For I am thrilled to preach that everyone who believes is saved—the Jew first, and then people everywhere! This gospel unveils a continual revelation of God's righteousness—a perfect righteousness given to us when we believe. And it moves us from <i>receiving life through faith</i> , to <i>the power of living by faith</i> . This is what the Scripture means when it says: "We are right with God through life-giving faith!"
Plain English Version	.
UnfoldingWord Simplified T.	I very confidently proclaim the good news about what the Messiah has done, because this good news is the powerful way in which God saves those who trust in what the Messiah has done for them. Specifically, God first saves the Jews who believe the good news, and then he saves non- Jews. By means of this good news God reveals how he puts people right with himself. This is like what a prophet wrote long ago in the scriptures:" Those whom God puts right with himself will live because they trust him."
Williams' New Testament	For I am not ashamed of the good news, for it is God's power for the salvation of everyone who trusts, of the Jew first and then of the Greek. For in the good news God's Way of man's right standing with Him is uncovered, the Way of faith that leads to greater faith, just as the Scripture says, "The upright man must live by faith."

Partially literal and partially paraphrased translations:

American English Bible	.
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Beck's American Translation Breakthrough Version	.	You see, I am not ashamed of the good news; for it is God's ability for a rescue to everyone who trusts, both Jewish first and Greek. You see, God's right way in it is uncovered from trust for trust, just as it has been written in <i>Habakkuk 2:4</i> , "The person who does what is right will live from trust."
Common English Bible Len Gane Paraphrase	.	For I am not ashamed of Christ's gospel, because it is God's power into salvation for anyone who believes, first to the Jew, and then to the Greek also. For in it God's righteousness is revealed beginning with faith [and] ending with faith, as it is written, "The just will live by faith."
A. Campbell's Living Oracles		For I am not ashamed of the gospel; because it is the power of God for salvation, to every one who believes; to the Jew first, and also to the Greek. For in it the justification of God by faith is revealed, in order to faith; as it is written, "Now the just by faith, shall live."
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	.	For I am not ashamed of the Good News; it is the power of God which brings Salvation to every one who believes in Christ, to the Jew first, but also to the Greek. For in it there is a revelation of the Divine Righteousness resulting from faith and leading on to faith; as Scripture says- -'Through faith the righteous man shall find Life.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version	.	I'm certainly not ashamed about the good news, for it's God's power to save everyone who trusts in him—to the Jewish people first, and then to everyone else as well. For in the good news God is revealed as good and right*, trustworthy from start to finish. As Scripture says, "Those who are right with God live by trusting him*."
International Standard V		For I am not ashamed of the gospel, [Other mss. read gospel of the Messiah] because it is God's power for the salvation of everyone who believes, of the Jew first and of the Greek as well. For in the gospel [Lit. in it] God's righteousness is being revealed from faith to faith, as it is written, "The righteous will live by faith." [Hab 2:4]
Lexham Bible Montgomery NT	.	FOR I AM PROUD OF THE GOSPEL. IT IS GOD'S SAVING POWER FOR EVERY ONE WHO BELIEVES. FOR THE JEW FIRST, AND ALSO FOR THE GENTILE. FOR IN IT IS BEING REVEALED A RIGHTEOUSNESS WHICH PROCEEDS FROM GOD, FROM FAITH UNTO FAITH; AS IT IS WRITTEN. The MNT rarely capitalizes entire verses (I cannot remember another instance when it did).
NIV, ©2011 Riverside New Testament	.	For I am not ashamed of the good news. It is the power of God for salvation to every one who believes, to the Jew first and also to the Greek. For a righteousness of God is revealed in it from faith to faith, as it is written, "He who is righteous by faith shall live."
Leicester A. Sawyer's NT		For I am not ashamed of the gospel; for it is the power of God to salvation to every one that believes, the Jew first and also the Greek. For God's righteousness is revealed in it by faith in the faith [<i>the gospel</i>]; as it is written; The righteous shall live by faith.
The Spoken English NT	.	

UnfoldingWord Literal Text	For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek. For in it God's righteousness is revealed from faith to faith, as it has been written, " Indeed, the righteous will live by faith."
Urim-Thummim Version	Because I am not ashamed of the Good News of Christ because it is the power of Elohim unto salvation to everyone that believes; to the Jew first and also to the Greek. For this is the righteousness of Elohim revealed from faith to faith: as it is written, The righteous will live by Faith.
Weymouth New Testament	For I am not ashamed of the Good News. It is God's power which is at work for the salvation of every one who believes--the Jew first, and then the Gentile. For in the Good News a righteousness which comes from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."
Wikipedia Bible Project	For I am not embarrassed over the good news—because it is God’s power to save everyone who trusts—to the Jewish people first, and then also to the other nations. The good news shows us how God puts us right. It is all trust—from beginning to end, as the verse says, “those who live right do so by trusting God.”
Worsley’s New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 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	.
Hebraic Roots Bible	For I am not ashamed of the good news of Messiah, for it is the power of YAHWEH to salvation to everyone believing, both to Jew first, and to the Aramæan; for in it the righteousness of YAHWEH is revealed from faith to faith; even as it has been written, "But the just shall live by faith." (Hab. 2:4)
Holy New Covenant Trans.	I am not ashamed of the Good News of Christ because it is God's power for saving anyone who believes it — Jews first, then non-Jews. The Good News reveals the way that God makes people right. It begins and ends by faith. This is written: "The person who is right with God by faith will live forever."
The Scriptures 2009	For I am not ashamed of the Good News of Messiah, for it is the power of Elohim for deliverance to everyone who believes, to the Yehudi first and also to the Greek. For in it the righteousness of Elohim is revealed from belief to belief, as it has been written, “ But the righteous shall live by belief. ” Hab_2:4.
Tree of Life Version	For I am not ashamed of the Good News, for it is the power of God for salvation to everyone who trusts—to the Jew first and also to the Greek. In it the righteousness of God is revealed, from trust to trust. As it is written, “But the righteous shall live by emunah.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not for [I] have (shame) the news (good) Power for [of] god [It] is to saving [for] every the [man] believing jew also firstly and greek Right for [of] god in it is revealed from faith to faith as [It] has been written The [Man] but Right from faith will live...
Alpha & Omega Bible	FOR I AM NOT ASHAMED OF THE GOSPEL, FOR IT IS THE POWER OF THEOS (<i>The Alpha & Omega</i>) FOR SALVATION TO EVERYONE WHO BELIEVES, TO THE JEW FIRST AND ALSO TO THE GREEK. FOR IN IT THE RIGHTEOUSNESS OF THEOS (<i>The Alpha & Omega</i>) IS REVEALED FROM FAITH TO FAITH; AS IT IS WRITTEN, "BUT THE RIGHTEOUS SHALL LIVE BY FAITH." †(Habakkuk 2:4)
Awful Scroll Bible	For I am not ashamed-of the announcing-, -of-the-Good-Tidings of the Anointed One, for it is the Power of God to deliverance, to everyone confiding, to the Jew first, also to the Greek. For by-within it, is the Virtue of God being brought-out-of-suppression, from confidence to confidence, accordingly-as-to it has been written, "But the righteous will live by confidence."
Concordant Literal Version	For not ashamed am I of the evangel, for it is God's power for salvation to everyone who is believing - to the Jew first, and to the Greek as well." For in it God's righteousness is being revealed, out of faith for faith, according as it is written: "Now the just one by faith shall be living."
exeGesés companion Bible	<u>THE DYNAMIS OF THE EVANGELISM</u> For I am not ashamed of the evangelism of Messiah: for it is the dynamis of Elohim to salvation to everyone who trusts - both to the Yah Hudy first and also to the Hellene. For therein is the justness of Elohim unveiled from trust to trust: exactly as scribed, The just live by trust. Habakkuk 2:4
God's Truth (Tyndale) Orthodox Jewish Bible	. For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (power) of Hashem for the Geulah deliverance [IYOV 19:25; YESHAYAH 43:1], to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek). For the Tzedek Olamim, the Tzidkat Hashem (the righteousness of G-d) is having its hisgalus (revelation) in the Besuras HaGeulah by emunah (faith) from first to last, from [orthodox Jewish] Faith to [orthodox Jewish] Faith, as it is written, V'TZADDIK BE'EMUNATO YICHE'YEH ("The righteous by his faith shall live" CHABAKUK 2:4; Ga. 3:11; MJ 10:35).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	I am not ashamed of the good news [<i>i.e., the Gospel</i>], because it is God's power for [<i>bringing</i>] salvation to every person who believes [<i>in Jesus</i>]; first to Jews and then to Greeks [<i>i.e., unconverted Gentiles</i>]. For the Gospel reveals how a person can be made right with God. It is through faith [<i>in Jesus</i>], from beginning to end, just as it is written [<i>Hab. 2:4</i>], "The righteous person will [<i>obtain</i>] life by [<i>his</i>] faith [<i>in God</i>]."
Brodie's Expanded Trans.	For I myself am not ashamed of the good news [Bible doctrine in general], for it is the power [sanctifying daily process] of God with reference to salvation [experiential sanctification] to each person who continues to believe [living the life of faith], to the Jew first [in priority], and then to the Greek;

The Expanded Bible
Jonathan Mitchell NT

For by this [daily believing in Bible doctrine], the righteousness of God is being revealed from faith [justification] to faith [glorification], just as it stands written [in Habakkuk 2:4]: But, the righteous one [mature believer] shall continually live by means of faith [experiential sanctification].

.
For you see, I am not in the habit of being ashamed of (= I am proud of and thrilled about) the Good News (message of goodness, ease and well-being), for it continues being (or: is) God's power (ability; capacity) [leading] into deliverance (being rescued; salvation; health and wholeness; restoration to the original state and condition) – in everyone (for everyone; to everyone) continuously having faith and trusting (or: believing and relying upon [it]): for (to; in) [the] Jew first, also for (to; in) [the] Greek (or: Hellenist; = non-Jew) –

for in It God's justice (solidarity in fairness and equity; righteousness; [covenantal] qualities of the Way pointed out; way of righting what is wrong; right relationship [with us]; means of turning us in the right direction) is continuously and progressively being unveiled (revealed; disclosed), from out of faith (or: forth from out of the midst of trust and conviction), [proceeding] into faith ([leading] into the midst of trust and conviction), according as it has been written, "But the one righteous (or: just) out-of-faith will himself continue living (or: Yet the Just One will experience life in himself from out of faith; or: Now the one in accord with the Way pointed out from trust, will in himself be living; or: And the person rightwised from out of faith will continuously live; or: So the One being fair and equitable from trust will progressively receive life into Himself from that trust)." [Hab. 2:4]

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

Bible Translations with Many Footnotes:

Lexham Bible

The Gospel's Power for Salvation

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For the righteousness of God is revealed in it from faith to faith, just as it is written, "But the one who is righteous by faith will live." [Or "But the one who is righteous will live by faith" (differing only in word order)]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

For I am not ashamed of the joyful message;
For it is [God's power] unto salvation_ to every' one that believeth,
Both to Jew {first} and to Greek;
For ||a righteousness of God|| is therein revealed,—
||By faith unto faith||:
Even as it is written—

But ||he that is righteous|| |by faith| shall live.^m

^mHab. ii. 4; cp. Gal. iii. 11; He. x. 38.

The Spoken English NT

The Power of the Good News

I am not ashamed of the good news, because it's God's powerful way of saving^m everyone who believes: the Jew first, and also the non-Jew.ⁿ

Because God's justice is revealed in it-based on faith, and resulting in faith.^o Just like the scripture says:^p

But the person of integrity^q will live on the basis of their faith.^r

m. Lit. "for is the power of God to salvation for."

- n. Lit. "the Greek." Jews in Paul's day often used "Greek" to mean non-Jew. This, together with the following sentence, presents Paul's "thesis statement" for the whole presentation of the Good News that he makes in this letter.
- o. Lit. "from faith to faith."
- p. Lit. "just as it is written."
- q. Traditionally: "the righteous." See "Bible Words" for this word.
- r. Hab_2:4. Or "The person who is just on the basis of faith will live."

Wilbur Pickering's New T.

Faith

I am not ashamed¹⁶ of the Gospel of Christ,¹⁷ because it is the power of God for the salvation of each one who believes¹⁸ (for the Jew first, then the Greek); because in it God's righteousness is revealed, from faith to faith; just as it is written: "The righteous one will live by faith."¹⁹

(16) Where did Paul get the idea of 'shame'? A world controlled by Satan does all it can to cow any who dare to proclaim the Truth.

(17) Perhaps 3% of the Greek manuscripts omit "of Christ", to be followed by NIV, NASB, TEV, etc.—an inferior proceeding.

(18) The Gospel is the power for the salvation. As the Lord Jesus said in John 14:6—"I am the way, the truth, and the life. No one comes to the Father except through me." There are not many ways, only one.

(19) See Hab. 2:4. To 'live by faith' you must move from one exercise of faith to another.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For I am not ashamed of the Gospel of Christ, for it is [the] power of God to salvation to every [one] believing, both to [the] Jew first and to [the] Greek. For [the] righteousness of God is revealed in it from faith to faith, just as it has been written, "But the [one] righteous by faith will live [or, the righteous will live by faith]." [Hab 2:4]

Berean Literal Bible .

Bill Puryear translation

For I am not ashamed of the gospel, because it is the power of God for the purpose of salvation for all those who believe, not only to the Jew first but also to the Gentile. For the righteousness of God is being revealed by means of it [the gospel] because of faith in doctrine, just as it stands written, 'But the righteous person because of faith shall live'.

C. Thomson updated NT .

Charles Thomson NT

For I am not ashamed of the gospel of the Christ; for it is the power of God for salvation to every one who believeth, to the Jew in the first place, and also to the Greek. For by it there is revealed a justification of God's appointment because of belief, that we may believe. As it is written, "But the just shall live because of belief: for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of the men, who by unrighteousness repress truth. V. 18 is included for context.

Context Group Version

For I am not ashamed of the Imperial News: for it is the power of God to rescue every one that trusts; the Judean first, and also the Hellenist. For in it is revealed God's vindication from trust to trust: as it is written, But the vindicated shall live by trust.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

Holy Bible Improved Edition .

James Allen translation .

Legacy Standard Bible
 Literal New Testament
 Literal Standard Version

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 Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor, so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,
 for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to everyone who is believing, both to Jew first, and to Greek.
 For the righteousness of God in it is revealed from faith to faith, according as it has been written: "And the righteous one will live by faith,"
 for revealed is the wrath of God from Heaven on all impiety and unrighteousness of men, holding down the truth in unrighteousness. Vv. 14–18 in the LSV is a singular sentence.

Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

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 For* I am not ashamed of the good-news of the Christ; for* it is the power of God *for salvation to everyone who believes; both to the Jew first and to the Greek.
 For* the righteousness of God is revealed from faith to {Or: into} faith in it; just-as it has been written, 'But the righteous will be living from faith.' {Hab. 2:4}

New American Standard
 New European Version
 New King James Version
 New Matthew Bible
 NT (Variant Readings)

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 For I am not ashamed of the gospel [of Christ]: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.
 For therein is revealed [the] righteousness of God from faith unto faith; as it is written: **But the righteous shall live by faith.** Habakkuk 2:4

Niobi Study Bible

The Just Live by Faith
 For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believeth, to the Jew first and also to the Greek.
 For therein is the righteousness of God revealed from faith to faith (faith from start to finish); as it is written: "The just shall live by faith."

R. B. Thieme, Jr. translation

For I am not ashamed of the gospel [the good news of salvation]: for it is the capacity and ability of God for providing salvation to anyone who believes in Christ; both to the Jew foremost [first in privilege], and likewise to the Gentile.
 For by the same gospel the justice of [belonging to] God is revealed from faith [adjustment at salvation] to doctrine [maturity adjustment after salvation]: as it stands written, **But the vindicated one** [believer making mature adjustment] **shall lives by means of doctrine.** (Habakkuk 2:4)

R. B. Thieme, Jr. trans2

For I am above being ashamed of the good news of all the doctrines of God; For part of these doctrines is and always will be the power, capacity or ability of God with reference to or for the purpose of providing salvation to the advantage of anyone in the Human Race who believes in Jesus of Nazareth, The Christ, both to the Racial Jew foremost because he is first in privilege and also to the gentile. For by the same good news of the realm of Bible Doctrine especially regarding Salvation Adjustment to the Justice of God, the Justice belonging to and coming from God is revealed in the past and has results in the present, from faith in salvation Adjustment to the Justice of God to faith in what is believed in the whole of Bible Doctrine in maturity Adjustment to the Justice of God; as it stands written (Hab 2:4), "But, He, the mature vindicated believer, lives by means of Metabolized Bible Doctrine."

Revised Geneva Translation
 A Voice in the Wilderness
 Webster's Translation
 World English Bible

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Worrell New Testament

The gist of this passage:

16-17

Romans 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
epaischunomai (ἐπαισχύνομαι) [pronounced eh-p-ah-ee-SHOO-nom-ah-ee]	<i>to feel shame for something, to be ashamed</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1870
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; accusative case	Strong's #2098

In previous verses, this is called the *gospel of God* and the *gospel of the Son of Him*.

The Westcott Hort text and Tischendorf's Greek text lack the following two words:

του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

These words are found in the Scrivener Textus Receptus and the Byzantine Greek text.

Wilbur Pickering writes: *Perhaps 3% of the Greek manuscripts omit "of Christ", to be followed by NIV, NASB, TEV, etc.—an inferior proceeding.*²⁴ I find this to be somewhat misleading, as the Westcott Hort text is a very well-respected text (as is seen by those who follow it).

Translation: For I do not keep on feeling shame toward the gospel [of the Christ],...

²⁴ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Romans 1:16 (Footnote).

Although one might try to make a controversy over the words *of the Christ* (see the Greek exegesis), it is not really controversial (even though we do not really know if it belongs here or not). The gospel has already been defined in this chapter. It has been called *the gospel of God* and *the gospel of the Son of Him*. Throughout this epistle, up to this point, we have read the words *Jesus Christ* so many times that it feels like that is His first and last name (it is not). So, whether the words *of Christ* are found here or not, we understand that the gospel (the good news) is the message which Paul brings everywhere when he evangelizes.

Paul is writing to believers in the Roman church, so they have already been evangelized. He is not evangelizing them in this letter. Therefore, he can make several references to the gospel (good news) without feeling that this word is going over their heads. The leaders of the church at Rome are *not* reading this and saying, “The *gospel*? What the heck does Paul mean by that word?” They understand that Jesus died for their sins and through exercising faith in Him, they are saved.

Nevertheless, Paul began this letter with enough information to fill in the gospel message:

Romans 1:1–6 **Paul, servant of Jesus Christ, a called apostle having been set apart for the gospel of God, which He promised beforehand through His prophets in the Holy Scriptures, concerning His Son, having come of the seed of David according to flesh, having been declared the Son of God in power according to the Spirit of holiness, by resurrection from the dead: Jesus Christ our Lord, through whom we have received grace and apostleship unto obedience of faith among all the Gentiles on behalf of His name, among whom are you also, called of Jesus Christ.** (BLB) So, even though Paul is writing to believers, he essentially defines the gospel right there.

Paul is persecuted for proclaiming Jesus the Messiah, yet he continues to speak about Jesus because he is not ashamed of the gospel message. Both Jewish and Roman authorities want him to let go of it, but he will not.

Romans 1:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
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
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
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<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)
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 1:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity	feminine singular noun; accusative case	Strong's #4991
panti (παντί) [pronounced pahn-TEE]	each, every, any; all, entire; anyone, all things, everything; some [of all types]	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to	masculine singular, present active participle; dative, locative or instrumental case	Strong's #4100

Translation: ...for it keeps on being the power of God toward salvation to anyone who is a believer,...

I have made the possible linguistic error of connecting *power* to the *gospel* (found pretty much in every translation). We are directly connecting a neuter singular noun (*gospel*) to the feminine singular noun (*power*). I don't know if that is really a problem, or if Paul put those things together to grab the attention of the readers. When dealing with adjectives, we simply adjust the number and gender of the predicate nominative to the adjective, so that they match up.

Nevertheless, the power is in the gospel message because Jesus provides us the means of attaining the righteousness of God.

The masculine singular, present active participle of pisteúô (πιστεύω) [pronounced pis-TOO-oh] can be translated, *to the one believing, to the believer*.

The Romans understand this because they understand that the gospel of Jesus Christ is the power of God to provide salvation to anyone who believes.

Romans 1:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ioudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss]	Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion	masculine singular adjective; acts as a proper noun; dative, locative or instrumental case	Strong's #2453

Romans 1:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<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 καί	Strong's #5037
prōton (πρῶτον) [pronounced <i>PRO-ton</i>]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
For some reason, this word is bracketed in the Westcott Hort text (maybe there is some problem with the reading?); but it is found in the other three Greek texts which I reference (Scrivener Textus Receptus, Tischendorf's Greek text, and Byzantine Greek text).			
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
Héllēn ("Ελλην) [pronounced <i>HEHL-lane</i>]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; dative, locative or instrumental case	Strong's #1672

Translation: ...both to the Jew [who I have gone to] first and to the Greek.

Literally, this reads, *both to [the] Jew first and to [the] Greek*. This does not refer to priority but to time. That is, Paul does not have a group of Jews in Jerusalem and a group of gentiles in Rome and then he decides, "Well, I must go to Jerusalem first because the gospel is to the Jew first." When it comes to the history, God brought Jesus to the Jew first. They knew Who the Messiah would be, and Jesus fulfilled all of these conditions. The problem for the Jewish recipients is, they had a set of things which they believed that the Messiah must do, and they left off the other things which they did not understand.

Three times, Jesus told His disciples that He would be taken by men and crucified. They did not get this. It did not fit in with what they understood. So they heard the words of Jesus, but set those words aside, so that when this all came to pass, the disciples did not look at one another and say, "Jesus told us this was going to happen." Instead, most of them ran for their lives, hiding out best they could. So they had forgotten what Jesus had told them. They eventually believed. However, much of the Jewish population never believed in Jesus, even though He came to them first. He offered Himself up as their King, their Savior and their Messiah. They did not believe.

So, in terms of time, the gospel message came to the Jew first, but then God brought it to the gentiles (called here *Greeks*).

Romans 1:16 For I do not keep on feeling shame toward the gospel [of the Christ], for it keeps on being the power of God toward salvation to anyone who is a believer, both to the Jew [who I have gone to] first and to the Greek. (Kukis mostly literal translation)

Romans 1:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-</i>]	(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness	feminine singular noun; nominative case	Strong's #1343
This word will occur 7x in the book of Romans.			
gár (γάρ) [pronounced <i>gahr</i>]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
en (ἐν) [pronounced <i>en</i>]	in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toe</i>]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
apokaluptô (ἀποκαλύπτω) [pronounced <i>ap-ok-al-OOP-toe</i>]	to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal	3 rd person singular, present passive indicative	Strong's #601
ek (ἐκ) [pronounced <i>ehk</i>]	out of, out from, from, by, at, of	preposition	Strong's #1537
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; genitive/ablative case	Strong's #4102
eis (εἰς) [pronounced <i>ICE</i>]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; accusative case	Strong's #4102

Translation: For you see, the righteousness of God keeps on being revealed in the [gospel message] from faith to faith,...

We have a neuter singular definite article in this phrase, but it is not connected to a neuter singular noun. Therefore, one solution is to find a neuter singular noun in context and use that. The nearest neuter singular noun is *gospel*, *gospel message*, *good news*. The righteousness of God is revealed in the gospel message.

Paul introduces an extremely important term to the Romans; it is found seven times in this book.

When we believe in Jesus Christ, the righteousness of God is imputed to us. This is, in fact, two judicial imputations. A judicial imputation has no natural home or target; and the recipient of the imputation must accept it by a volitional choice. Jesus, in His humanity, accepted our sins, and they were poured out upon Him. This was a judicial imputation, because there was no natural home or target in Jesus for these sins. Therefore, He had to be willing to take on our sins and to accept the punishment that we deserve for these sins.

Twice, we have *pistis* (faith) in this phrase. The first is in the genitive/ablative case; and the second time, it is in the accusative case. This is because of the different prepositions which precede it. The *ek* preposition is placed with the genitive/ablative case; and the *eis* preposition always takes an accusative case.

God's righteousness comes out from our faith. That is, we exercise faith in Christ and God imputes his righteousness to us (which we accept volitionally when we believe in Jesus). We are made righteous before God, which is why God is able to accept us. In fact, we have God's righteousness times two. We receive imputed righteousness directly from God, having believed in Jesus (a judicial imputation); and, because we are placed into Christ, we share His righteousness as well.

Romans 3:21–22a But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. (ESV; capitalized)

Romans 4:3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." (ESV; capitalized)

Romans 5:15–18 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. (ESV; capitalized)

You can see that Paul is planting seeds here in the first chapter of Romans for topics that he will return to again and again. We will find the word *righteousness* in Romans about 30 times (this is half the times that it is found in all of the epistles put together).

I made several statements earlier, so let me affirm them from Scripture:

2Corinthians 5:21 For our sake He made Him to be sin Who knew no sin, so that in Him we might become the righteousness of God. (ESV; capitalized)



1Peter 2:24 He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. (ESV; capitalized)

I may want to organize these points into a doctrine and present it that way instead.

Our passage is Romans 1:17a, which reads: For you see, the righteousness of God keeps on being revealed in the [gospel message] from faith to faith,...

We begin the Christian life with faith. We believe on the Lord Jesus Christ and we are saved. However, the lift of the believer after that goes from faith (salvation faith) to faith (living faith).

This takes us to Operation Z, where we heard Bible doctrine taught by a well-qualified pastor-teacher, and when we heard it, we believe it (we exercise faith). That doctrine then becomes a part of our maturity as a believer. As we run into various problems and tests, we seize a principle of doctrine and believe it and trust in it as it relates to our problem or test (that is the faith-rest drill).

Operation Z (graphic); from **Country Bible Church**; accessed March 23, 2024. Like many of the terms and concepts which I refer to, this ultimately was originated and developed by R. B. Thieme, Jr. Many other pastors and writers have adopted much of his modernized vocabulary and concepts.

I do not have an author's name for the first two links below. Their posts may have been taken strictly from notes.

Links to Operation Z

Operation Z, MBD, PSD #5, Bible Doctrinal Orientation:
<https://www.angelfire.com/pa5/afg/Files/PPOG-OPZ.pdf>

Thinking Truth's Weblog on Operation Z (February 5, 2008)
<https://thinkingtruth.wordpress.com/2008/02/05/top-and-bottom-circles/>

Metabolism Is Analogous to Operation Z (Joe Griffin)
<http://joegriffin.org/wp-content/uploads/2018/03/CR10-210.pdf>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When we come to **Romans 4**, Paul will use Abraham to illustrate how this righteousness proceeds from faith to faith. The believer goes from faith-righteousness to operational faith.

Romans 1:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Romans 1:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dikaïos (δίκαιος, αἰά, ov) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective	Strong's #1342
When used as a substantive, dikaïos (δίκαιος) should be translated, <i>righteous one, just one, an upright person, a law-abiding man, one who is guiltless, a man approved by or acceptable to God.</i>			
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
These two words are found together in v. 17a.			
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, future (deponent) middle indicative	Strong's #2198

Translation: ...just as it stands written, “Now the righteous [man] will live out from faith.” (Habakkuk 2:4)

Paul reaches back to the ancient prophet Habakkuk, who wrote: Notice their [i.e. the Babylonian invaders] arrogance--they have no inward uprightness [Lit. no uprightness of soul] -- but the righteous will live by their faith. (Habakkuk 2:4; ISV)

Paul separates out the concept from the historic application of this verse. The person who is truly righteous—this does not mean that they act perfect in every way, but they have been made righteous through faith—that person lives by faith. That is, from day-to-day, they look to God in faith and they look to His Word in faith.

Romans 1:17 For you see, the righteousness of God keeps on being revealed in the [gospel message] from faith to faith, just as it stands written, “Now the righteous [man] will live out from faith.” (Habakkuk 2:4) (Kukis mostly literal translation)

Paul, without making any attempt to justify himself, quotes from the Old Testament, presenting it as absolute truth, presenting it as what man should believe in.

Romans 1:16–17 For I do not keep on feeling shame toward the gospel [of the Christ], for it keeps on being the power of God toward salvation to anyone who is a believer, both to the Jew [who I have gone to] first and to the Greek. For you see, the righteousness of God keeps on being revealed in the [gospel message] from faith to faith, just as it stands written, “Now the righteous [man] will live out from faith.” (Habakkuk 2:4) (Kukis mostly literal translation)

I have no idea how Paul put this letter to the Romans together. Did he have an outline in his mind, or did he just have a number of thoughts, and he started writing? For me, I would have required an outline and then a write and a rewrite at least. The writers of Scripture were much more together than this (well, many ancient writers simply got one take, and that was their first draft).

Paul was talking about the gospel message and how this was to go out to all people, and that slowed him down from coming to Rome, because he owed this message to anyone he came into contact with. In vv. 16–17, Paul ties righteousness directly to the gospel message. He is not talking about behavior here; he is not talking about sins. He is talking about righteousness without giving any thought to sin.

Unfortunately, so many evangelists tie salvation to feeling guilty about sins that you have committed (and, frankly speaking, most people have sins that they are ashamed of from their past to this very day). But, how you feel about your sins is unrelated to the righteousness of faith. You do not have to repudiate your sins at the moment that you believe. In fact, if you believe that such an approach is necessary, you might not be saved. Salvation is not faith in Christ + a promise to feel badly about your sins or + a serious regret concerning your sins.

Allow me another tangent before we move on. When speaking to people tied up in the LGBT movement, you do not need to directly talk about their sins. You do not need to confront them over things which they desire to do. That is not a salvation issue. Jesus Christ is their salvation issue. Now, at salvation, their scar tissue is gone; and many of these people can move forward in their lives without being seriously tempted back into the lifestyle (this is not the experience of all born again LGBT types, as some return to the lifestyle out of habit, and not out of lust).

For I am not ashamed of the gospel of Jesus Christ, because it is the power of God that provides salvation for the person who believes, presented first to the Jews and now being presented to the Greeks. The righteousness of God is revealed in the gospel message, beginning the Christian life with faith, which continues in faith as well, just as it stands written, “Now the righteous man lives his life in close association with faith.” (Habakkuk 2:4) (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Those Who Reject the Truth

Although I saw v. 18 as a standalone verse, more than half of the translators below disagreed with me.

For keeps on being uncovered anger of God from heaven toward all irreverence and [toward all] injustice of men; the [men], the truth in injustice are restraining.

Romans
1:18

For the wrath of God keeps on being revealed from heaven toward all irreverence and [toward all] injustice among men; [men] who are suppressing the truth in [the sphere of] injustice.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)

Complete Apostles Bible

For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.

Douay-Rheims 1899 (Amer.)

For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:...

Holy Aramaic Scriptures
Murdock Peshito Syriac

.
For the wrath of God from heaven is revealed against all the iniquity and wickedness of men, who hold the truth in iniquity.

Original Aramaic NT

For the wrath of God is revealed from Heaven against all the evils and the wickedness of the children of men, those who are holding the truth in evil.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For there is a revelation of the wrath of God from heaven against all the wrongdoing and evil thoughts of men who keep down what is true by wrongdoing; Because the knowledge of God may be seen in them, God having made it clear to them. V. 19 is included for context.

Bible in Worldwide English

God is angry. He has shown it from heaven. He is angry because of all the bad and wrong things people do. These people hold back Gods truth by the wrong things they do.

Easy English

.

Easy-to-Read Version–2008

God shows his anger from heaven against all the evil and wrong things that people do. Their evil lives hide the truth they have.

God's Word™

God's anger is revealed from heaven against every ungodly and immoral thing people do as they try to suppress the truth by their immoral living.

Good News Bible (TEV)

God's anger is revealed from heaven against all the sin and evil of the people whose evil ways prevent the truth from being known.

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.

From heaven God shows how angry he is with all the wicked and evil things that sinful people do to crush the truth.

Goodspeed New Testament

.

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

For God in heaven unveils his holy anger breaking forth against every form of sin, both toward ungodliness that lives in hearts and evil actions. For the wickedness of humanity deliberately smothers the truth and keeps people from acknowledging the truth about God.

Plain English Version

.

UnfoldingWord Simplified T.

God in heaven makes it clear that he is angry with all who show no respect for him and who do wicked things. He shows them that they deserve for him to punish them. Because they do wicked things, they also keep other people from knowing what is true about God.

Williams' New Testament

For God's anger from heaven is being uncovered against all the impiety and wickedness of the men who in their wickedness are suppressing the truth; because what can be known of God is clear to their inner moral sense; for in this way God Himself has shown it to them. V. 19 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, God's punishment out of heaven is uncovered on all godlessness and wrong of people, the <i>ones</i> holding down the truth in wrong because what is known of God <i>is</i> shown in them; for God showed <i>it</i> to them. V. 19 is included for context.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Besides the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who suppress the truth by unrighteousness.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	So, too, there is a revelation from Heaven of the Divine Wrath against every form of ungodliness and wickedness on the part of those men who, by their wicked lives, are stifling the Truth.

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	God's hostility* is revealed from heaven against those who are godless and are not right, those who suppress the truth through the evil that they do.
International Standard V	God's Wrath against Sinful Humanity For God's wrath is being revealed from heaven against all the ungodliness and wickedness of those who in their wickedness suppress the truth.
Lexham Bible	.
Montgomery NT	For God's wrath is ever being revealed from heaven against all ungodliness and unrighteousness of men who smother the truth by their unrighteousness.
NIV, ©2011	.
Riverside New Testament	For the wrath of God is revealed from heaven against all impiety and wickedness of men who hold the truth but practice unrighteousness.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For the anger of Elohim is revealed from the cosmos against all ungodliness and unrighteousness of men, who hold back the Truth in unrighteousness; Because what may be known of Elohim is manifest in them; because Elohim has showed it to them. V. 19 is included for context.
Weymouth New Testament	For God's anger is being revealed from Heaven against all impiety and against the iniquity of men who through iniquity suppress the truth. God is angry; because what may be known about Him is plain to their inmost consciousness; for He Himself has made it plain to them. V. 19 is included for context.
Wikipedia Bible Project	God's hostility is revealed from heaven against those who are godless and do not live right, who suppress the truth through evil—for what can be known about God he has made obvious to them. V. 19 is included for context.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .
 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 .
 Hebraic Roots Bible For the wrath of YAHWEH from heaven is revealed against all the iniquity and wickedness of men, who unjustly suppress the truth.
 Holy New Covenant Trans. God's punishment is being revealed from heaven against all sin and, not being like God, of those people who use sin to hide the truth.
 The Scriptures 2009 For the wrath of Elohim is revealed from heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known of Elohim is manifest among them, for Elohim has manifested it to them. V. 19 is included for context.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...is revealed for Anger [of] god from heaven to every disrespect and wrong [of] men the [men] the truth in wrong holding...
 Alpha & Omega Bible .
 Awful Scroll Bible .
 Concordant Literal Version .
 exeGeses companion Bible **IRREVERENCE AND INJUSTICE**
 For the wrath of Elohim
 is unveiled from the heavens
 against all irreverence and injustice of humanity
 who hold the truth in injustice;...
 God's Truth (Tyndale) .
 Orthodox Jewish Bible For the Charon Af Hashem (the burning anger of G-d Ro 1:18; 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) is being revealed from Shomayim. It is being revealed against all without yirat Shomayim and Tzedek, all bnei Adam who wickedly repress HaEmes [of Hashem],...
 Rotherham's Emphasized B. For there is being revealed an anger of God from heaven—
 Against all' ungodliness and unrighteousness of men
 Who ||the truth in unrighteousness|| do hold down;—...

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version For God's extreme anger is being revealed from heaven against all the godlessness and wickedness of people who restrain the truth [from being known and obeyed] by their wickedness.
 Brodie's Expanded Trans. For the just anger [divine wrath] of God is being revealed from heaven against every category of ungodliness and unrighteousness of mankind, with reference to those who make it a habit to reject the Truth for and by unrighteousness,
 Because what is known about God [as the Creator] is manifest within them [in their consciences], for God has revealed Himself to them [the entire human race],
 For since the creation of the world, His invisible attributes [divine essence] have been and are still being clearly discerned, perceived [comprehended] through the

The Expanded Bible
Jonathan Mitchell NT

things created, namely, His eternal omnipotence and divinity, so that they themselves are without excuse . Vv. 19–20 are included for context.

.
You see, God's personal emotion (or: inherent fervor; mental bent; natural impulse; teeming desire and swelling passion; temperament; disposition; or: anger; wrath) is continuously and progressively being unveiled (revealed; disclosed) from heaven upon every irreverence (lack of awe or absence of pious fear; disrespect) and injustice (wrong; unrighteousness; situation or act contrary to the Way pointed out) of mankind (or: that arises from humans) – the folks continuously holding down (restraining; stopping while possessing) the Truth (or: reality) in the sphere of (or: within the midst of) injustice (unrighteousness; that which is not right; unfairness and inequality) –...

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

Bible Translations with Many Footnotes:

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

Unrighteousness

Now the wrath of God is revealed from Heaven upon all ungodliness and unrighteousness of the people who suppress the truth by unrighteousness,²⁰ precisely because what may be known about God is evident among them, because God has shown it to them. V. 19 is included for context.

(20) To 'suppress the truth' is a deliberate act, an evil choice that invites God's wrath. To hear a sermon about 'the love of God' is easy enough, but how many have you heard (or preached) about 'the wrath of God'? "God hates sin but loves the sinner" is standard fare, but consider Psa_5:4-6—"For You are not a God who takes pleasure in wickedness, nor shall evil dwell with You. The boastful shall not stand in your sight; You hate all workers of iniquity. You shall destroy those who speak falsehood; the LORD abhors the bloodthirsty and deceitful man." This is not an isolated text; there are a fair number of others in the same vein. Someone who deliberately chooses to be and promote evil thereby makes God his enemy. In Joh_6:44 the Lord Jesus said: "No one can come to me unless the Father who sent me draws him." Do you suppose that the Father will 'draw' someone He hates?

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation For the wrath of God is revealed from heaven upon all impiety [or, ungodliness] and unrighteousness of people, [upon] the ones suppressing the truth in unrighteousness.

A Faithful Version .
Berean Literal Bible .
Bill Puryear translation .

Therefore the anger [judgment] of God is being revealed from heaven on all rejection of God and wrongdoing [unrighteousness, wickedness, and injustice] of men, who suppress the truth by means of wrongdoing [unrighteousness, wickedness, and injustice].

C. Thomson updated NT
Charles Thomson NT
Context Group Version

.
.
For the retaliation of God is revealed from the sky against all ungodliness and decadence {or injustice} of men, who delay the truth in decadence {or injustice}; because that which is known of God is obvious in them; for God made it obvious to them. V. 19 is included for context.

English Standard Version
Far Above All Translation
Green's Literal Translation
Holy Bible Improved Edition
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020
New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

For anger from God is being revealed from heaven against all non-Godliness [heathenism; unbeliever reversionism] and anti-justice [salvation maladjustment to the justice of God] of those who suppress the truth [salvation doctrine] through anti-justice [salvation maladjustment to the justice of God].

R. B. Thieme, Jr. trans2

Because Just Moral Anger, protecting from evil, from God, is being revealed from the Supreme Court of Heaven against all acts or thoughts of nongodliness (Ungodly), and AntiJustice of mankind from Salvation Maladjustment to the Justice of God, heathenism, of those who suppress or reject the Truth of God or the Salvation Gospel, through Antijustice Unrighteousness of salvation maladjustment to the Justice of God ,...

Revised Geneva Translation
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:

Romans 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al- OOP-toe]	to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal	3 rd person singular, present passive indicative	Strong's #601
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063

Romans 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; indignation</i>	feminine singular noun; nominative case	Strong's #3709
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
pasan (πάσαν) [pronounced <i>PAH-sahn</i>]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
asebeia (ἀσέβεια) [pronounced <i>as-EHB-i-ah</i>]	<i>irreverence, lack of reverence towards God, impiety, ungodliness</i>	feminine singular noun; accusative case	Strong's #763

Translation: For the wrath of God keeps on being revealed from heaven toward all irreverence...

Paul now seemingly goes in a different direction. He was speaking of the believers who continue the spiritual life from faith to faith (from salvation faith to sanctifying faith); but now he looks at the other side of the coin. There are the faithful believers, but there is also the evil opposition.

God's wrath will continue to be revealed from heaven—so God is going to allow some believers to see this, and logically, that would be a favor to believers who go from faith to faith in their lives.

God's wrath is directed toward those who are asebeia (ἀσέβεια) [pronounced *as-EHB-i-ah*], which means, *irreverence, lack of reverence towards God, impiety, ungodliness*. Strong's #763.

Romans 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, accusative case	Strong's #93
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...and [toward all] injustice among men;...

God's wrath is also directed toward all those who are unjust among men. These would be criminals, lawbreakers, and people who legally go after others to get revenge. There are many forms of injustice, and God's wrath is revealed against any and all forms of human injustice.

Romans 1:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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)
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; accusative case	Strong's #225
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, dative, locative or instrumental case	Strong's #93
katechô (κατέχω) [pronounced kaht-EH-khoh]	<i>holding back, detaining, restraining; suppressing; holding in a firm grasp, having in full and secure possession; keeping in one's possession; the one hindering; possessing, having clear title to</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2722

Translation: ...[men] who are suppressing the truth in [the sphere of] injustice.

The masculine plural definite article refers back to *men* (the only other masculine plural noun around); and these are men who are holding back, detaining, restraining or suppressing the truth in the sphere of injustice.

Romans 1:18 **For the wrath of God keeps on being revealed from heaven toward all irreverence and [toward all] injustice among men; [men] who are suppressing the truth in [the sphere of] injustice.** (Kukis mostly literal translation)

There are things that God strongly disapproves of; and they are listed in this verse: those who are irreverent, those who act unjustly toward their fellow man, and those who hold back or restrain the truth as a means of injustice.

Essentially, Paul is making remarks here about a segment of society who suppress the truth in the sphere of injustice. God's wrath is revealed against this specific group of people who are irreverent, unjust toward others, and they hinder the truth. So, these are people who are negative toward the truth of the gospel and negative toward God in general.

From this point forward to the end of this chapter, this is the group of men that Paul will speak about.

He is not accusing those reading this letter as being guilty of these things; but they know people who are. In fact, the majority of the people that are known by the believers in Rome could be so classified.

Romans 1:18 **For the wrath of God keeps on being revealed from heaven toward all irreverence and [toward all] injustice among men; [men] who are suppressing the truth in [the sphere of] injustice.** (Kukis mostly literal translation)

Many translations treated vv. 18–19 as a single sentence. Often that will be preserved below.

Because the known of the God keeps on being apparent in them, for the God to them has revealed, for the invisible [things] of Him from [the] creation of [the] world by those things which keep on being understood, he keeps on perceiving clearly not only the eternity of Him, [but also His] power and Deity, toward this to keep on being to them without excuses. Because having known the God, even as they did not glorify God (n)or were they grateful but they became vain in the speculations of them and was darkened the unintelligent heart of them.

Romans
1:19–21

For [what is] the known [information] of the God keeps on being manifest among them, for the God has revealed [this] to them; for the invisible [things] of Him keep on being understood from the creation of the world by those things [which can be observed and] understood. [As a result, one] keeps on [being able to] clearly perceive not only His eternal nature, [but also His] power and Deity. On account of this, they keep on being without excuses. For having known the God, even so they did not glorify God nor were they grateful [to Him], but they became vain in their [own] speculations and their senseless heart was [further] darkened.

God, through what He has done on this earth, has made Himself known to man. The things about God that we cannot see are revealed to us by the things which we can see. Those things which have existed from the creation of the world makes it possible for anyone to have a limited understanding of God. Through His creation, we can perceive His eternal nature, His omnipotence and His Deity. Because of this, all men are without excuse. Despite knowing and recognizing God, some men did not glorify Him nor were they grateful to Him as His created beings. These same men have offered up meaningless, empty speculations about life, as they further darkened their own sensual hearts.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Because the known of the God keeps on being apparent in them, for the God to them has revealed, for the invisible [things] of Him from [the] creation of [the] world by those things which keep on being understood, he keeps on perceiving clearly not only the eternity of Him, [but also His] power and Deity, toward this to keep on being to them without excuses. Because having known the God, even as they did not glorify God (n)or were they grateful but they became vain in the speculations of them and was darkened the unintelligent heart of them.
Complete Apostles Bible	Because that which is known of God is manifest among them, for God has shown it to them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things made, both His eternal power and Divinity, so that they are without excuse. Because, having known God, they did not glorify Him as God, or give thanks, but became vain in their reasonings, and their senseless heart was darkened.
Douay-Rheims 1899 (Amer.)	Because that which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. His eternal power also and divinity: so that they are inexcusable. Because that, when they knew God, they have not glorified him as God or given thanks: but became vain in their thoughts. And their foolish heart was darkened.
Holy Aramaic Scriptures Murdock Peshito Syriac	. Because a knowledge of God is manifest in them; for God hath manifested it in them. For, from the foundations of the world, the occult things of God are seen, by the intellect, in the things he created, even his eternal power and divinity; so that they might be without excuse; because they knew God, and did not glorify him and give thanks to him as God, but became vain in their imaginings, and their unwise heart was darkened.
Original Aramaic NT	Because a knowledge of God is revealed to them, for God has revealed it to them. For the secrets of God from the foundation of the world are appearing to his creatures through intelligence, even his power and his eternal Godhead, that they will be without a defense, Because they knew God, and they did not glorify him as God, nor did they give him thanks, but they became destitute in their reasoning and became dull in their heart without understanding.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	...Because the knowledge of God may be seen in them, God having made it clear to them. For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made, so that men have no reason for wrongdoing:
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	Because, having the knowledge of God, they did not give glory to God as God, and did not give praise, but their minds were full of foolish things, and their hearts, being without sense, were made dark.
Bible in Worldwide English	They know about God. God himself has shown them. People cannot see that God has power which lasts for ever. They cannot see that he is really God. But ever since he made the world, he has clearly shown this by the things he made. So they cannot say, I did not know about God. Even though they knew he was God, they did not worship him as God. They did not thank him. Their thoughts were no good. Their foolish minds became dark.
Easy English Easy-to-Read Version—2008	. This makes God angry because they have been shown what he is like. Yes, God has made it clear to them. There are things about God that people cannot see--his eternal power and all that makes him God. But since the beginning of the world, those things have been easy for people to understand. They are made clear in what God has made. So people have no excuse for the evil they do. People knew God, but they did not honor him as God, and they did not thank him. Their ideas were all useless. There was not one good thought left in their foolish minds.
God's Word™	What can be known about God is clear to them because he has made it clear to them. From the creation of the world, God's invisible qualities, his eternal power and divine nature, have been clearly observed in what he made. As a result, people have no excuse. They knew God but did not praise and thank him for being God. Instead, their thoughts were pointless, and their misguided minds were plunged into darkness.
Good News Bible (TEV)	God punishes them, because what can be known about God is plain to them, for God himself made it plain. Ever since God created the world, his invisible qualities, both his eternal power and his divine nature, have been clearly seen; they are perceived in the things that God has made. So those people have no excuse at all! They know God, but they do not give him the honor that belongs to him, nor do they thank him. Instead, their thoughts have become complete nonsense, and their empty minds are filled with darkness.
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.	They know everything that can be known about God, because God has shown it all to them. God's eternal power and character cannot be seen. But from the beginning of creation, God has shown what these are like by all he has made. That's why those people don't have any excuse. They know about God, but they don't honor him or even thank him. Their thoughts are useless, and their stupid minds are in the dark.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	In reality, the truth of God is known instinctively, for God has embedded this knowledge inside every human heart. <i>Opposition to truth cannot be excused on the basis of ignorance</i> , because from the creation of the world, the invisible qualities of God's nature have been made visible, such as his eternal power and

transcendence. He has made his wonderful attributes easily perceived, for seeing the visible makes us understand the invisible. So then, this leaves everyone without excuse. *Throughout human history* the fingerprints of God were upon them, yet they refused to honor him as God or even be thankful for his kindness. Instead, they entertained corrupt and foolish thoughts about what God was like. This left them with nothing but misguided hearts, steeped in moral darkness.

Plain English Version
UnfoldingWord Simplified T.

. All non- Jews can clearly know what God is like, because God himself has revealed this to everyone. People cannot actually see with their eyes what God is like. But ever since he created the world, the things in it make us understand things about him— for example, he has always been able to do powerful things. Another example is that everyone knows that he is completely different from all that he has created. So no one is able to say truthfully, "We never knew about God." Although non- Jews knew what God is like, they did not honor him as God, nor did they thank him for what he had done. But instead, they began to think foolish things about him, and they were no longer able to understand what he wanted them to know about himself.

Williams' New Testament

Forever since the creation of the world, His invisible characteristics -- His eternal power and divine nature -- have been made intelligible and clearly visible by His works. So they are without excuse, because, although they once knew God, they did not honor Him as God, or give Him thanks, but became silly in their senseless speculations, and so their insensible hearts have been shrouded in darkness. V. 19 was placed with the previous passage for context.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
You see, as the invisible *things* of Him are perceived, from *the* creation of a world to the *things* done, both His eternal ability and divinity are clearly seen for the "for them to be without excuse" *part* because when they knew God, they did not admit that He is magnificent as God is, nor were they thankful. But they were futile in their considerations, and their clueless heart was made dark. V. 19 was placed with the previous passage for context.

Common English Bible
Len Gane Paraphrase

.
Because what is essential about God is apparent to them, because God has made it clear to them. For the invisible things about him since the creation of the world are unmistakably seen. They are understood by the things that are made, both his eternal power and the essential characteristics of God, [making] these [people] without excuse. And so, when they knew God, they didn't glorify him as God, neither were they thankful. They became foolish in their theories, so their foolish heart was darkened.

A. Campbell's Living Oracles

Because that which may be known of God is manifest among them, for God has manifested it to them: (for his invisible attributes, even his eternal power and divinity, since the creation of the world, are very evident; being known by his works:) so that they are inexcusable. Because, though they knew God, they did not glorify him as God, neither gave him thanks; but became foolish by their own reasonings, and their inconsiderate heart was darkened.

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

.
This is so, because what can be known about God is plain to them; for God himself has made it plain. For ever since the creation of the universe God's invisible attributes-his everlasting power and divinity-are to be seen and studied in his works, so that men have no excuse; Because, although they learned to know God, yet they

did not offer him as God either praise or thanksgiving. Their speculations about him proved futile, and their undiscerning minds were darkened.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities, His eternal power and divine nature, have been clearly seen, being understood from His workmanship, so that men are without excuse. For although they knew God, they neither glorified Him as God nor gave thanks to Him, but they became futile in their thinking and darkened in their foolish hearts.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
International Standard V	For what can be known about God is plain to them, because God himself has made it plain to them. For since the creation of the world God's [Lit. his] invisible attributes—his eternal power and divine nature—have been understood and observed by what he made, so that people [Lit. they] are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him. Instead, their thoughts turned to worthless things, [Lit. they became worthless in their thoughts] and their senseless hearts were darkened.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Because what may be known of God is manifest within them, for God has manifested it to them. For God's invisible qualities — his everlasting power and deity — are, since the creation of the world, clearly seen, being known from what he has made. So they are without any excuse. For although they knew God they did not glorify him as God and did not give him thanks, but fell into futile speculations and their stupid hearts were darkened.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For the invisible things of him from the creation of the universe are clearly seen, being understood by the things that are made, even his Age-Lasting power and Divinity; so that they are without excuse: Because that, when they knew Elohim, they glorified him not as Elohim, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. V. 19 was placed with the previous passage for context.
Weymouth New Testament	For, from the very creation of the world, His invisible perfections--namely His eternal power and divine nature--have been rendered intelligible and clearly visible by His works, so that these men are without excuse. For when they had come to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened. V. 19 was placed with the previous passage for context.
Wikipedia Bible Project	Through everything that God has made, what may be invisible about God can be clearly seen—his eternal power and divinity—so that such people have no excuse. This is because that even though they knew God, they did not honor him or thank him, but instead they thought up nonsense, and their ignorant minds became dark. V. 19 was placed with the previous passage for context.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 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 Hebraic Roots Bible	. For the wrath of YAHWEH from heaven is revealed against all the iniquity and wickedness of men, who unjustly suppress the truth, because the thing known of YAHWEH is clearly known within them, for YAHWEH revealed it to them. For, from the foundations of the world, the invisible things of YAHWEH are clearly seen and understood, in the things He created, even His eternal power and divinity; so that they might be without excuse; because they knew YAHWEH, and did not glorify Him and give thanks to Him as Elohim, but became vain in their imaginations, and their unwise heart was darkened. V. 18 is included for context.
Holy New Covenant Trans.	What can be known about God is plain to them because God made it plain to them. Since the beginning of the world, the unseen qualities of God — His unseen power and His divinity — could be clearly seen and understood from what God made. They have no excuse. Because, even though they knew God, they didn't give God the glory that He should have. They weren't thankful either. Instead, their thinking became nonsense and their foolish hearts became dark.
The Scriptures 2009	For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse, because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened. V. 19 was placed with the previous passage for context.
Tree of Life Version	For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. In unrighteousness they suppress the truth, because what can be known about God is plain to them—for God has shown it to them. His invisible attributes—His eternal power and His divine nature—have been clearly seen ever since the creation of the world, being understood through the things that have been made. So people are without excuse— for even though they knew God, they did not glorify Him as God or give Him thanks. Instead, their thinking became futile, and their senseless hearts were made dark. V. 18 is included for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...because The [Thing] Known [of] the god Apparent is in them The God for [to] them shows {it} The [Things] for Invisible [of] him from creation [of] world [in] the products Being Understood is~ seen (clearly) The also Everlasting [of] him Power and Godliness {are seen} to the+ to be them unexcused because Knowing the god not as god [They] recognize {him} or [They] thank {him} but [They] are emptied in the reasoning* [of] them and is darkened The (Not) Understanding [of] them Heart...
Alpha & Omega Bible	BECAUSE THAT WHICH IS KNOWN ABOUT THEOS (<i>The Alpha & Omega</i>) IS EVIDENT WITHIN THEM; FOR THEOS (<i>The Alpha & Omega</i>) MADE IT EVIDENT TO THEM.

FOR SINCE THE CREATION OF THE WORLD HIS INVISIBLE ATTRIBUTES, HIS ETERNAL POWER AND DIVINE NATURE, HAVE BEEN CLEARLY SEEN, BEING UNDERSTOOD THROUGH WHAT HAS BEEN MADE, SO THAT THEY ARE WITHOUT EXCUSE.

FOR EVEN THOUGH THEY KNEW THEOS (*The Alpha & Omega*), THEY DID NOT HONOR HIM AS THEOS (*The Alpha & Omega*) OR GIVE THANKS, BUT THEY BECAME FUTILE IN THEIR SPECULATIONS, AND THEIR FOOLISH HEART WAS DARKENED.

Awful Scroll Bible

For the wrath of God is being brought-out-of-suppression, out of the Expanse, upon all impiety and un-justness of men, (holding-down that un-concealed from-within injustice), through-that, that known of God is apparent from-among them, for God exposes it to them.

For the invisible things of Him from the creation of the universe, are being accordingly-experienced, being appreciated by that made, both of those of His eternal Power and Divinity, for they are to be without-considering-away.

Through-that coming to know God, they give Him not Splendor as God, either give they good-favoredness, however they became vain from-within their reasoning-throughout, and the sensibility, of their not- intelligibly -sent-together heart, is being darkened. V. 19 is included for context.

Concordant Literal Version

For God's indignation is being revealed from heaven on all the irreverence and injustice of men who are retaining the truth in injustice, because that which is known of God is apparent among them, for God manifests it to them."

For His invisible attributes are described from the creation of the world, being apprehended by His achievements, besides His imperceptible power and divinity, for them to be defenseless, because, knowing God, not as God do they glorify or thank Him, but vain were they made in their reasonings, and darkened is their unintelligent heart." V. 19 is included for context.

exeGeses companion Bible

...because what is known of Elohim
is manifest in them;
for Elohim manifests to them.
For his invisibles
from the creation of the cosmos are clearly seen
being comprehended by his doings
- both his eternal dynamis and divinity;
so that they are inexcusable:
because when they knew Elohim
they neither glorified him as Elohim,
nor eucharistized;
but became vain in their reasonings
and darkened their uncomprehending heart:...

God's Truth (Tyndale)
Orthodox Jewish Bible

.
All anashim who, even though what is knowable about Hashem lies plainly before their eyes (for G-d has shown them!), they nevertheless cling to their resha and wickedly suppress HaEmes [of Hashem].

For his invisible characteristics from the Bri'at HaOlam (the creation of the world) are perceived intellectually in the things which have been created; that is, both his eternal ko'ach and Elohut are discernable. So Bnei Adam have no terutz (excuse) and are inexcusably culpable (before an angry G-d),

Because, even though they in actual fact knew G-d, they did not ascribe Him kavod (glory) as G-d or give hodayah (thanksgiving) to Him, but became filled with hevel

(futility, vanity, emptiness, worthlessness) in their thinking, and their senseless levavot were darkened.

Rotherham's Emphasized B. Inasmuch as ||what may be known of God|| is |manifest| among them,
 For ||God|| |unto them| hath made it manifest,—
 For ||the unseen things of him|| |from a world's creation| <|By the things made|
 being perceived> Are clearly seen,
 ||Even his eternal power and divinity||,—
 To the end they should be without excuse;
 Inasmuch as <having come to know God>
 Not ||as God|| did they glorify him, or give him thanks,
 But were made fruitless in their reasonings,
 And darkened was their undiscerning' heart.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version . For what is known about God is plain to these people [*i.e., to the Gentiles*], because God has made it clear to them. For since the creation of the world, God's invisible qualities of eternal power and divine nature have been clearly seen, [*capable of*] being perceived through the things that He has made. So, these people have no excuse [*i.e., for not believing in Him*]. Now they knew who God was, but they did not honor Him as God or thank Him [*for their blessings*]. Instead they engaged in their useless speculations and their foolish minds were filled with [*spiritual*] darkness.

Brodie's Expanded Trans. Because when they knew God [by observing His creation], they did not honor Him as God [worship Him as Creator], nor did they feel obligated to thank Him [ungrateful for His blessings]; in fact, they became vain [empty] in their rationalizations and their ignorant mentality of the soul received darkness [blackout]. Vv. 19–20 were placed with the previous passage for context.

The Expanded Bible Jonathan Mitchell NT

. ...simply because the thing experientially known (or: personally knowable; able to be gained by insight) pertaining to God (or: from, and which has its origin in, God; which is God) is continuously made visible (made apparent; manifested by light) within (or: among) them, for God at one point made (or: makes) it visible (manifests it) to them (or: for them; in them; by them; among them).
 For you see, from [the] creation (framing; founding of order out of chaos; settling) of [the] ordered System (cosmos; universe; or: world of culture, religion and government) His invisible things (unseen [qualities and attributes]) – both His imperceptible (unobservable, but effecting-all) power, ability and capacity, as well as divinity (Godship; God-state) – are habitually seen down the line (or: are normally correspondingly perceived), being continually apprehended (grasped by the mind; mentally conceived) in the results and by the effects of things which are made or done, in order for them to be continuously defenseless (without an excuse), simply because, although at one point experientially knowing God with insight, they did (or: do) not glorify (imagine; esteem; suppose; fancy; conjecture about; hold an opinion of; repute) [Him] as God, or even thank [Him] (or: give thanks in joyously expressing the goodness and well-being inherent in [His] grace and favor). And so in contrast, they were made futile (vain; fruitless; without profit; empty; useless; worthless; subject to a process of meaningless frustration; subject to exercises in futility) in their reasonings (or: thought processes; dialogues; ideas that went throughout in every direction), and their [collective] unintelligent (stupid; unable-to-put-things-together) heart was darkened (= the core of their being was made to experience an absence of light in a dim, shadowy gloom of obscurity [= ignorance]).

P. Kretzmann Commentary

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

God's Wrath Revealed Against Sinful Humanity

For the wrath of God is revealed from heaven against all impiety and unrighteousness of people, who suppress the truth in unrighteousness, because what can be known about God is evident among [Or "in"; or "within"] them, for God made it clear to them. For from the creation of the world, his invisible attributes, both his eternal power and deity, are discerned clearly, being understood in the things created, so that they are without excuse. For although they knew God, they did not honor him as God or give thanks, but they became futile in their reasoning, and their senseless hearts were darkened. V. 18 is included for context.

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

Everyone Needs God's Mercy and Forgiveness-Not Just "Those People"

After all, God's wrath is revealed from heaven regarding all human godlessness and injustice. People have denied the truth in their injustice, since what's known about God is obvious all around^s them: God has revealed it to them. Ever since the creation of the world, God's invisible qualities have been understood-such as his eternity and power and divinity. As a result, people don't have any excuse. They knew God, yet they didn't give him glory or thanks. Instead, they became shallow in their thinking, and their unwise hearts went dark. V. 18 is included for context. s. Or "in and among them," or "to them all."

Wilbur Pickering's New T.

Because His invisible attributes, namely His eternal power and divine nature, are clearly seen from the creation of the world, being understood from what has been made, so that they are inexcusable;²¹ precisely because, knowing God, they neither glorified Him as God nor gave thanks;²² so their reasonings became worthless and their senseless hearts were darkened.²³ v. 19 was placed with the previous passage for context.

(21) All scientific experiment and true human knowledge is based on the principle of cause and effect—we observe an effect and try to isolate its cause. As a logical corollary, the cause must be as great or greater than the effect, otherwise it could not produce it. Any human being who is both honest and intelligent, confronted with the observable universe, with its incredible order and complexity, must conclude that there has to be a CAUSE who is both incredibly intelligent and powerful—to refuse to do so is perverse. Since we have personality, He must as well. So Paul's argument is precisely correct.

The science of physics tells us that the entire known universe, taking only what is inorganic (not part of any living system), can be described using perhaps 250 bits of information. To describe the smallest protein molecule (unable to live alone, but part of a living system) requires some 1,500 bits of information (the ecoli bacterium some 7 million; one human cell some 20 billion). Now just where could chance plus nothing find 1,250 bits of new information (to produce the simplest protein), if in the whole universe there was only 250? The evolutionary hypothesis as an explanation for the origin of life is ridiculously, stupidly impossible!

The science of genetics, with its genome projects, has discovered that a change of just 3 nucleotides is usually fatal to the organism. The genetic difference between

a human being and a chimpanzee (closest relative) is at least 1.6%—this represents a gap of some 48 million nucleotide differences. Since a random change of only 3 nucleotides is fatal to an animal, and a dead animal can't reproduce, there is no possible way that a chimp could evolve into a human. Each individual species had to be assembled separately, just like Genesis says. The 'geologic column' is a fiction, since there are multistrata tree fossils. Symbiotic plants and insects could not possibly evolve. And so on.

(22) To turn against the Creator, to deny His existence, is a deliberate, culpable choice, since it goes against the observable scientific evidence.

(23) When you deliberately turn out the light, you condemn yourself to grope about in darkness, and you can't see what is attacking you. 'Were darkened' is in the passive voice, so the necessary question is, by what or by whom? Ephesians 2:2 refers to Satan as "the spirit who now works in the sons of disobedience". When someone rejects the Creator he also rejects His protection; by choosing to become a 'son of disobedience', a person invites Satan into his mind, and Satan brings darkness.

I am reminded of our Lord's words in Matthew 6:22-23. "The lamp of the body is the eye. So if your eye is sound your whole body will be full of light. But if your eye is evil your whole body will be full of darkness. So if the light that is in you is darkness, how great is that darkness!" Of course we have two eyes, but the Text has "eye" in the singular. I take it that the reference is to the way we interpret what we see (which is our real "eye")—two people, one pure and one vile, observing the same scene will give very different interpretations to it. "Evil" here has the idea of malignant—aggressively evil. Someone with a malignant mind will give an evil interpretation to everything he sees, and in consequence his being will be filled with unrelenting darkness. Cf. Titus 1:15.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For this reason, the [thing] known of God is revealed among [or, within] them, for God revealed [it] to them. For from [the] creation of [the] world His invisible [attributes] are plainly seen, being understood by the [things] made, both His eternal power and divinity, so that they are without excuse. For this reason, having known God, they did not glorify [Him] as God nor did they give thanks, but they were given over to deception in their thought processes [or, they became futile in their speculations], and their foolish heart [fig., inner self, and throughout book] was darkened.

Berean Literal Bible .

Bill Puryear translation Because what is capable of being known about God is evident [plainly visible] among them; for God has revealed [it] to them. For His invisible attributes from the creation of the universe are perceived clearly, being understood by the things He has created, both His eternal power and divine nature, so that they are without excuse. Because although they knew God [Jesus Christ], they did not honor [Him] as God, nor did they feel obligated to give thanks. Instead they became worthless in their thoughts and their ignorant heart received darkness.

C. Thomson updated NT .

Charles Thomson NT Because that which is to be known of God is manifest among them, for God hath manifested it to them; for his invisible attributes, both his eternal power and divine majesty, being thought upon, are from the creation of the world clearly discoverable by the things made, so that they are without excuse because when they knew God, they did not glorify him as God, nor give him thanks, but became vain by their ill-grounded reasonings, and their foolish heart was darkened; ...

Context Group Version	For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, [even] his everlasting power and divinity; that they may be without excuse: because knowing God, they did not publicly honor him as God or recognize [their] indebtedness; but became empty in their reasonings, and their senseless heart was darkened. V. 19 was placed with the previous passage for context.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Holy Bible Improved Edition	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	...BECAUSE THAT WHICH IS KNOWN OF GOD MANIFEST IS AMONG THEM, FOR GOD TO THEM MANIFESTED [IT]. FOR THE INVISIBLE THINGS OF HIM FROM CREATION OF [THE] WORLD BY THE THINGS MADE BOTH ETERNAL HIS POWER AND DIVINITY; FOR TO BE THEM WITHOUT EXCUSE. BECAUSE HAVING KNOWN GOD NOT AS GOD THE GLORIFIED [HIM] OR WERE THANKFUL; BUT BECAME VAIN IN THEIR REASONINGS AND WAS DARKENED THE WITHOUT UNDERSTANDING OF THEM HEART : ...
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men <i>and upon</i> the ones holding <i>back</i> the truth in unrighteousness; because what is known of God is apparent among them; for* God manifested it to them. For* the invisible things of him are clearly seen from the creation of the world, being perceived by the things-made, <i>both</i> his eternal power and divinity; *that* they may be without defense; because having known God, they did not glorify <i>him</i> as God, or gave-thanks <i>to him</i> , but became-futile in their reasonings and their heart was darkened without understanding. V. 18 is included for context.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Because what is known about God is revealed in them [God-consciousness]; for the God has revealed Himself to them. For since the creation of the world His invisible attributes [the essence of God] are clearly perceived, being perspicuous through the things which He has created, namely both His omnipotence [eternal power] and His divine nature [essence of deity]: so that they [the human race] are without excuse [before the justice of God]. Because, when they knew the God, they did not honor Christ as God, nor did they feel obligated to thank Him; in fact, as a result of their negative volition they received worthless ideas [thoughts] in their evil cerebrations, and their ignorant right lobe receives darkness.
R. B. Thieme, Jr. trans2	Because, the reason for the wrath of God due to Negative Volition at God Consciousness and Gospel Hearing, what is known about The God, Jesus of Nazareth, The Christ, at God Consciousness, is conspicuous, manifest, evident, perceived and perspicuous, clearly understood, within them, or Revealed in their soul. For THE God made it evident or has revealed himself to them for their advantage (Unbelievers - 5 systems of perception or mechanics of God Consciousness). For since the creation of the world his own invisible attributes, his

eternal power, his divine nature or the Essence of God have been clearly perceived being perspicuous and clearly understood through things which he has created, namely both his eternal power the omnipotence of God, and his divine nature or essence, for the purpose of being or so that they, the whole Human Race, are without excuse or defense against the Justice of God at God consciousness. Because (the reason for the wrath of God toward those maladjusted to the Justice of God at salvation) when they knew God as a result of the common grace ministry of God the Holy Spirit at gospel hearing, they did not honor with Positive Volition and Faith alone in Christ as God, nor did they feel obligated to thank him, in fact as a result of their negative volition or maladjustment to the Justice of God, they received worthless evil thoughts in their evil deliberations or rationalizations, and their deliberately ignorant right lobe receives darkness in the past and present.

Revised Geneva Translation .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:
 19-21

Romans 1:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced <i>dee-OAT-ee</i>]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
gnōstos (γνωστός) [pronounced <i>gnome-TOSS</i>]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; nominative case	Strong's #1110
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
phanerós (φανερός) [pronounced <i>fahn-er-OSS</i>]	<i>apparent, manifest, plain, known, publically known, eminent, obvious</i>	neuter singular adjective, nominative case	Strong's #5318
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)

Romans 1:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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

Translation: For [what is] the known [information] of the God keeps on being manifest among them,...

There is no place in this world where we can go and, with our own eyes, look at God and make some notes on this experience. However, we live in the world created by God and since we live in such a world, we can consider Who God is based upon what we see.

So, simply based upon being a human being on earth, we can look around and see God being made manifest. We view the word of His hands, and we are able to draw conclusions about God based upon these observations.

At this point, Paul is talking about what Jews or gentiles are able to see of God.

Romans 1:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
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
phaneroô (φανερῶ) [pronounced fan-er-OH-oh]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	3 rd person singular, aorist active indicative	Strong's #5319

Translation: ...for the God has revealed [this] to them;...

God, by His earthly creation, reveals this information to everyone. A person just with his own perceptive abilities can see these things and draw conclusions about God based upon what they see.

Again, this is for Jew or gentile, completely apart from divine revelation.

Romans 1:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
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
aóratos (ἀόρατος) [pronounced ah-OR-at-oss]	<i>invisible, unseen, that which cannot be seen</i>	neuter plural adjective; nominative case	Strong's #517
autou (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
apó (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
ktisis (κτίσις) [pronounced KTEES-iss]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; genitive/ablative case	Strong's #2937
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, genitive/ablative case	Strong's #2889

Translation: ...for the invisible [things] of Him keep on being understood from the creation of the world...

God is invisible; and there are characteristics about Him which are invisible. However, many of these things can be seen based upon what we can actually see in this world.

Romans 1:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588

Romans 1:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιήματα (ποιήματα) [pronounced <i>poy-AY-maht-ah</i>]	<i>those things which are made; works; workmanship (often of God)</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4161
νοέω (νοέω) [pronounced <i>noh-EH-oh</i>]	<i>thinking (upon), understanding, being understood; perceiving; being perceived; heeding, pondering, considering;</i>	neuter plural; present passive participle; nominative case	Strong's #3539

Translation: ...by those things [which can be observed and] understood.

The average person can simply look around at the things in the world, and there are things which he can observe and, as a result, many of the invisible things of God can be understood.

Paul will now give some examples.

Romans 1:19–20b For [what is] the known [information] of the God keeps on being manifest among them, for the God has revealed [this] to them; for the invisible [things] of Him keep on being understood from the creation of the world by those things [which can be observed and] understood. (Kukis mostly literal translation)

Romans 1:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathoráō (καθοράω) [pronounced <i>kath-or-AH-oh</i>]	<i>to discern (perceive, understand) clearly, to thoroughly grasp (understand); to look down, to see from above, to view from on high</i>	3 rd person singular, present passive indicative	Strong's #2529
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)
te (τε) [pronounced <i>teh</i>]	<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 καί	Strong's #5037
aidios (αἰδιος) [pronounced <i>ah-IHD-ee-oss</i>]	<i>eternal, everlasting; enduring</i>	masculine singular adjective; nominative case	Strong's #126
autou (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

Romans 1:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
theiôtēs (θειότης) [pronounced thi-OHT-ace]	<i>deity, the quality of God or divine essence, divine (abstractly), divine nature; Godhead</i>	feminine singular noun; nominative case	Strong's #2305

Translation: [As a result, one] keeps on [being able to] clearly perceive not only His eternal nature, [but also His] power and Deity.

Man can look all around and be able to discern that God must have an eternal nature, that He is all powerful (omnipotent) and the He is God.

Romans 1:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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)
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
anapologêtos (ἀναπολόγητος) [pronounced an-ap-ol-OG-ay-toss]	<i>without defense or excuse; that which cannot be defended, inexcusable</i>	masculine plural adjective; accusative case	Strong's #379

Translation: On account of this, they keep on being without excuses.

Because a person can simply look around and make correct determinations about God, he is without excuse. He cannot claim, "God cannot exist; I did not see Him when I went out today." This person is without excuse.

Romans 1:20c-d [As a result, one] keeps on [being able to] clearly perceive not only His eternal nature, [but also His] power and Deity. On account of this, they keep on being without excuses. (Kukis mostly literal translation)

Romans 1:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, aorist active participle, nominative case	Strong's #1097
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: For having known the God,...

The average person knows something about the God; they have perceived or learned or understood something about God.

Romans 1:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
doxazō (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person plural, aorist active indicative	Strong's #1392
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEh-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	3 rd person plural, aorist active indicative	Strong's #2168

Translation: ...even so they did not glorify God nor were they grateful [to Him],...

Despite having this innate information about God, the person negative toward God does not glorify God based upon the incredible world that He has made for us; furthermore, such a person has no sense of gratefulness to God. He has life and breath and an interesting existence, and yet he is not the least bit grateful.

Romans 1:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
mataiōō (ματαιόω) [pronounced <i>mat-ah-YO-oh</i>]	<i>to render futile; to become vain, to be rendered empty, to be foolish</i>	3 rd person plural, aorist passive indicative	Strong's #3154
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
dialogismos (διαλογισμοί) [pronounced <i>dee-al-og-is-MOY</i>]	<i>speculations, discussions, (an internal) considerations; or (an external) debates, disputes; doubtful (-ing); imaginations, reasonings, thoughts</i>	masculine plural noun, dative, locative or instrumental case	Strong's #1261
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<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: ...but they became vain in their [own] speculations...

Instead of accepting what they see at face value (a well-designed and well-executed earth), they develop weird speculations which cause them to become arrogant.

Romans 1:21d			
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

Romans 1:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skotízō (σκοτίζω) [pronounced skot-IHD-zo]	<i>to cover with darkness, to darken; to be covered with darkness, be darkened; of heavenly bodies as deprived of light; to obscure; metaphorically; of the eyes; of the understanding; of the mind</i>	3 rd person singular, aorist passive indicative	Strong's #4654
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
asunetos (ἄσύνετος) [pronounced as-OON-ay-toss]	<i>unintelligent, stupid; without understanding; senseless; ungodly thinking</i>	feminine singular adjective; nominative case	Strong's #801
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
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588

Translation: ...and their senseless heart was [further] darkened. (Kukis mostly literal translation)

The heart of such a one is called senseless, because they can look at the world and understand that this was all well-designed, but they refuse to see that. Therefore, their heart (right lobe, thinking part of their brain) is not really thinking.

Romans 1:21 For having known the God, even so they did not glorify God nor were they grateful [to Him], but they became vain in their [own] speculations and their senseless heart was [further] darkened. (Kukis mostly literal translation)

Romans 1:19–21 For [what is] the known [information] of the God keeps on being manifest among them, for the God has revealed [this] to them; for the invisible [things] of Him keep on being understood from the creation of the world by those things [which can be observed and] understood. [As a result, one] keeps on [being able to] clearly perceive not only His eternal nature, [but also His] power and Deity. On account of this, they keep on being without excuses. For having known the God, even so they did not glorify God nor were they grateful [to Him], but they became vain in their [own] speculations and their senseless heart was [further] darkened. (Kukis mostly literal translation)

In the previous passage, Paul has marked out a subset of men who are unjust, irreverent and they look to suppress the truth. God has revealed Himself to such men, but they have rejected God and His revelation as being eternal, omnipotent and Divinity. Paul is going to speak of such men from here to the end of this chapter.

Romans 1:19–21 God, through what He has done on this earth, has made Himself known to man. The things about God that we cannot see are revealed to us by the things which we can see. Those things which have existed from the creation of the world makes it possible for anyone to have a limited understanding of God.

Through His creation, we can perceive His eternal nature, His omnipotence and His Deity. Because of this, all men are without excuse. Despite knowing and recognizing God, some men did not glorify Him nor were they grateful to Him as His created beings. These same men have offered up meaningless, empty speculations about life, as they further darkened their own sensual hearts. (Kukis paraphrase)

Professing to be wise (ones), they became foolish (insipid). And they changed the glory of the uncorrupted God into an image—a figure of corruptible men and of birds and of quadrupeds and of reptiles.

Romans
1:22–23

While professing [themselves] to be wise, they became foolish. Furthermore, they exchanged the worship of the incorruptible God into [the worship of] an image—[such as] a figure of corruptible men or of birds or of quadrupeds or of reptiles.

Although these men kept asserting themselves to be wise, they actually became fools, based upon their rejection of the True God. In fact, they often exchanged the worship of an incorruptible God into the preoccupation with an image of some sort—such as, a figure of corruptible men or of bird or of livestock or of reptiles.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Professing to be wise (ones), they became foolish (insipid). And they changed the glory of the uncorrupted God into an image—a figure of corruptible men and of birds and of quadrupeds and of reptiles.
Complete Apostles Bible	Professing to be wise, they became fools, and changed the glory of the incorruptible God for a likeness of an image of corruptible man and of birds and four-footed animals and reptiles.
Douay-Rheims 1899 (Amer.)	For, professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds, and of fourfooted beasts and of creeping things.
Holy Aramaic Scriptures Murdock Peshito Syriac	. And, while they thought within themselves that they were wise, they became fools. And they changed the glory of the incorruptible God into a likeness to the image of a corruptible man, and into the likeness of birds and quadrupeds and reptiles on the earth.
Original Aramaic NT	And when they thought in themselves that they were wise, they became insane. And they changed the glory of God, who is indestructible, into the likeness of the image of man, which is destructible, and into the likeness of birds and of four footed animals and of creeping things of The Earth.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Seeming to be wise, they were in fact foolish, And by them the glory of the eternal God was changed and made into the image of man who is not eternal, and of birds and beasts and things which go on the earth.
Bible in Worldwide English	They said they were wise people, but they were foolish people.

They did not worship God who cannot die. But they worshipped things made to look like a man who does die. They worshipped things made to look like birds and animals and snakes.

Easy English

Easy-to-Read Version–2008

God's Word™

Good News Bible (TEV)

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

.
They said they were wise, but they became fools. Instead of honoring the divine greatness of God, who lives forever, they traded it for the worship of idols--things made to look like humans, who get sick and die, or like birds, animals, and snakes. While claiming to be wise, they became fools. They exchanged the glory of the immortal God for statues that looked like mortal humans, birds, animals, and snakes.

They say they are wise, but they are fools; instead of worshiping the immortal God, they worship images made to look like mortals or birds or animals or reptiles.

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

Casual English Version

Contemporary English V.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

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They claim to be wise, but they are fools. They don't worship the glorious and eternal God. Instead, they worship idols that are made to look like humans who cannot live forever, and like birds, animals, and reptiles.

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Although claiming to be super-intelligent, they were in fact shallow fools. For only a fool would trade the unfading splendor of the immortal God to worship the fading image of other humans, idols made to look like people, animals, birds, and even creeping reptiles!

Plain English Version

UnfoldingWord Simplified T.

.
Although they claimed that they were wise, they became foolish, and they refused to admit that God is glorious and will never die. Instead, they made and worshiped idols that resembled people who will some day die, and then they made other idols that resembled birds and four-footed animals, and finally they made idols that resembled reptiles.

Williams' New Testament

Though claiming to be wise, they made fools of themselves, and have transformed the splendor of the immortal God into images in the form of mortal man, birds, beasts, and reptiles.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

.
Claiming to be insightful people, they became foolish and changed the magnificence of the undeteriorating God in a likeness of an image of a deteriorating human being, of birds, of four-legged animals, and of reptiles.

Common English Bible

Len Gane Paraphrase

.
Claiming to be wise, they became fools. They replaced the glory of the God, who can't decay, into an image resembling man, who will decay, as well as birds, four-footed animals, and reptiles.

A. Campbell's Living Oracles Professing to be wise men, they became fools: for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, or four-footed beasts, and of reptiles.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament Professing to be wise, they showed themselves fools; And they transformed the Glory of the immortal God into the likeness of mortal man, and of birds, and beasts, and reptiles.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version They claimed to be wise, but became fools, and exchanged the honor belonging to the immortal God for the statues of mortal men, and birds, and animals and reptiles.

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version Even though they claimed to be wise, they became foolish. They exchanged the glory of the immortal God for idols, images of mortal human beings, birds, animals, and reptiles.

International Standard V .

Lexham Bible Claiming to be wise, they became fools, and exchanged the glory of the immortal God with the likeness of an image of mortal human beings and birds and quadrupeds and reptiles.

Montgomery NT While they professed to be wise, they became fools, and exchanged the majesty of the imperishable God for an idol, graven in the likeness of perishable man, or of birds and four-footed beasts and creeping things.

NIV, ©2011 .

Riverside New Testament Boasting of being wise, they became fools and changed the glory of the incorruptible God into images of mortal man, and of birds and beasts and reptiles.

Leicester A. Sawyer's NT Saying that they were wise they became foolish, and changed the glory of the imperishable God into the likeness of the image of perishable man, and of birds, and quadrupeds, and reptiles.

The Spoken English NT .

UnfoldingWord Literal Text They claimed to be wise, but they became foolish. They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

Urim-Thummim Version Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible Elohim into an image fashioned like corruptible man, and to birds and four-footed beasts, and creeping things.

Weymouth New Testament While boasting of their wisdom they became utter fools, and, instead of worshipping the imperishable God, they worshipped images resembling perishable man or resembling birds or beasts or reptiles.

Wikipedia Bible Project Claiming to be wise they became foolish, and they replaced the glory of the immortal God with idols: images of mortal human beings, and birds, and animals, and creepy-crawlies.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

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 .
 Hebraic Roots Bible . Professing to be wise, they became foolish and changed the glory of the incorruptible Elohim into a likeness of an image of a corruptible man, and of birds, and four-footed animals, and creeping things.
 Holy New Covenant Trans. . They acted as if they were wise but they became fools. They exchanged the glory of an undying God for something else — idols that look like men, birds, animals with four feet, or reptiles. All these die.
 The Scriptures 2009 . Claiming to be wise, they became fools, and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New TestamentProfessing to be Wise~ [Men] are confused and [They] change the recognition [of] the incorruptible god in appearance [of] image [of] corruptible man and [of] birds and [of] [things] having (four feet) and [of] things (crawling)...
 Alpha & Omega Bible . PROFESSING TO BE WISE, THEY BECAME FOOLS, AND EXCHANGED THE GLORY OF THE INCORRUPTIBLE THEOS (*The Alpha & Omega*) FOR AN IMAGE IN THE FORM OF CORRUPTIBLE MAN AND OF BIRDS AND FOUR FOOTED ANIMALS AND CRAWLING CREATURES. †(*This is what my Cherokee Native American ancestors did, as well as many other tribes in USA & Africa & across the world.*)
 Awful Scroll Bible . Exposing-to-light to be wise, they become underhanded, they also exchange the Splendor of the In-corruptible God, by-within an image of the likenesses of corruptible man, and birds and quadru-peds and reptiles.
 Concordant Literal Version . Alleging themselves to be wise, they are made stupid, and they change the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures and quadrupeds and reptiles.
 exeGeses companion Bibleprofessing themselves to be wise they became fools; and changed the glory of the uncorruptible Elohim into an icon likened to corruptible humanity and to flyers and quadrupeds and creepers.
 God's Truth (Tyndale) .
 Orthodox Jewish Bible .
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version .
 Brodie's Expanded Trans. . Although they claimed to be wise [false profession], they became fools. In fact, they exchanged the glory of the incorruptible God for an image in the likeness of corruptible man [self-worship] and birds and quadrupeds and reptiles.
 The Expanded Bible .
 Jonathan Mitchell NT . [So] continuously claiming (asserting; alleging with pretense) to be wise ones, they were made to be dull (sluggish; moronic; stupid; foolish)

and they at once changed (or: exchange in barter; make other than it is) the glory (or: splendor and praise-inducing manifestation; or: esteem; opinion; imagination; supposition; thought; appearance; honorable consideration) of the imperishable (un-ruinable; unspoilable and incorruptible; non-decayable) God within the result of a likeness (resemblance; conformed similarity; copy-effect) of an image (form; appearance) of a perishable (corruptible; spoilable) human, as well as of flying things and of four-footed [animals] and of creeping things.

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

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. <Professing to be wise>^a they were made foolish, And exchanged the glory of the incorruptible' God, for the likeness^b of an image of a corruptible' man, and of birds and fourfooted beasts and reptiles.
^a Jer. x. 14; 1 Co. i. 20.
^b Ps. cvi. 20.

The Spoken English NT Claiming to be wise, they became foolish.
 They traded away the glory of God, who is immortal,^t for images of mortal^u human beings, birds, animals, and reptiles.^v
 t. Lit. "incorruptible" or "beyond corruption."
 u. Lit. "corruptible."
 v. Or "snakes."

Wilbur Pickering's New T. Claiming to be wise, they became fools,²⁴ and exchanged for themselves the glory of the incorruptible God for an image resembling a perishable man²⁵—even birds and quadrupeds and reptiles!
 (24) 'Modern man' struts about, thinking that he is smarter than former generations. Anyone who embraces materialistic, relativistic humanism is a true fool.
 (25) Any god you create will be smaller than you are—totally worthless!

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bill Puryear translation Although claiming to be wise, they became fools.
 In fact they exchanged the glory of the incorruptible God for an image of the form of perishable man and birds and quadrupeds and reptiles.

C. Thomson updated NT .
 Charles Thomson NT Because that which is to be known of God is manifest among them, for God hath manifested it to them;
 for his invisible attributes, both his eternal power and divine majesty, being thought upon, are from the creation of the world clearly discoverable by the things made, so that they are without excuse
 because when they knew God, they did not glorify him as God, nor give him thanks, but became vain by their ill- grounded reasonings, and their foolish heart was darkened;

	pretending to be wise, they became fools, and changed the glory of the incorruptible God for an image representing corruptible man, and birds, and four footed beasts, and reptiles; therefore God delivered them up, by the desires of their own hearts, to impurity, that by themselves their own bodies might be dishonoured. Vv. 19–24 in Thomson's NT.
Context Group Version	Professing themselves to be wise, they became idiots, and changed the public honor of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.
English Standard Version	.
Far Above All Translation	Asserting that they were wise, they became foolish, and changed the glory of indefectible God into a likeness, an image of perishable man and birds and quadrupeds and reptiles.
Green's Literal Translation	.
Holy Bible Improved Edition	Affirming themselves to be wise, they became fools; and exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and fourfooted beasts and creeping things.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Although they claimed to be wise [= arrogance], they became fools (saltless and insipid). And they exchanged the glory [essence] of the incorruptible God for an image in the form of corruptible mankind, and birds, and quadrupeds, and reptiles.
R. B. Thieme, Jr. trans2	Although they claimed to be wise they became fools, saltless, insipid [These are Smart People who are DUMB] their right Lobe receives darkness although they claimed to be wise. And they, the unbeliever reversionists, exchanged the Glory or Essence of the Incorruptible, Imperishable, Eternal God for an image or copy in the form or appearance of corruptible, mortal, perishable mankind, and soaring birds and powerful quadrupeds and snakes and reptiles resulting in degenerate Humanizing of God.
Revised Geneva Translation	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
The gist of this passage:	Paul continues speaking about this same group of people. They are men who claim to be wise, but they are foolish; and they worship the works of their own hands.
22-23	

Romans 1:22

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pháskō (φάσκω) [pronounced FAHS-koe]	<i>asserting, affirming, alleging, portending, professing</i>	masculine plural, present active participle, nominative case	Strong's #5335
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)
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; nominative case	Strong's #4680
This was a word which Paul appropriated from the Greek. It could refer to wise and respected philosophers as well as to vain quibblers and rhetoricians. Paul did not seem to use it in the latter sense; however, both Paul and Jesus did use this word to refer to those who were educated and/or considered wise by worldly standards (Matt. 11:25 1Cor. 1:26–27). The definitions above and this information was adapted from Zodhiates. ²⁵			
mōraínō (μωραίνω) [pronounced moe-RAH-ee-no]	<i>to become insipid, to lose flavor, to become useless; figuratively, to make (passively, act) as a simpleton, to make (be made) a fool (foolish); to prove someone or something to be foolish</i>	3 rd person plural, aorist passive indicative	Strong's #3471

Translation: While professing [themselves] to be wise, they became foolish.

In Rome, there would have been a considerable group of Hellenists who still hold to Greek culture and Greek religious ideas. Because of their Greek background and/or interests, they see themselves as being wise, but they are not. The wiser that they become in their own eyes, the foolish they are in God's eyes.

Romans 1:22 While professing [themselves] to be wise, they became foolish. (Kukis mostly literal translation)

Romans 1:23a

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
allássō (ἀλλάσσω) [pronounced al-LASS-so]	<i>to change, to make different, to exchange one thing for another, to transform</i>	3 rd person plural, aorist active indicative	Strong's #236

²⁵ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, pp. 1301–1302.

Romans 1:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
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
áphthartos (ἄφθαρτος) [pronounced <i>AF-thar-toss</i>]	<i>uncorrupted, not liable to corruption or decay, imperishable; immortal</i>	masculine singular adjective; genitive/ablative case	Strong's #862
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
homoiōma (ὁμοίωμα) [pronounced <i>hom-OY-oh-mah</i>]	<i>likeness; a figure, image, representation</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3667

Translation: Furthermore, they exchanged the worship of the incorruptible God into [the worship of] an image...

Although many translators place the last word of v. 23a with the first word of v. 23b, they do not belong directly associated with one another. The word in v. 23a is a neuter singular noun; and the next noun is a feminine singular noun. This is why I knew to break up these two phrases at this point.

Instead of worshiping the incorruptible God, they worship an image (which was apparently very common in that era). Today, we may not worship an image which stands in for God, but it is not abnormal for people to place their trust and respect in certain groups of people or institutions. What follows describes idolatry, but you can have idols even if they are not some sort of figurine which stand for God. You can make an idol of people, of a political party or a political movement, of celebrities, of musicians, or of money.

Romans 1:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eikōn (εἰκών) [pronounced <i>ī-KOHN</i>]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, genitive/ablative case	Strong's #1504

Romans 1:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phthartós (φθαρτός) [pronounced <i>fthar-TOSS</i>]	<i>corruptible, perishable</i>	masculine singular adjective; genitive/ablative case	Strong's #5349
anthrôpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
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
peteina (πετεινά) [pronounced <i>peht-i-NAH</i>]	<i>flying, winged; flying or winged animals, birds; the birds of the heaven, that is, flying in the heaven (air)</i>	neuter plural noun; genitive/ablative case	Strong's #4071
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
tetráπους (τετράπους) [pronounced <i>tet-RAP-oocē</i>]	<i>four-footed animals (beasts), quadruped</i>	neuter plural adjective, genitive/ablative case	Strong's #5074
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
herpeta (ἑρπετά) [pronounced <i>her-pet-AH</i>]	<i>reptiles, small animals, creeping animals</i>	neuter plural noun; genitive/ablative case	Strong's #2062

Translation: ...—[such as] a figure of corruptible men or of birds or of quadrupeds or of reptiles.

What apparently was very common in this era was to have figurines or statues which may resemble men and they may resemble animals. These are somehow representations of God, and people of Rome worshiped such idols.

Romans 1:23 Furthermore, they exchanged the worship of the incorruptible God into [the worship of] an image—[such as] a figure of corruptible men or of birds or of quadrupeds or of reptiles. (Kukis mostly literal translation)

God has revealed Himself, but some men simply worship completely different things.

Romans 1:22–23 While professing [themselves] to be wise, they became foolish. Furthermore, they exchanged the worship of the incorruptible God into [the worship of] an image—[such as] a figure of corruptible men or of birds or of quadrupeds or of reptiles. (Kukis mostly literal translation)

Romans 1:22–23 Although these men kept asserting themselves to be wise, they actually became fools, based upon their rejection of the True God. In fact, they often exchanged the worship of an incorruptible God into the preoccupation with an image of some sort—such as, a figure of corruptible men or of bird or of livestock or of reptiles. (Kukis paraphrase)

Consequently, has given over them the God in the desires of the hearts of them, to impurity, to dishonor the bodies of them in them; which (ones) exchange the truth of the God into the lie and they have worshiped and served the creature more than than the One Creating, Who keeps on being blessed to the ages. Amen.

Romans
1:24–25

For this reason, the God has given them over to the desires of their hearts, to impurity, to dishonor their bodies with one another [lit., *with them*]. These same ones [lit., *which ones*] exchange the truth of the God for the lie, and they have worshiped and served the creature more than the Creator, Who keeps on being blessed (and happy) for the ages. Amen!

For this reason, God has given them over to the lusts of their hearts, to the impurity of their hearts, so that they dishonor their bodies with one another. These same ones willingly exchange the truth of God for the lie (for the thinking of the cosmic system); so that they worship and serve the creature rather than the Creator, Who keeps on being blessed and happy for all eternity. Amen!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently, has given over them the God in the desires of the hearts of them, to impurity, to dishonor the bodies of them in them; which (ones) exchange the truth of the God into the lie and they have worshiped and served the creature more than than the One Creating, Who keeps on being blessed to the ages. Amen.
Complete Apostles Bible	Therefore God also gave them up to uncleanness through the lusts of the own hearts, to dishonor their own bodies among themselves, who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.
Douay-Rheims 1899 (Amer.)	Wherefore, God gave them up to the desires of their heart, unto uncleanness: to dishonour their own bodies among themselves. Who changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.
Holy Aramaic Scriptures Murdock Peshito Syriac	. For this cause, God gave them up to the filthy lusts of their heart, to dishonor their bodies with them. And they changed the truth of God into a lie; and worshipped and served the created things, much more than the Creator of them, to whom belong glory and blessing, for ever and ever: Amen.
Original Aramaic NT	Because of this, God handed them over to the vile desires of their heart to disgrace their bodies among themselves. And they exchanged the truth of God for lies, and they revered and served created things more than their Creator, to whom belong praises and blessings to the eternity of eternities*, amen.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this reason God gave them up to the evil desires of their hearts, working shame in their bodies with one another: Because by them the true word of God was changed into that which is false, and they gave worship and honour to the thing which is made, and not to him who made it, to whom be blessing for ever. So be it.
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Bible in Worldwide English	So God left them to do the things their hearts wanted to do. They did the things that are not right to do with their bodies. They did not respect their own bodies. They would not believe what was true about God. They believed a lie. They worshipped and worked for something that was made by God. They did not worship God-God who made all things. He is the one to worship for ever. Amen. May it be so!
Easy English Easy-to-Read Version–2008	. People wanted only to do evil. So God left them and let them go their sinful way. And so they became completely immoral and used their bodies in shameful ways with each other. They traded the truth of God for a lie. They bowed down and worshiped the things God made instead of worshiping the God who made those things. He is the one who should be praised forever. Amen.
God's Word™	For this reason God allowed their lusts to control them. As a result, they dishonor their bodies by sexual perversion with each other. These people have exchanged God's truth for a lie. So they have become ungodly and serve what is created rather than the Creator, who is blessed forever. Amen!
Good News Bible (TEV)	And so God has given those people over to do the filthy things their hearts desire, and they do shameful things with each other. They exchange the truth about God for a lie; they worship and serve what God has created instead of the Creator himself, who is to be praised forever! Amen.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

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

Casual English Version	.
Contemporary English V.	So God let these people go their own way. They did what they wanted to do, and their filthy thoughts made them do shameful things with their bodies. They gave up the truth about God for a lie, and they worshiped God's creation instead of God, who will be praised forever. Amen.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	This is why God lifted off his restraining hand and let them have full expression of their sinful and shameful desires. They were given over to moral depravity, dishonoring their bodies <i>by sexual perversion</i> among themselves— all because they traded the truth of God for a lie. They worshiped and served the things God made rather than the God who made all things—glory and praises to him for eternity of eternities! Amen!
Plain English Version	.
UnfoldingWord Simplified T.	So God allowed the non- Jews to do immoral sexual things that they strongly desired, things that they thought they had to do, because they wanted so much to do them. As a result, they began to dishonor each other's bodies by their sexual actions. Also, they chose to worship false gods instead of admitting what is true about God. They worshiped things that God created instead of worshiping him, the one who created everything, the one whom we should all praise forever! Amen.
Williams' New Testament	So God has given them up to sexual impurity, in the evil trend of their heart's desires, so that they degrade their own bodies with one another, for they had utterly

transformed the reality of God into what was unreal, and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For this reason, God turned them over (in the desires of their hearts) to what is not clean, of the "to be belittling their bodies among themselves" <i>kind</i> , some who exchanged God's truth in the Lie, and worshiped and ministered to the creation, contrary to the Creator who is conferred with prosperity for the spans of time. Amen.
Common English Bible	.
Len Gane Paraphrase	For this reason God also gave them over to impurity in the lusts of their own hearts to dishonor their bodies among themselves. They exchanged the truth about God for a lie, and they worshiped and served created things rather than the Creator, who is forever blessed. Amen.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore God abandoned them to impurity, letting them follow the cravings of their hearts, till they dishonored their own bodies; For they had substituted a lie for the truth about God, and had revered and worshiped created things more than the Creator, who is to be praised for 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	So God abandoned them to the evil desires of their depraved minds, and they did shameful, degrading things to each other. They exchanged God's truth for a lie, worshiping and serving creatures instead of the Creator, who deserves praise forever. Amen.
International Standard V	For this reason, God delivered them to sexual impurity as they followed the lusts [Lit. to impurity in the lusts] of their hearts and dishonored their bodies with one another. They exchanged God's truth for a lie and worshipped and served the creation rather than the Creator, who is blessed forever. Amen.
Lexham Bible	Therefore God gave them over in the desires of their hearts to immorality, that their bodies would be dishonored among themselves, who exchanged the truth of God with a lie, and worshiped and served the creation rather than the Creator, who is blessed for eternity. Amen.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Therefore God gave them over, in the lusts of their hearts, to uncleanness, to dishonor their bodies mutually. They changed the truth of God into a lie, and revered and paid worship to the creature rather than to the Creator — who is blessed forever, Amen!
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Therefore Elohim also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the Truth

	of Elohim into a lie, and worshipped and served the creation more than the Creator, who is blessed for the ages. Amen..
Weymouth New Testament	For this reason, in accordance with their own depraved cravings, God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity. For they had bartered the reality of God for what is unreal, and had offered divine honours and religious service to created things, rather than to the Creator--He who is for ever blessed. Amen.
Wikipedia Bible Project	As a result, God abandoned them to the lusts of their evil minds, and they degraded themselves by abusing their bodies. They replaced the truth of God with a lie, and bowed in worship to creatures instead of the Creator, who deserves praise forever.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
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	.
Hebraic Roots Bible	Because of this, YAHWEH gave them up to filthy lusts of their hearts, and their bodies to be dishonored among themselves, who changed the truth of YAHWEH into the lie, and worshiped and served the created thing more than the Creator, who is blessed forever. Amen.
Holy New Covenant Trans.	So God handed them over to the sinful desires of their hearts. They became sexually unclean, degrading their own bodies with one another. They exchanged God's truth for a lie. Instead of worshipping God, their Maker, they worshipped and gave themselves to that which they made. (God is praised forever. Amen.)
The Scriptures 2009	Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Amēn.
Tree of Life Version	.

Weird English, ☮ English, Anachronistic English Translations:

Accurate New Testament	...so gives (over) them The God in the desires [of] the hearts [of] them to impurity the+ to be dishonored the bodies [of] them in them Who* exchange the truth [of] the god in the lie and [They] worship {her} and [They] serve the creation against the [one] creating {her} Who is Blessed to the ages amen...
Alpha & Omega Bible	THEREFORE THEOS (<i>The Alpha & Omega</i>) GAVE THEM OVER IN THE LUSTS OF THEIR HEARTS TO IMPURITY, SO THAT THEIR BODIES WOULD BE DISHONORED AMONG THEM. FOR THEY EXCHANGED THE TRUTH OF THEOS (<i>The Alpha & Omega</i>) FOR A LIE, AND WORSHIPED AND SERVED THE CREATION RATHER THAN THE CREATOR, WHO IS BLESSED FOREVER. AMEN. †(<i>Homosexuals & witches worship the human flesh. Also, in a different sense referring to people worshipping The Son of Perdition in 2 Thessalonians 2</i>)

Awful Scroll Bible	Through-which, God also gives- them -before to impurity, from-within the raging-over-against of the sensibility of their hearts, to dishonor their bodies from-among themselves, which-certain exchange-afterwards that Un-concealed of God, from-within a lie, and worship and serve the creation, of He creating it, who is well-considered into eternity. Of certainty!
Concordant Literal Version	Wherefore God gives them over, in the lusts of their hearts, to the uncleanness of dishonoring their bodies among themselves, those who alter the truth of God into the lie, and are venerated, and offer divine service to the creature rather than the Creator, Who is blessed for the eons! Amen!"
exeGeses companion Bible	So Elohim also surrendered them to impurity in the pantings of their own hearts, to dishonor their own bodies among themselves: who exchanged the truth of Elohim into a lie and venerated and liturgized the creature beyond the Creator - who is eulogized to the eons. Amen.
God's Truth (Tyndale) Orthodox Jewish Bible	. Therefore, G-d (in wrath) delivered them over in the ta'avot of their levavot to tum'a (uncleanness) to the dishonoring and perverting of their bodies among themselves: They traded in HaEmes Hashem (the Truth of G-d) for sheker, for a lie, and worshiped and served HaBri'ah (the Creature, the Creation) rather than HaBo're (the Creator), hamvorach l'olamim. Omein (who is blessed forever. Amen).
Rotherham's Emphasized B.	Wherefore God [gave them up] in the covetings of their hearts, unto impurity, so as to be dishonouring their bodies among them,— [Who] indeed, exchanged away the truth of God for the falsehood, And rendered worship and service unto the creature rather than unto the Creator,— Who is blessed unto the ages. Amen!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. So, God allowed [or, abandoned] them to have the impure desires of their hearts, and to [practice] degrading behavior with their bodies among themselves. For they exchanged God's truth for the [devil's] lie, and worshiped and served what was created instead of the Creator, who is to be praised forever. May it be so.
Brodie's Expanded Trans.	Therefore, God turned them over to the lusts [degenerate cravings] of their immoral mentality of the soul, concerning which their bodies might be degraded among themselves [sexual perversion]. Who were of such a character that they exchanged the Truth of God for a lie, and worshipped [inward reverence] and served [outward rituals] the creation [radical environmentalists] rather than the Creator, Who will be praised unto the ages. Acknowledge it .
The Expanded Bible Jonathan Mitchell NT	. Wherefore (or: On which account) God gave (or: hands) them over (or: delivered or delivers them into another's power), within the full passions (or: rushing passionate cravings; added earnest desires, wants and wishes; or: compiled angers and complete wrath) of their hearts, into uncleanness (or: ritual impurity), to be continuously dishonored and shamed – with respect to (or: pertaining to) their bodies – among (or: within) themselves, whichever folks altered or exchange God's truth (or: the reality from and which is God, and which pertains to God) to and for something else, within (or: in union with) The Lie, then were adored and venerated with dread, and next rendered religious service to and for the creation (or: creature; or: forming, framing, founding and

settling which brought order from chaos) **alongside** (or: to the side of; parallel to; or: = rather than) **the Creator** (The One framing and founding) **Who is** (continuously exists being) **well spoken of** (praised; blessed; eulogized; or: is One filled with thoughts of goodness and well-being) **on into the ages. It is so** (Amen)!

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

Bible Translations with Many Footnotes:

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

So God handed them over to the cravings of their hearts.

Whoever traded away the truth of God for a lie ended up polluting and dishonoring their bodies with one another.^w And they worshiped and served the creation rather than the creator, who is blessed for all ages. (Amen!)

w. I've simplified the structure. More literally, it goes, "Therefore God gave them over in the lusts of their hearts to filthiness, into the dishonoring of their bodies by one another, whoever traded away the truth of God for the lie."

Wilbur Pickering's New T.

Therefore God also gave them up, through the cravings of their hearts for vileness, to the degrading of their bodies among themselves—they had exchanged the truth of God for the lie,²⁶ and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

(26) Note that they turned their backs on God first; His giving them up was a consequence of their choice. All the evil in the world is a consequence of men's evil choices—God should not be blamed. That said, however, any time a person chooses evil he invites Satan into his mind, and Satan will push the person toward ever lower levels of depravity. I believe that Hebrews 2:7 is relevant here: "You made him [man, verse 6] lower than the angels, for a little while" (quoting Psalm 8:5). The human being is superior to the angelic being in essence; we bear the Creator's image and they don't, and once glorified that superiority will be obvious, but only for the redeemed. Those who serve Satan subordinate themselves to him, and thus can never rise above him. If Lucifer's rebellion was provoked, as I suppose, by the creation of a being superior to himself, he is doing very well at getting his 'revenge', by depriving the vast majority of humanity of that superiority [and so verse 8 would not apply to them]. Now Satan is controlled by spite; he was demoted. Since he is unable to create, he gets his satisfaction by degrading and destroying. His greatest 'pleasure' must be to drag the image of the Creator through the mire, and for that purpose anal sex is just the ticket. Since it is a man's seed that transmits the 'image' (see Hebrews 7:10, etc.), anal sex mixes the image of God with feces—a monstrous insult! The practice of anal sex is the equivalent of spitting in the face of the Creator; it is an extremely serious offense (worse than a buck private spitting in the face of a four star general). So then, as soon as God removes His hand, Satan pushes men toward anal sex.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

For this cause, God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves, Who exchanged the truth

	of God for the lie; and they worshiped and served the created thing more than the One Who is Creator, Who is blessed into the ages. Amen.
Analytical-Literal Translation	And so God also gave them over in the lusts of their hearts to impurity [or, immorality], to the dishonoring of their bodies among themselves; who exchanged the truth of God for the lie [or, changed the truth of God into a lie], and worshipped and sacredly served the creation rather than the One having created, who is blessed into the ages [fig., forever]. So be it!
Berean Literal Bible	Therefore God gave them up in the desires of their hearts to impurity to dishonor their bodies between themselves, who changed the truth of God into falsehood, and revered and served the created thing beyond the One having created it, who is blessed to the ages! Amen.
Bill Puryear translation	Therefore God delivered them over because of the desires of their hearts toward sexual degeneracy, that their bodies might be dishonored [degraded] among them. Who indeed exchanged the truth from God [the gospel] for a lie; they both worshipped and served the creature [Satan] rather than the Creator [Jesus Christ], who is praised forever. It is certain.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Therefore God handed them over in the desires of their hearts to impurity, that their bodies should be shamed among themselves: they exchanged the truth of God for a lie, and bowed down in deference and served the creation rather than the Creator, who is esteemed forever. Amen.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Holy Bible Improved Edition	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Hence also, God gave them up in the lusts of their hearts into uncleanness, to dishonor their bodies among themselves. They exchanged the truth of God into the lie and worshiped and gave-divine service to the created thing contrary to the one who created it, who is gracious* forever. 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	Therefore the God [justice of God] delivered them over in the lusts of their right lobes to immoral status [= alienation from God through maladjustment], that their bodies might be degraded among themselves. They [reversionists] who exchanged the doctrine of the God for a lie [gospel for false doctrine or evil], both worshipped and served the creature [Satan] rather than the Creator [the Jesus Christ], Who is blessed forever. Amen.
R. B. Thieme, Jr. trans2	Therefore, as a result of the maladjustment to the Justice of God as unbeliever reversionism, the Justice of God handed or delivered them over to judgment, in the various multiple lusts of the Right Lobes of the Stream of Consciousness of their Soul; to impurity, immorality, sexual promiscuity, uncleanness, namely alienation from God, that their own bodies might be degraded or dishonored among themselves. For they unbeliever reversionists who exchanged the Truth of the Gospel of The God for the Lie or false assertions of evil satanic doctrines, and they

showed reverence or respect or ritual worship of demonism, possession, human sacrifice, etc and served the Creature Satan or his perversions to their disadvantage, instead of or rather than the Creator, the Lord, Jesus of Nazareth, The Christ, who is blessed and whose integrity and all attributes are inviolable forever; Amen, I believe it with total confidence and am sure of the truth of it.

Revised Geneva Translation .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

Romans 1:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist active indicative	Strong's #3860
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
epithumiai (ἐπιθυμῖαι) [pronounced ep-ee-thoo-MEE-eye]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1939

Romans 1:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
kardia (καρδίαι) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, genitive/ablative case	Strong's #2588
autôn (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
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
akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced ak-ath-ar-SEE-ah]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; accusative case	Strong's #167

Translation: For this reason, the God has given them over to the desires of their hearts, to impurity,...

These people who have claims to be wise are actually fools. Instead of worshiping the Eternal God, they worship various idols. For this reason, God has given over such men to the lusts of their hearts. God has given them over to moral and physical impurity.

You may have known people whose primary drive in life is sexual and their sexual lusts and experiences take precedence over all else. God has allowed them to sink further and further into this debauchery.

Romans 1:24b

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
atimázō (ἀτιμάζω) [pronounced at-ihm-AHD-zoh]	<i>to dishonor, to render infamous, (by implication) to condemn, to maltreat, to despise, to suffer shame, to entreat shamefully, to insult, to treat with contempt</i>	present, either passive or middle, infinitive	Strong's #818
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Romans 1:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōmata (σώματα) [pronounced SOH-maht-ah]	bodies, both of man and animals, living or dead; of the planets and other heavenly bodies; <i>groups of men, families</i>	neuter plural noun, accusative case	Strong's #4983
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
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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

Translation: ...to dishonor their bodies with one another [lit., with them].

Such ones dishonor their bodies in sexual contact with one another. This refers to any sexual contact outside the boundaries of marriage (and given that I write this in 2024, I should add, *outside the boundaries of a marriage between one man and one woman*).

Romans 1:24 For this reason, the God has given them over to the desires of their hearts, to impurity, to dishonor their bodies with one another [lit., with them]. (Kukis mostly literal translation)

Romans 1:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
metallássō (μεταλλάσσω) [pronounced met-al-LASS-so]	<i>to exchange (one thing with/for another), to change</i>	3 rd person plural, aorist active indicative	Strong's #3337
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)

Romans 1:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alêtheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; accusative case	Strong's #225
tou (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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pseûdos (ψεῦδος) [pronounced <i>PSYOO-doss</i>]	<i>a lie, deceit; conscious and intentional falsehood; in a broad sense, whatever is not what it seems to be; of perverse, impious, deceitful precepts</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5579

Translation: These same ones [lit., which ones] exchange the truth of the God for the lie,...

The truth of God is the gospel message of Jesus Christ. The truth of God is Bible doctrine. The truth of God refers to the laws of divine establishment. Those to whom Paul refers are those caught up in their own personal lusts, so they reject all forms of truth. Anything which they accept in place of God's truth is a lie.

Today, this has gotten out of control in the United States. We have the crazy idea that any man can call himself a woman, and then participate in sports with them, go into their locker rooms, and go into women's bathrooms. I write this in 2024, and 20–30 years ago, to suggest anything like this would have been considered absolutely absurd. Today, this sort of behavior has the unconditional support of one of the two major political parties in the United States. 20–30 years ago, the idea that any political party would support such a movement would have seemed impossible. In the Biden administration, there have been literal freaks put into high office, something which would have been completely unacceptable in previous decades.

What has happened is, both believers and unbeliever in the United States have rejected the truth. When they reject the truth, they automatically begin believing the lie. Which lie? We don't know. There is the truth and there are a myriad of lies.

Romans 1:25b			
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
sebázomai (σεβάζομαι) [pronounced <i>seb-AD-zom-ahee</i>]	<i>to worship, to honor religiously, to give reverence to</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #4573
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
latreuō (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	3 rd person plural, aorist active indicative	Strong's #3000
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ktisis (κτίσις) [pronounced <i>KTEES-iss</i>]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2937
para (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
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
ktízō (κτίζω) [pronounced <i>KTID-zoh</i>]	<i>creating, Creator; making, fabricating, forming, shaping, completely changing or transforming; making habitable, founding (a city, colony, state)</i>	masculine singular, aorist active participle; accusative case	Strong's #2936

Translation: ...and they have worshiped and served the creature more than the Creator,...

Here, I believe this is a veiled reference to Satan, who seeks the worship of man. However, this could refer to the worship of anything over God.

Romans 1:25c			
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

Romans 1:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
eulogêtos (εὐλογητός) [pronounced <i>yoo-log-ay-TOSS</i>]	<i>blessed, happy; praised; well-spoken of, [inherently] worthy of praise</i>	masculine singular adjective; nominative case	Strong's #2128
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced <i>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
aiônes (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

Translation: ...Who keeps on being blessed (and happy) for the ages.

God is blessed, happy and worthy of praise forever.

Romans 1:25d			
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

Translation: Amen! (Kukis mostly literal translation)

The final word means, *I believe it!* Everything that Paul has written is the absolute truth.

Romans 1:25 These same ones [lit., which ones] exchange the truth of the God for the lie, and they have worshiped and served the creature more than the Creator, Who keeps on being blessed (and happy) for the ages. Amen! (Kukis mostly literal translation)

Paul is addressing the church at Rome, but He is speaking about a large number of people who have rejected the truth in all of its categories. They prefer the lie over the truth; and they worship the creature rather than the Creator.

Romans 1:24–25 For this reason, the God has given them over to the desires of their hearts, to impurity, to dishonor their bodies with one another [lit., *with them*]. These same ones [lit., *which ones*] exchange the truth of the God for the lie, and they have worshiped and served the creature more than the Creator, Who keeps on being blessed (and happy) for the ages. Amen! (Kukis mostly literal translation)

Romans 1:24–25 For this reason, God has given them over to the lusts of their hearts, to the impurity of their hearts, so that they dishonor their bodies with one another. These same ones willingly exchange the truth of God for the lie (for the thinking of the cosmic system); so that they worship and serve the creature rather than the Creator, Who keeps on being blessed and happy for all eternity. Amen! (Kukis paraphrase)

Through this has delivered them the God to lusts of dishonor; for also the females of them have exchanged the natural relations [with a woman] to [that which is] against nature. Likewise, also the males have dismissed natural relations of the female [while] they have been inflamed in the desire of them to one another, a male by a male to the shame, accomplishing even the payment that was necessary of the wandering of them in themselves receiving [this payment].

Romans
1:26–27

Therefore, the God has delivered them over to disgraceful lusts, for even their females have exchanged the natural relations to [that which is] against nature. Likewise, also the males have forsaken natural relations [with] the female. They have been inflamed in their desire for one another, a male with a male toward the shame [of such acts], even resulting in a necessary payment of their going astray among themselves, receiving [this payment].

As a result of their perverted lusts, God has delivered them over to further desires, for even their females have exchanged normal relations for that which is against nature (lesbianism). Similarly, the males have forsaken natural relations with them and have become inflamed in their desires for one another. The end result is, males hook up with males in shameful acts, where they will pay the price for these actions.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Through this has delivered them the God to lusts of dishonor; for also the females of them have exchanged the natural relations [with a woman] to [that which is] against nature. Likewise, also the males have dismissed natural relations of the female [while] they have been inflamed in the desire of them to one another, a male by a male to the shame, accomplishing even the payment that was necessary of the wandering of them in themselves receiving [this payment].
Complete Apostles Bible	For this reason God gave them up to passions of dishonor; for even their females exchanged the natural use for that which is contrary to nature, and likewise also the males, having forsaken the natural use of the female, were inflamed by their lust for one another, males with males, committing what is shameful, and receiving in themselves the recompense which was fitting for their error.
Douay-Rheims 1899 (Amer.)	For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.
Holy Aramaic Scriptures	.

Murdock Peshito Syriac	For this cause, God gave them up to vile passions: for their females changed the use of their natures, and employed that which is unnatural. And so also their males forsook the use of females, which is natural, and burned with lust toward one another; and, male with male, they did what is shameful, and received in themselves the just recompense of their error.
Original Aramaic NT	Therefore God handed them over to disgraceful diseases*, and their females changed their natural need and became accustomed to that which is unnatural. And again also their males in this way abandoned the natural need for females, and they were ravished with desire one for another, even male for male, and committed disgrace and received a right reward in their persons for their error.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this reason God gave them up to evil passions, and their women were changing the natural use into one which is unnatural: And in the same way the men gave up the natural use of the woman and were burning in their desire for one another, men doing shame with men, and getting in their bodies the right reward of their evil-doing.
Bible in Worldwide English	That is why God left them to do the wrong things they wanted to do. Their women left the right way for women and did things that are wrong for women to do. Their men also left the right way with women. They wanted to have sex with one another. They did wrong things with other men. Their own bodies were punished because of the wrong things they did.
Easy English Easy-to-Read Version—2008	. Because people did those things, God left them and let them do the shameful things they wanted to do. Women stopped having natural sex with men and started having sex with other women. In the same way, men stopped having natural sex with women and began wanting each other all the time. Men did shameful things with other men, and in their bodies they received the punishment for those wrongs.
God's Word™	For this reason God allowed their shameful passions to control them. Their women have exchanged natural sexual relations for unnatural ones. Likewise, their men have given up natural sexual relations with women and burn with lust for each other. Men commit indecent acts with men, so they experience among themselves the punishment they deserve for their perversion.
Good News Bible (TEV)	Because they do this, God has given them over to shameful passions. Even the women pervert the natural use of their sex by unnatural acts. In the same way the men give up natural sexual relations with women and burn with passion for each other. Men do shameful things with each other, and as a result they bring upon themselves the punishment they deserve for their wrongdoing.
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.	God let them follow their own evil desires. Women no longer wanted to have sex in a natural way, and they did things with each other that were not natural. Men

behaved in the same way. They stopped wanting to have sex with women and had strong desires for sex with other men. They did shameful things with each other, and what has happened to them is punishment for their foolish deeds.

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

For this reason God gave them over to their own disgraceful and vile passions. Enflamed with lust for one another, men and women ignored the natural order and exchanged normal sexual relations for homosexuality. Women engaged in lesbian conduct, and men committed shameful acts with men, receiving in themselves the due penalty for their deviation.

Plain English Version .
UnfoldingWord Simplified T.

So God allowed the non- Jews to do shameful sexual things that they strongly desired. As a result, many women began sleeping with other women— something that goes against nature. Similarly, many men abandoned their natural relationships with women. Instead, they developed strong sexual desire for each other. They committed homosexual acts with other men, acts that were shameful. As a result, God has punished them by sicknesses in their bodies, which is the direct consequence of that kind of sin.

Williams' New Testament

This is why God has given them up to degrading passions. For their females have exchanged their natural function for one that is unnatural, and males too have forsaken the natural function of females and been consumed by flaming passion for one another, males practicing shameful vice with other males, and continuing to suffer in their persons the inevitable penalty for doing what is improper.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version

Because of this, God turned them over to lusts of no value. You see, even their females exchanged the natural use of *the body* for what is contrary to nature. And likewise, when the males also left the natural use of the female, they burned in their craving for each other, males among males, working on and completing what is improper and receiving among themselves the payback that is necessary for their misleading lie.

Common English Bible .
Len Gane Paraphrase

For this reason God gave them over to appalling passions. For even their women exchanged the natural use into what is unnatural. Likewise the men also laying aside natural sexual relations with women were inflamed in their lust to other men. Men with men doing what is indecent and so receiving in themselves the reward for their deviate behavior which is appropriate.

A. Campbell's Living Oracles

For this, God delivered them over to shameful passions; for even their females changed the natural use unto what is contrary to nature. In like manner, also, the males, leaving the natural use of the female, burned in their lust toward one another, males with males, working out that which is shameful, and receiving in themselves that recompense of their error which was due.

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

That, I say, is why God abandoned them to degrading passions. Even the women among them perverted the natural use of their bodies to the unnatural; While the men, disregarding that for which women were intended by nature, were consumed with passion for one another. Men indulged in vile practices with men, and incurred in their own persons the inevitable penalty for their perverseness.

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	That's why God abandoned them to their evil desires. Their women exchanged natural sex for that which is unnatural, and in the same way the men gave up sex with women and burned with lust for each other. Men did indecent things to each other, and as a result they suffered the inevitable consequences of their perversions.
International Standard V	For this reason, God delivered them to degrading passions as their females exchanged their natural sexual function for one that is unnatural. In the same way, their males also abandoned their natural sexual function toward females and burned with lust toward one another. Males committed indecent acts with males, and received within themselves the appropriate penalty for their perversion. [Or deviation]
Lexham Bible	God Hands Sinful Humanity over to Depravity Because of this, God gave them over to degrading passions, for their females exchanged the natural relations for those contrary to nature, and likewise also the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed, and receiving in themselves the penalty that was necessary for their error.
Montgomery NT	That is why God has given them up to passions of dishonor; for on the one hand their women actually changed the natural function of sex into that which is against nature; and on the other hand their men likewise abandoned the natural use of women, and were ablaze with passion for one another; men with men practising shameless acts and receiving in their own person that recompense of their wrongdoing which necessarily followed.
NIV, ©2011	.
Riverside New Testament	Therefore God gave them over to disgraceful passions. For their females changed the natural use for one contrary to nature, and their males, leaving the natural use of the female, burned in their lust for one another, males with males practicing indecency and receiving in themselves the deserved penalty of their error.
Leicester A. Sawyer's NT	Therefore God gave them up to infamous affections; for their females changed a natural enjoyment for that which is against nature, and in like manner also the males, leaving the natural enjoyment of the female, became the subjects of inordinate desires for each other, males with males committing indecency, and receiving in return the recompense of their error which was fit.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For this cause Elohim gave them up to vile affections because even their women did change the natural sexual use into what is against nature: And likewise also the men, leaving the natural sexual use of the woman, burned in their lust one toward another; homosexuals working what is shameful, and receiving in themselves that recompense of their error that came from their conduct with others.
Weymouth New Testament	This then is the reason why God gave them up to vile passions. For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature, but the men also, in just the same way--neglecting that for which nature intends women--burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct.
Wikipedia Bible Project	That is why God abandoned them to their evil desires. Their women perverted natural sex to that which is unnatural, while the men also gave up normal sex with

women and were on fire with lust for each other—men on men doing indecent things to each other, and in turn they experienced the consequences of what they did.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 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 .
 Hebraic Roots Bible . Because of this, YAHWEH gave them up to dishonorable passions, for even their females changed the natural use of their sex to that contrary to nature. And so also their males forsook the use of females, which is natural, and burned with lust toward one another, male with male, they did what is shameful, and received in themselves the just recompense of their error.

Holy New Covenant Trans. This is why God handed them over to immoral, unnatural drives. Even their females exchanged their natural sexual drives for unnatural ones. In the same way, males stopped feeling natural sexual drives for females and burned up in their lust for one another — males with males. They do what is shameful, but they must receive in themselves the consequences for this error.

The Scriptures 2009 . Because of this Elohim gave them over to degrading passions. For even their women exchanged natural relations for what is against nature, and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men committing indecency, and receiving back the reward which was due for their straying.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...because of this gives (over) them The God to passions [of] dishonor The [Women] also for Female [of] them exchange the natural function to the [one] against nature similarly also and The Males Leaving the natural function [of] the [woman] female are inflamed in the desire [of] them to one another Males in males the indecency Working {are} and the repayment whom [It] was (necessary) [from] the error [of] them in themselves [Men] Receiving {are}...

Alpha & Omega Bible FOR THIS REASON THEOS (*The Alpha & Omega*) GAVE THEM OVER TO DEGRADING PASSIONS; FOR THEIR WOMEN EXCHANGED THE NATURAL FUNCTION FOR THAT WHICH IS UNNATURAL (*lesbian*), AND IN THE SAME WAY, ALSO THE MEN ABANDONED THE NATURAL FUNCTION OF THE WOMAN AND BURNED IN THEIR DESIRE TOWARD ONE ANOTHER, MEN WITH MEN COMMITTING INDECENT ACTS [of homosexuality] AND RECEIVING IN THEMSELVES (*via alcoholism, drug addiction, many heartbreaks & troubles, sickness & death*) THE DUE PENALTY OF THEIR ERROR.

Awful Scroll Bible . Because of this, God gives- them -before to their dis-honorable fate, not only their women exchange-among their natural use, into that off from the natural,

	but also similarly the males, sending-away the natural use of the female, are being burned-away from-within their grasping for one another, a male by-within a male, accordingly-working-out that not-adjoined, and receiving-of from-within themselves, the rewards-over-against their wandering, which was required.
Concordant Literal Version	Therefore God gives them over to dishonorable passions. For their females, besides, alter the natural use into that which is beside nature." Likewise also the males, besides, leaving the natural use of the female, were inflamed in their craving for one another, males with males effecting indecency, and getting back in themselves the retribution of their deception which must be."
exeGeser's companion Bible	<u>HOMOSEXUALITY</u> For this cause Elohim surrendered them to dishonorable passions: for both their females exchanged the physical function to that against nature: and likewise also the males forsaking the physical function of the female; inflamed in their craving one toward another; males among males working misbehavior; and taking to themselves that retribution of their seduction which is necessary.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	For this reason, Hashem (in wrath) delivered them over to paskudneh (contemptible) sexual desires. For their females traded off natural sexual intercourse for unnatural. Likewise also the males abandoned natural sexual intercourse with the female counterpart and were inflamed with craving for one another, males with males committing what is indecent and receiving back (in exchange) in themselves the appropriate gemul (retribution YESHAYAH 3:11) for their toyus (error).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For this reason God allowed [or, abandoned] them to [practice] degrading passions; for their women exchanged the natural function [i.e., of sex] for what is against nature [i.e., lesbianism]. And men did the same thing, leaving the natural function [i.e., of sex] with women, and burning in their desire for each other. Men committed indecent [sexual] acts with other men [i.e., homosexuality], and [so] brought on themselves the penalty they deserved for this perversion.
Brodie's Expanded Trans.	Because of this [creation worship], God turned them over to disgraceful passion [sexual immorality and perversion], for not only have their females exchanged their natural sexual function [heterosexuality] for something contrary to their natural disposition [lesbianism], But also, in the same [perverse] manner, the males, after they have abandoned their natural [instinctive] sexual function for females [heterosexuality], were inflamed with sexual desire in their lust one for another, males with males [homosexuals], carrying the shameless deed to its ultimate conclusion in themselves and receiving in return the penalty [sexually transmitted diseases] which was fitting to the circumstances, due to their erroneous wandering among themselves .
The Expanded Bible	.
Jonathan Mitchell NT	Because of this (or: Wherefore) God gave, or hands, them over (delivered, or delivers, them into the power of someone else) into experiences of dishonor (or: ignoble sufferings; situations of being unvalued; unworthy passions), for even their

females at one point altered (or: alter; change or exchange) the natural use into the [use which is] off to the side of (or: beside; = other than) nature (or: a natural condition; natural production; a generated situation).

And likewise (or: So in like manner) also the males, sending away (or: abandoning; leaving) the natural use of the female, were set aflame within their cravings unto (or: into) one another; males in (or among) males continuously producing (accomplishing; effecting; working down) shameless indecency, and constantly taking away (or: receiving back) the necessary retribution (return compensation; the opposite of a reward; the anti-payment) of their wandering (or: the corresponding wage which is binding, pertaining to their straying and deception) within the midst of, or among, themselves.

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

Bible Translations with Many Footnotes:

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

||For this cause|| God gave them up unto dishonourable' passions^c;
 For ||even their females|| exchanged away the natural' use into that which is
 against^d nature,—
 |In like manner also| ||even the males||,
 <Leaving the natural' use of the female>
 Flamed out in their eager desire one for another,
 ||Males with males|| |the indecency| effecting,—
 And <the necessary recompence of their error> |within themselves| duly
 receiving;—

^c MI: "passions of dishonour."

^d MI: "aside from," "beyond."

The Spoken English NT

For that reason, God handed them over to lusts that dishonored them. The women traded away their natural function for that which is against nature; and similarly, the men also turned away from natural relations with women and burned with lust for one another—men for men. They indulged in shameful conduct, and experienced in themselves the inevitable consequence of going astray.^x

x. Paul is setting up his Jewish critics by echoing their prejudices towards homosexual promiscuity and other supposed "Gentile" vices. They may be nodding their heads now, but their self-righteous condemnation of others is immediately going to come back and bite them (see 2:1ff.).

Wilbur Pickering's New T.

Depravity

For this reason God gave them up²⁷ to degrading passions; in fact even their females exchanged the natural sexual function for that against nature; likewise also the males, abandoning the natural use of the female, were inflamed²⁸ in their lust toward one another, males committing the disgraceful act²⁹ with males, and receiving in themselves the due penalty³⁰ for their error.

(27) If God gives you up, you are in a bad way!

(28) The verb is in the passive voice, so the necessary question is, by whom? The answer has already been given in the note above. I doubt that anyone performs anal sex without a demon present.

(29) The noun here is singular and with the definite article, 'the act'. The seriousness of this has been explained above.

(30) Whatever this 'penalty' is, why would any sane person want it?

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	For this cause, God abandoned them to disgraceful passions; for even their women changed the natural use of sex into that which is contrary to nature; And in the same manner also the men, having left the natural use of sex with the woman, were inflamed in their lustful passions toward one another? men with men shamelessly committing lewd acts, and receiving back within themselves a fitting penalty for their error.
Analytical-Literal Translation	For this reason God gave them over to dishonorable, lustful passions, for even their females exchanged the natural use for the [use] against nature, and likewise also the males having left the natural use of the female were inflamed in their craving for one another; males with males committing shameful behavior and receiving back in themselves the penalty which was fitting [for] their deception [or, perversion].
Berean Literal Bible	Because of this, God gave up them to passions of dishonor. For even their females changed the natural use into that contrary to nature. And likewise also the males, having left the natural use of the female, were inflamed in their desire toward one another, males with males, working out shame and receiving in themselves the recompense which was fitting of their error.
Bill Puryear translation	Because of this, God delivered them over to dishonorable sexual passions. For example, even their women exchanged the natural function of sexual relations for that which [is] contrary to nature. And likewise also the males, after abandoning natural sexual relations with the female, were inflamed in their sexual desire toward one another, males with males accomplishing shameless, indecent behavior and receiving in themselves the penalty which was necessary because of their perversion.
C. Thomson updated NT Charles Thomson NT	. They changed the truth of God for a falsity, and worshipped and served the creature, and not the creator who is blessed forever, Amen: therefore God gave them up to infamous passions; for even their women perverted the instinct of nature; and in like manner the males also leaving the sex, were inflamed with desires towards each other, which they most shamefully indulged, men with men, and received in themselves the retribution which was justly due to their error. V. 25 is included for context.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Holy Bible Improved Edition	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	Because of this God gave them up to dishonorable affections, for even their females changed the natural use into that against nature; and in like manner also the males having left the natural use of the female, burned in their longing toward one another; males with males working shame, and the repayment of their error that was fit, in themselves receiving.
Modern English Version	.
Modern Literal Version 2020	Because of this, God gave them up to passions of dishonor; for* both their females exchanged the natural use into the thing which is contrary to anything natural; and the males also likewise, having left the natural use of the female, burned in their lust

	toward one another, males with* males working out indecency and receiving in themselves the recompense which was essential from their error.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	For this cause God gave them up unto vile affections: for even their women changed the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense for their error which was meet.
R. B. Thieme, Jr. translation	Because of this [exchange of doctrine for evil] the God delivered them over to passions of dishonor [sexual perversions of degeneracy]: for not only their females exchanged the normal function [of sex] for that which is contrary to normal function. But also in the same manner even the males [homosexuals], after they abandoned the normal sexual function of the female, became inflamed with sexual desire in their lust toward each other [of the same category (males with males)]; accomplishing the perverted act, and receiving back payment in themselves that judgment of their perversion which was inevitable.
R. B. Thieme, Jr. trans2	Because of this, Negative Volition rejection of the truth of the doctrine of the gospel at God Consciousness and / or Gospel Hearing, The Justice of God in action, handed them, who are maladjusted to the Justice of God, over for judgment, not stopping their sins, to dishonorable, disgraceful, degenerate, degrading passions of sexual perversions. For not only their degenerate females exchanged the natural or normal function of the woman in sex with a man for that which is unnatural or contrary to natural function in Lesbianism. But also in the same manner even the degenerate or perverted males after they abandoned the natural or normal function of sex with the female, through deliberate volition, burned or become inflamed in their sexual lust or desire one toward another, males with homosexual males working out homosexual lusts from the past accomplishing perverted shameless acts and duly receiving back in their own persons the DUE or JUST penalty or judgment of their perversion which was inevitable from the Justice of God.
Revised Geneva Translation	.
A Voice in the Wilderness	For this reason God gives them up to vile passions. For even their women change the natural use for what is contrary to nature. Likewise also the men, abandoning the natural use of the woman, burned in their lust toward one another, men with men performing what is shameful, and receiving the retribution within themselves, the penalty which is fitting for their error.
Updated Bible Version 2.17	For this cause God delivered them up to immoral sexual passions of shame: for even their women changed the natural use into what is against nature: and likewise also the men, leaving the natural use of the woman, became passionate with each other, men with men, shamefully having sex together, and receiving in themselves that recompense of their error which was due.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
The gist of this passage: 26-27	God gives these degenerates over to their vile passions.

Romans 1:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι') [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
παράδιδωμαι (παράδιδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist active indicative	Strong's #3860
αὐτοὺς (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
See v. 24a.			
εἰς (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
πάθη (πάθη) [pronounced PATH-ay]	<i>properly, sufferings ("pathos"), subjectively: passions (especially concupiscence); (inordinate) affections, lusts, lustful passions, passionate desires</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3806
The singular form of this verb is pathos (πάθος) [pronounced PATH-oss], from which we take the word pathos, which means, <i>the quality or power in an actual life experience or in literature, music, speech, or other forms of expression, of evoking a feeling of pity, or of sympathetic and kindly sorrow or compassion.</i>			
αἰμία (αἰμία) [pronounced at-ee-MEE-ah]	<i>dishonour, ignominy, disgrace, disgraceful; reproach, shame; indignity; vile</i>	feminine singular noun; genitive/ablative case	Strong's #819

Translation: Therefore, the God has delivered them over to disgraceful lusts,...

Paul continues writing about these same Romans—the ones who had rejected God’s truth for lies; and worshiped the creature rather than the Creator.

Paul began to go in this direction in v. 24, where he writes: **Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,...** (ESV) However, at that point he went in a different direction in v. 25. However, Paul comes back to the theme began in v. 24, and he does that by repeating four words from v. 24a in v. 26a.

Paul writes that God delivers these people over to disgraceful lusts. When the truth is rejected, often self-discipline and social decorum is as well.

Romans 1:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong’s #3588
te (τε) [pronounced <i>teh</i>]	<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 <i>kai</i>	Strong’s #5037
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
thēlus (θῆλυς) [pronounced <i>THAY-loos</i>]	<i>woman, female, the female sex</i>	feminine plural adjective, nominative case	Strong’s #2338
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<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
metallássō (μεταλλάσσω) [pronounced <i>met-al-LASS-so</i>]	<i>to exchange (one thing with/for another), to change</i>	3 rd person plural, aorist active indicative	Strong’s #3337
tēn (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)
phusikós (φυσικός) [pronounced <i>foo-see-KOSS</i>]	<i>natural, produced by nature, governed by (the instincts of) nature; inborn; instinctive</i>	feminine singular adjective; accusative case	Strong’s #5446

Romans 1:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chrēsis (χρῆσις) [pronounced KHRAY-sis]	<i>relations, use, the sexual use of a woman; employment of something</i>	feminine singular noun; accusative case	Strong's #5540
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
phusis (φύσις) [pronounced FOO-sihs]	<i>nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches</i>	feminine singular noun; accusative case	Strong's #5449

Translation: ...for even their females have exchanged the natural relations to [that which is] against nature.

One of the more shocking things of this era was the fact that women were willing to engage in unnatural relations. A natural relation would be a husband and wife; an unnatural relation would be anything else, including multiple partners, orgies and lesbianism.

Romans 1:26 Therefore, the God has delivered them over to disgraceful lusts, for even their females have exchanged the natural relations to [that which is] against nature. (Kukis mostly literal translation)

Romans 1:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὁμοίως) [pronounced hom-OY-occe]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
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 καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 1:27a			
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
arrhên/arsên (ἄρρην/αρσην) [pronounced AR-rhane, AR-sane]	<i>a male, a man</i>	masculine plural adjective; nominative case	Strong's #730
aphiêmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>sending [forth, away], dismissing; letting go [from one's power [possession]; letting [something] go free [escape]; leaving [alone, behind], letting go; forsaking; deserting, quitting; passing by, abandoning; metaphorically, releasing from an obligation, forgiving a debt [letting go of a debt], pardoning, forgiving</i>	masculine plural, aorist active participle; nominative case	Strong's #863
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)
phusikós (φυσικός) [pronounced foo-see-KOSS]	<i>natural, produced by nature, governed by (the instincts of) nature; inborn; instinctive</i>	feminine singular adjective; accusative case	Strong's #5446
chrêsis (χρῆσις) [pronounced KHRAY-sis]	<i>relations, use, the sexual use of a woman; employment of something</i>	feminine singular noun; accusative case	Strong's #5540
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
thêlus (θῆλυς) [pronounced THAY-loos]	<i>woman, female, the female sex</i>	feminine singular adjective, genitive/ablative case	Strong's #2338

Translation: Likewise, also the males have forsaken natural relations [with] the female.

Males were also forsaking the natural relationship between men and women.

Romans 1:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekkaíō (ἐκκαίω) [pronounced ek-KAH-you]	<i>to burn (out), to set on fire; passive to be kindled, to burn, to be inflamed; metaphorically, of the fire and glow of the passions (of anger, lust)</i>	3 rd person plural, aorist passive indicative	Strong's #1572
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
órexis (ὄρεξις) [pronounced OHR-ex-iss]	<i>desire, longing, craving, for; eager desire, lust, appetite</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3715
This can be used of lawful or illicit desires; of good or bad cravings.			
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
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	reciprocal pronoun; genitive/ablative case	Strong's #240

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

Translation: They have been inflamed in their desire for one another,...

Males burned with desire for other males. You may wonder, how exactly does that occur, as that is not my own experience at all. What is often key in male homosexuality is a young man's first orgasm. If that is brought about by another male, then that can have a deep and lasting impact on that person forever.

If the man associates attraction with other males, then there is very little to stand in the way of male with male relations (apart from social mores, which differ from time to time and place to place). If it is seen by society as wrong or out-of-step, even males who are attracted to other males will attempt to hold their actions under control. However, if there are significant subgroups who accept that, some males will be attracted to such a group.

This sort of thing can override all other forms of pleasure, if there is a place in society for it.

Romans 1:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
arrhên/arsên (ἄρρην/αρσην) [pronounced AR-rhane, AR-sane]	<i>a male, a man</i>	masculine plural adjective; nominative case	Strong's #730
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
arrhên/arsên (ἄρρην/αρσην) [pronounced AR-rhane, AR-sane]	<i>a male, a man</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #730
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)
aschēmosunē (ἀσχημοσύνη) [pronounced as-kay-mos-OO-nay]	<i>unseemliness, shameless deed; shame; of a woman's genitals; of one's nakedness, shame</i>	feminine singular noun; accusative case	Strong's #808

Translation: ...a male with a male toward the shame [of such acts],...

Paul associates men with men as being shameful or unseemly. This is God's view as well.

Romans 1:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katergázomai (κατεργάζομαι) [pronounced kat-er-GAD-zom-ahee]	<i>performing (some act), accomplishing, achieving; doing, bringing about, working out, doing that from which something results; fashioning, rendering one fit for a thing</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2716
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)
antimisthía (ἀντιμισθία) [pronounced an-tee-mis-THEE-ah]	<i>a reward given in compensation, requital, recompense; a (deserved, earned) penalty</i>	feminine singular noun; accusative case	Strong's #489.

Romans 1:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [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
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #1163
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
plánē (πλάνη) [pronounced PLAHN-ay]	<i>a wandering, a straying about; one led astray from the right way, roams hither and thither; mental straying; deceit; error</i>	feminine singular noun; genitive/ablative case	Strong's #4106
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
en (ἐν) [pronounced en]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYÇE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438
apolambanō (ἀπολαμβάνω) [pronounced ap-ol-am-BAHN-oh]	<i>receiving (from, in full); taking aside; taking; being received; being taken</i>	masculine plural, present active participle; nominative case	Strong's #618

Translation: ...even resulting in a necessary payment of their going astray among themselves, receiving [this payment]. (Kukis mostly literal translation)

Homosexuals go astray among one another, and they receive payment for such behavior (that payment being inflamed toward one another).

Romans 1:27 Therefore, the God has delivered them over to disgraceful lusts, for even their females have exchanged the natural relations to [that which is] against nature. Likewise, also the males have forsaken natural relations [with] the female. They have been inflamed in their desire for one another, a male with a male toward

the shame [of such acts], even resulting in a necessary payment of their going astray among themselves, receiving [this payment]. (Kukis mostly literal translation)

Paul, in the Word of God, speaks very negatively of homosexual behavior. It was clearly forbidden in the Old Testament; and it continues to be abhorrent to God in the New.

One of the great problems is, the addictive nature of sexual contact.

Romans 1:26–27 Therefore, the God has delivered them over to disgraceful lusts, for even their females have exchanged the natural relations to [that which is] against nature. Likewise, also the males have forsaken natural relations [with] the female. They have been inflamed in their desire for one another, a male with a male toward the shame [of such acts], even resulting in a necessary payment of their going astray among themselves, receiving [this payment]. (Kukis mostly literal translation)

Some homosexuals go to great lengths to try to soften or remove such statements from the Bible. There is no clearer way to state that homosexual acts are wrong. This is stated with great clarity in the Old and New Testaments.

Quite obviously, any homosexual can be saved by believing in Jesus Christ. One of the things which happens to a new believer (and this only happens once) is that the scar tissue is removed from the heart. This is a great freebie for homosexuals, alcoholics and drug addicts (although this does not repair any of the physical damage that these lifestyles have caused). Such people can literally walk away from these lifestyles without counseling, without the support of other addicts, and without drugs. This only works once. So, someone who is in an addictive lifestyle (and homosexuality is an addictive lifestyle) gets that one free get-out-of-jail card. But, if you were previously saved and you have decided to return to God, the scar tissue is still there. It must be breathed off, so to speak, through the intake of Bible doctrine.

Romans 1:26–27 As a result of their perverted lusts, God has delivered them over to further desires, for even their females have exchanged normal relations for that which is against nature (lesbianism). Similarly, the males have forsaken natural relations with them and have become inflamed in their desires for one another. The end result is, males hook up with males in shameful acts, where they will pay the price for these actions. (Kukis paraphrase)

About half of the translations allowed v. 28 to bleed into the next verse; therefore, I kept the following verses together. A considerable number of translations took v. 31 right into v. 32. Because v. 32 begins with a relative pronoun, it would be proper for v. 32 to be included.

Paul continues to talk about those who are negative toward the truth and you might say that he goes for the jugular in this passage.

And just as they did not test [for approval] the God to have in full knowledge, gave them over the God to a worthless mind, to keep on doing the [things] which are not fitting [to do], having been filled with every injustice, [sexual immorality], depravity, greed, malice; [whose minds are] filled with envy, murder, strife, deceit, malevolence, [for these men are] gossips, slanderers, haters of God, insulting types, proud ones, boasters, inventors of evil things, to fathers disobedient [sons], without understanding, covenant breakers, without natural affection, merciless; which ones, the righteousness of the God they are fully knowing, that the [men] the things they keep on practicing keep on being deserving of death. Not only these [things] they keep on doing but also they keep on approving the ones practicing [such things].

Romans
1:28–32

And just as they did not recognize the God as real, to keep on having [Him] in the sphere of full knowledge, [so] the God gave them over to a worthless intellect, to keep on doing the [things] which are not fitting [to do], having been filled with every [kind of] injustice, [sexual immorality], depravity, greed, [and] malice. [Their minds are] filled with envy, murder, strife, deceit, [and] malevolence, [for these men are] gossips, backbiters, haters of God, insolent [and insulting men], arrogant, boastful; they devise evil [schemes], are disobedient to [their] fathers, [they] lack understanding [and they are] untrustworthy, without natural affection [and] merciless. [These are men] who fully knowledgeable of the righteousness of God, [yet] they keep on practicing [things] worthy of death. Not only do they keep on doing these [things], but also they keep on giving [their] approval to the ones [also] practicing [such things].

Just as they refuse to have God in their knowledge, so God has given them over to a worthless intellect, allowing them to continue doing things which are not right to do. Their hearts are filled with every kind of injustice, sexual perversion, depraved notions, greed and malice. Their thinking is filled with envy, murder, strife, deceit and malevolence, for men like this are gossips, backbiters, haters of God, insolent and insulting, arrogant, and boastful. They devise evil schemes, they are disobedient to their parents, and they lack understanding of the truth. They cannot be trusted to keep their word, they lack normal, natural affection, and they are merciless. They have full knowledge of the righteousness of God, yet they continue to practice things worthy of death. And not only do they keep doing such things, but they give their approval to anyone else who does the same.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And just as they did not test [for approval] the God to have in full knowledge, gave them over the God to a worthless mind, to keep on doing the [things] which are not fitting [to do], having been filled with every injustice, [sexual immorality], depravity, greed, malice; [whose minds are] filled with envy, murder, strife, deceit, malevolence, [for these men are] gossips, slanderers, haters of God, insulting types, proud ones, boasters, inventors of evil things, to fathers disobedient [sons], without understanding, covenant breakers, without natural affection, merciless; which ones, the righteousness of the God they are fully knowing, that the [men] the things they keep on practicing keep on being deserving of death. Not only these [things] they keep on doing but also they keep on approving the ones practicing [such things].

Complete Apostles Bible And just as they did not approve to have God in their knowledge, God gave them up to a reprobate mind, to do the things which are not fitting; having been filled with all unrighteousness, fornication, wickedness, greed, malice; full of envy, murder, strife, deceit, maliciousness; they are whisperers,

slanderers, hateful to God, insolent men, proud, braggarts, inventors of evil things, disobedient to parents, who, having known the righteous judgment of God, that those practicing such things are worthy of death, not only do them, but also approve of those who practice them. without understanding, untrustworthy, unloving, unforgiving, unmerciful;...

Douay-Rheims 1899 (Amer.) And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient.

Being filled with all iniquity, malice, fornication, avarice, wickedness: full of envy, murder, contention, deceit, malignity: whisperers,

Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

Foolish, dissolute: without affection, without fidelity, without mercy.

Who, having known the justice of God, did not understand that they who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.

Holy Aramaic Scriptures
Murdock Peshito Syriac

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And as they did not determine with themselves to know God, God gave them over to a vain mind; that they might do what they ought not, being full of all iniquity, and lewdness, and bitterness, and malice, and covetousness, and envy, and slaughter, and strife, and guile, and evil machinations, and backbiting, and slander; and being haters of God, scoffers, proud, vain-glorious, devisers of evil things, destitute of reason, disregardful of parents, and to whom a covenant is nothing, neither affection, nor peace, and in whom is no compassion.

These, while they know the judgment of God, that he condemneth those to death who perpetrate such things, are not only doers of them, but the companions of such as do them.

Original Aramaic NT

And because they decided in themselves not to know God, God handed them over to a worthless mind so that they would be doing whatever is inappropriate, As they are filled with every injustice and fornication, bitterness, wickedness, greed, envy, murder, contention, treachery and wicked reasoning, Murmuring, slander, and they are detestable to God, being insolent, proud, boasters, inventors of evil, lacking reason, who do not obey their parents, Because they have no stability, neither love, nor peace, nor compassion in them, Who, while knowing the judgment of God, that those who commit such things are condemned to death, were not only doing these things, but also were attached to those who were doing these things.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And because they had not the mind to keep God in their knowledge, God gave them up to an evil mind, to do those things which are not right; Being full of all wrongdoing, evil, desire for the goods of others, hate, envy, putting to death, fighting, deceit, cruel ways, evil talk, and false statements about others; Hated by God, full of pride, without respect, full of loud talk, given to evil inventions, not honouring father or mother, Without knowledge, not true to their undertakings, unkind, having no mercy: Who, though they have knowledge of the law of God, that the fate of those who do these things is death, not only go on doing these things themselves, but give approval to those who do them.

Bible in Worldwide English	<p>They did not want to know God. So he left them to their wrong thoughts and to do things that are not right.</p> <p>They were very bad. They did every kind of wrong thing. They were greedy. They hated people. They were very jealous. They killed many people. They fought. They fooled people. They told lies about people. They carried stories from one person to another.</p> <p>They said wrong things about people. They hated God. They did not respect people. They were proud. They talked big. They even thought of new wrong things to do. They did not obey their parents.</p> <p>. They were foolish. They did not do what they said they would do. They did not love people. They were not kind.</p> <p>They know that God says that people who do such things should die. Even so, they not only do them, but they praise other people who do them.</p>
Easy English Easy-to-Read Version–2008	<p>. People did not think it was important to have a true knowledge of God. So God left them and allowed them to have their own worthless thinking. And so they do what they should not do. They are filled with every kind of sin, evil, greed, and hatred. They are full of jealousy, murder, fighting, lying, and thinking the worst things about each other. They gossip and say evil things about each other. They hate God. They are rude, proud, and brag about themselves. They invent ways of doing evil. They don't obey their parents, they are foolish, they don't keep their promises, and they show no kindness or mercy to others. They know God's law says that anyone who lives like that should die. But they not only continue to do these things themselves, but they also encourage others who do them.</p>
God's Word™	<p>And because they thought it was worthless to acknowledge God, God allowed their own immoral minds to control them. So they do these indecent things. Their lives are filled with all kinds of sexual sins, wickedness, and greed. They are mean. They are filled with envy, murder, quarreling, deceit, and viciousness. They are gossips, slanderers, haters of God, haughty, arrogant, and boastful. They think up new ways to be cruel. They don't obey their parents, don't have any sense, don't keep promises, and don't show love to their own families or mercy to others. Although they know God's judgment that those who do such things deserve to die, they not only do these things but also approve of others who do them.</p>
Good News Bible (TEV)	<p>Because those people refuse to keep in mind the true knowledge about God, he has given them over to corrupted minds, so that they do the things that they should not do. They are filled with all kinds of wickedness, evil, greed, and vice; they are full of jealousy, murder, fighting, deceit, and malice. They gossip and speak evil of one another; they are hateful to God, insolent, proud, and boastful; they think of more ways to do evil; they disobey their parents; they have no conscience; they do not keep their promises, and they show no kindness or pity for others. They know that God's law says that people who live in this way deserve death. Yet, not only do they continue to do these very things, but they even approve of others who do them.</p>
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.	<p>Since these people refused even to think about God, he let their useless minds rule over them. That's why they do all sorts of indecent things. They are evil, wicked,</p>

and greedy, as well as mean in every possible way. They want what others have, and they murder, argue, cheat, and are hard to get along with. They gossip, say cruel things about others, and hate God. They are proud, conceited, and boastful, always thinking up new ways to do evil. These people don't respect their parents. They are stupid, unreliable, and don't have any love or pity for others. They know God has said that anyone who acts this way deserves to die. But they keep on doing evil things, and they even encourage others to do them.

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

And because they thought it was worthless to embrace the true knowledge of God, God gave them over to a worthless mind-set, to break all rules of proper conduct. Their sinful lives became full of every kind of evil, wicked schemes, greed, and cruelty. Their hearts overflowed with jealous cravings, and with conflict and strife, which drove them into hateful arguments and murder. They are deceitful liars full of hostility. They are gossips who love to spread malicious slander. With inflated egos they hurl hateful insults at God, yet they are nothing more than arrogant boasters. They are rebels against their parents and totally immoral. They are senseless, faithless, ruthless, heartless, and completely merciless. Although they are fully aware of God's laws and proper order, and knowing that those who do all of these things deserve to die, yet they still go headlong into darkness, encouraging others to do the same and applauding them when they do!

Plain English Version .
 UnfoldingWord Simplified T.

Furthermore, because they decided that it was not worthwhile to know God, he allowed their own worthless thoughts to completely control them. As a result, they began doing evil things that no one should do. They strongly desire to do all kinds of unrighteous deeds and evil things to others and take things that belong to others and harm others in various ways. Many constantly envy other people and desire to murder people and to cause arguments and quarrels between people and deceive others and speak hatefully about others. Many say evil things about others and slander others. Many act especially hatefully toward God and violently toward others and treat others contemptuously and boast about themselves to others and invent new ways to do evil deeds. Many children disobey their parents. Many act in other foolish ways that offend God and do not do what they promised others that they would do and do not even love their own family members and do not act mercifully toward other people. Although they know that God has declared that those who do such things deserve to be killed, they not only do these kinds of evil things, but they also approve of others who do them.

Williams' New Testament

And so, as they did not approve of fully recognizing God any longer, God gave them up to minds that He did not approve, to practices that were improper; because they overflow with every sort of evil-doing, wickedness, greed, and malice; they are full of envy, murder, quarreling, deceit, ill-will; they are secret backbiters, open slanderers, hateful to God, insolent, haughty, boastful; inventors of new forms of evil, undutiful to parents, conscienceless, treacherous, with no human love or pity. Although they know full well God's sentence that those who practice such things deserve to die, yet they not only practice them but even applaud others who do them.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .

Breakthrough Version	And just as they did not approve to be having God in a correct understanding, God turned them over to an unapproved way of thinking, to be doing the <i>things</i> not arriving even at the lowest standard, who have been filled with all wrong, evilness, desire for more, badness (full of envy, murder, fighting, deception, bad character), gossipers, critics, God haters, injurers, proud, egoistic, inventors of bad <i>things</i> , disbelieving to parents, clueless, not keeping agreements, hardhearted toward family, unforgiving, some who, after correctly understanding the right path of God (that the <i>people</i> who repeatedly do these types of things are deserving of death), not only do these <i>things</i> , but also agree that the people who repeatedly do <i>them</i> are good.
Common English Bible Len Gane Paraphrase	. And just as they didn't think it was worthwhile to keep God in what they wanted to remember, God gave them over to a depraved mind to do those things that are not right to do. Being full of all unrighteousness, immoral sexual activity, wickedness, covetousness, desire to hurt others, full of envy, murder, loud arguments, deceit, evil cunning, someone who spreads rumors, backbiters, God haters, spiteful, proud, braggarts, inventors of evil things, disobedient to parents, without insight, promise breakers, pitiless, impossible to please, [and] callous. Who knowing full well about the judgment of God--that those who do such things are worthy of death--not only do the same things but have pleasure [seeing others] practicing them.
A. Campbell's Living Oracles	And as they did not like to acknowledge God, God delivered them over to an undiscerning mind, to work those things which are not suitable; being filled with all injustice, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, bad habits, whisperers, revilers, haters of God, insolent, proud, boasters, inventors of evil pleasure, disobedient to parents, impudent, covenant breakers, without natural affection, implacable, unmerciful. Some, who clearly understand the law of God, (that they who practice such things are worthy of death,) not only do these things, but even commend those who practice them.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . <p>Then, as they would not keep God before their minds, God abandoned them to depraved thoughts, so that they did all kinds of shameful things. They reveled in every form of wickedness, evil, greed, vice. Their lives were full of envy, murder, quarreling, treachery, malice. They became back-biters, slanderers, impious, insolent, boastful. They devised new sins. They disobeyed their parents. They were undiscerning, untrustworthy, without natural affection or pity. Well aware of God's decree, that those who do such things deserve to die, not only are they guilty of them themselves, but they even applaud those who do them.</p>

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Furthermore, since they did not see fit to acknowledge God, He gave them up to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed, and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips, slanderers, God-haters, insolent, arrogant, and boastful. They invent new forms of evil; they disobey their parents. They are senseless, faithless, heartless, merciless. Although they know God's righteous decree that those who do such things are worthy of death, they not only continue to do these things, but also approve of those who practice them.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.

Free Bible Version

Since they didn't consider it worthwhile to get to know God, he abandoned them to their worthless, distrustful way of thinking, doing things that should never be done. They filled themselves with all that's wrong: evil, greed, hate, envy, murder, quarreling, deception, malice, and gossip.

They're back-stabbers and God-haters. They're arrogant, proud, and boastful. They devise new ways of sinning. They rebel against their parents.

They don't want to understand, they don't keep their promises, they don't show any kindness or compassion.

Even though they realize exactly what God requires, they do things that deserve death. Not only do they do such things themselves, they also support others in doing them.

International Standard V

Furthermore, because they did not think it worthwhile to keep knowing God fully, God delivered them to degraded minds to perform acts that should not be done.

They have become filled with every kind of wickedness, evil, greed, and depravity. They are full of envy, murder, quarreling, deceit, and viciousness. They are gossips, slanderers, God-haters, haughty, arrogant, boastful, inventors of evil, disobedient to their parents, foolish, faithless, heartless, and ruthless.

Although they know God's just requirement—that those who practice such things deserve to die—they not only do these things but even applaud others who practice them.

Lexham Bible
Montgomery NT

And just as they refused to continue to retain God in their knowledge, so did God cast them out to an outcast mind, to do those things which were indecent.

They were overflowing with every kind of iniquity, depravity, greed, and malice. They were full of envy, murder, quarreling, deceit, and malignity.

They became whisperers, back-biters, hated of God, insolent, haughty, boastful. They invented sins. They were disobedient to parents.

They were without sense, without faith, without natural affection, without mercy.

Though they knew well the ordinance of God, that those who practise such vices are worthy of death, they not only continue to do the same, but were even applauding those who practise vice.

NIV, ©2011
Riverside New Testament

And as they did not think fit to keep God in their knowledge, God gave them over to an abandoned mind, to do the things that are shameful, filled with all injustice, wickedness, greed, malice, full of envy, murder, strife, fraud, malignant craftiness, whisperers, slanderers, hateful to God, insolent, arrogant, boasters, inventors of evil things, disobedient to parents, without common sense, without faithfulness, without family affection, without pity. They know the just judgment of God that those who practice such things are worthy of death, yet they not only do them themselves, but are pleased with those who practice them.

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

Because they did not approve of having God in their awareness, God gave them up to a depraved mind, for them to do those things that are not proper. They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. They are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents. They are senseless, faithless, heartless, and unmerciful. They understand the righteous regulations of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

Urim-Thummim Version

And even as they did not like to retain Elohim in their knowledge, Elohim gave them over to a reprobate mind, to do those things that are not fit to do; Being filled with all unrighteousness, pornography, depravity, greed, malice; full of envy, murder,

	contention, deceit, bad character; whisperers, defamers, haters of Elohim, insolent, haughty, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the Judgment of Elohim, that they that commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
Weymouth New Testament	And just as they had refused to continue to have a full knowledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done. Their hearts overflowed with all sorts of dishonesty, mischief, greed, malice. They were full of envy and murder, and were quarrelsome, crafty, and spiteful. They were secret backbiters, open slanderers; hateful to God, insolent, haughty, boastful; inventors of new forms of sin, disobedient to parents, destitute of common sense, faithless to their promises, without natural affection, without human pity. In short, though knowing full well the sentence which God pronounces against actions such as theirs, as things which deserve death, they not only practise them, but even encourage and applaud others who do them.
Wikipedia Bible Project	Since they refused to know God, God abandoned them to mentality of distrust, doing what isn't right. They became full of all kinds of wickedness: evil, greed, hate, envy, murder, quarreling, deceit, malice, gossip, they are slanderers, God-haters, rude, proud, boastful, inventing new ways of sinning, rebellious against parents. They don't want to understand, they break their promises, they're unloving and have no compassion. Even though they know exactly what God says, they do things that deserve death. Not only do they such things, they approve of those who do them too.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
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	.
Hebraic Roots Bible	And as they did not determine within themselves to know Elohim, YAHWEH has given them over to a vain mind; that they might do what they ought not, having been filled with all unrighteousness, fornication, iniquity, covetousness, malice, being full of envy, murder, quarrels, deceit, evil habits, becoming whisperers, slanderers, haters of YAHWEH, insolent, proud, braggarts, inventors of evil things, weak minded, disobedient to parents, without discernment, covenant breakers, without natural affection, unforgiving, unmerciful, who knowing the righteous judgment of YAHWEH, that those practicing such things He condemns to death, not only do they do them, but they also associate with those who practice them.
Holy New Covenant Trans.	Also, since they didn't want to know God, God handed them over to weak and worthless thinking, to do things they should never do. They are filled with all kinds of wrong, with evil, greed, and unlawful sexual intercourse. They are full of jealousy, murder, fighting, tricks, malice, gossiping, slander, haters of God, insults, pride, boasting, and new ways to do evil. They don't obey their parents. They always break promises. They are stupid and heartless. They have no natural affection for others. They know that what God said is right — that people who practice such

things deserve death — but they do them anyway. And they even encourage others to practice the same things.

The Scriptures 2009 And even as they did not think it worthwhile to possess the knowledge of Elohim, Elohim gave them over to a worthless mind, to do what is improper, having been filled with all unrighteousness, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers, slanderers, haters of Elohim, insolent, proud, boasters, devisers of evils, disobedient to parents, without discernment, covenant breakers, unloving, unforgiving, ruthless; who, though they know the righteousness of Elohim, that those who practise such deserve death, not only do the same but also approve of those who practise them.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and as not [They] test the god to have in knowledge gives (over) them The God to unapproved mind {them} to make the [things] not being (proper) [men] having been filled [with] every wrong [with] intention (evil) [with] greed [with] bad [men] full [of] envy [of] murder [of] strife [of] deceit [of] viciousness whisperers [men] slandering hating (god) insulters [men] arrogant boasters inventors [of] [things] bad [to] parents [men] disobedient (not) understanding untrustworthy unaffectionate uncaring Who* the act (right) [of] the god Knowing for The [Men] the these Practicing Worthy [of] death are not only them make but and [They] approve the [men] practicing {them}...

Alpha & Omega Bible AND JUST AS THEY DID NOT SEE FIT TO ACKNOWLEDGE THEOS (*The Alpha & Omega*) ANY LONGER, THEOS (*The Alpha & Omega*) GAVE THEM OVER TO A DISQUALIFIED/UNPURE MIND, TO DO THOSE THINGS WHICH ARE NOT PROPER, BEING FILLED WITH ALL UNRIGHTEOUSNESS, WICKEDNESS, GREED, EVIL; FULL OF ENVY, MURDER, STRIFE, DECEIT, MALICE; GOSSIPS, SLANDERERS, HATERS OF THEOS (*The Alpha & Omega*), INSOLENT, ARROGANT, BOASTFUL, INVENTORS OF EVIL, DISOBEDIENT TO PARENTS, WITHOUT UNDERSTANDING, UNTRUSTWORTHY, UNLOVING, UNMERCIFUL; AND ALTHOUGH THEY KNOW THE ORDINANCE OF THEOS (*The Alpha & Omega*), THAT THOSE WHO PRACTICE SUCH THINGS ARE WORTHY OF DEATH, THEY NOT ONLY DO THE SAME, BUT ALSO GIVE HEARTY APPROVAL TO THOSE WHO PRACTICE THEM.

Awful Scroll Bible And accordingly-as-to they deem not to hold to God, from-within their knowledge-upon Him, God gives- them -before an unseemly mind, to do that not accordingly-meet, having been filled up with all in-justice, unchastity, perilousness, desiring superior-holdings, perniciousness, absorbed of corruption, murder, wrangling, guile, injurious-morals, whisperers, speakers-against, God-haters, insolent, shiners-beyond, pretentious, discoverers-upon perniciousness, not confiding on their parents, not- inwardly -sent-together, being not-setters-together, impious, implacable, unkind, which-certain coming-to-be-knowledgeable-upon the Righteousness of God, certainly-of-which they practicing certainly-of-these things, are worthy of death, not only do them, notwithstanding they also together-deem- it -good of those practicing them.

Concordant Literal Version And according as they do not test God, to have Him in recognition, God gives them over to a disqualified mind, to do that which is not befitting, filled with all injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers,

exeGeses companion Bible

vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents, unintelligent, perfidious, without natural affection, implacable, unmerciful:" those who, recognizing the just statute of God, that those committing such things are deserving of death, not only are doing them, but are endorsing, also, those who are committing them." [Kukis: *Unintelligent* is an interesting negative.]

And exactly as they approve
to not regard Elohim in knowledge,
Elohim surrenders them to a disapproved mind,
to do what is not becoming;
being filled with all injustice,
whoredom,
evil,
avarice,
maliciousness;
full of envy,
murder,
contention,
deceit,
mischievousness,
whisperers,
slanderers,
Elohim-haters,
insulters,
proud,
braggarts,
inventors of evil,
distrusting to parents,
uncomprehending,
uncovenanted,
selfish,
disagreeable,
unmercied:
who, knowing the judgment of Elohim,
that they, who transact such are worthy of death,
not only do the same
but think well of them who transact them.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
And as far as G-d's worthiness to be recognized by them was concerned, vi-bahl't (since) they marked G-d down as failing the test, therefore G-d (in wrath) delivered them over to a failure of a brain, one that has a mind bent on doing what is perversely unworthy;
filled with all resha, wickedness, chamdanut (greediness), and what is damagingly evil, full of kin'a (jealousy), retzach (murder), rivalry, mirmah (deceit), merivah (strife), remiyah (guile, deceit), all kinds of lashon hora, malicious, Backbiters, slanderers, haters of G-d, insolent, arrogant, braggarts, contrivers of evil, disobedient to horim.
Without seichel, without ne'emanut (faithfulness), without ahavah (love), without rachamanut.

Although they have known full well the just requirements of Hashem, His just decree, that is, that those who practice such things are b'nei mavet; nevertheless, they not only do the very same, but even give their perverted bracha (blessing) on those who practice such.

Rotherham's Emphasized B. And <even as they did not approve to be holding ||God|| in acknowledgment>

God [gave them up] unto a disapproved' mind,
 To be doing the things that are not becoming,—
 Filled with all' unrighteousness, wickedness, greed, baseness,
 Full of envy, murder, strife, deceit, evil disposition,
 Whisperers, detractors, haters of God, insolent, arrogant, vain boasters,
 inventors of vices, [unto parents] unyielding,
 Without discernment, regardless of covenants, without natural affection,
 unmerciful:—
 ||Who||, indeed, <having acknowledged [the righteous sentence of God]—
 That ||they who such things as these' do practise|| are [worthy of death]>
 Not only ||the same things|| are doing,
 But are even delighting together with them who are practising [them].

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 And since these people refused to acknowledge God, He has allowed [*or, abandoned*] them to have degraded minds and to practice those things which they should not do. They are full of all kinds of wickedness, evil, greed, and maliciousness. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, hateful toward God, arrogant, proud and boastful. They think up evil things to do; they disobey their parents; they do not have any sense; they do not keep their promises; they fail to show natural affection; and they are merciless. These people know that God's decrees require that those who practice such things deserve to die [*i.e., either spiritual or temporal punishment*], yet they not only do the same things [*themselves*], but even approve of other people who practice them.

Brodie's Expanded Trans. Even after examining and putting God to the test [hearing, thinking, rejecting], for the purpose of retaining Him in full practical knowledge, God turned them over to a reprobate mind, so that they might continue to practice those things [sexual perversions] which are not fitting and proper [contrary to God's will and creative intention].

Being filled to the point of overflowing [satiated] with every category of unrighteousness: depravity, inordinate desire, the function of evil, full of jealousy, homicidal, contentious, deceitful, malicious, gossips,

Slanderers, God-haters, arrogantly violent, treats others with contempt, braggarts, evil schemers, disobedient to parents,

Behaving foolishly, contract-breakers, devoid of the instincts of love, merciless toward others,

Such are those who, though fully knowing the legal requirement of the justice of God, (that those who continually practice such things are deserving of death), not only are they continually doing these things, but they also give hearty approval to those who continually practice *them* .

The Expanded Bible Jonathan Mitchell NT

.
 And then, correspondingly as they did not (or: to the same degree as they do not) put God to the proof and so approve [Him] as fit and suitable, to be continuously holding [Him] within full experiential knowledge (or: having [Him] in union with added intimate insight; or: possessing [Him] in recognition and acknowledgment), God gave them over (hands or delivers them) into a mind which fails to meet the test (a disqualified mind) to continuously do (practice; make) things that consistently are not fitting (not reaching the proper level),

being people having been filled with all injustice – so that they are now full of every inequity and unfairness which lacks rightwised relationships and right actions – [as well as] worthlessness (or: criminality; unprofitableness; badness of condition; misery-gushed existence), inordinate, anti-social desire for more (or: ruthless,

aggressive and self-assertive greed for advantage), ugliness (poorness of quality; malice); folks very full of (or: replete with) jealousy and envy, murder, strife (or: contentiousness), bait for entrapment, [and] with a settled habit of evil and a disposition of depravity.

[They are] whisperers (or: gossipers), slanderers, haters (detesters) of God, overbearing and outrageous folks, haughty and arrogant people, ostentatious and vainglorious ones, inventors of ugly, worthless and bad things, [being] incompilant (stubborn; disobedient) to parents,

unintelligent (stupid; unable to cause things to flow together), covenant-breakers (or: folks bound by no arrangement or who are false to agreements; not put-together), folks without natural affection, people unwilling to make a treaty (or: implacable), unmerciful folks,

those who, fully knowing by experience (being fully aware of) the effect of God's justice (or: the result of God's fairness and equity; or: the result of what is right, from the way pointed out, which is God; or: God's decree of the Way pointed out) – that those continually performing (committing; executing) such things are folks deserving (worthy; of equivalent value) of death – not only keep on doing the same things, but also are constantly mutually approving, taking pleasure in and consenting with those habitually performing (or: committing; practicing) them.

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

Bible Translations with Many Footnotes:

Lexham Bible

And just as they did not see fit to recognize God [Literally “to have God in recognition”], God gave them over to a debased mind, to do the things that are not proper, being filled with all unrighteousness, wickedness, greediness, malice, full of envy, murder, strife, deceit, malevolence. They are gossipers, slanderers, haters of God, insolent, arrogant, boasters, contrivers of evil, disobedient to parents, senseless, faithless, unfeeling, unmerciful, who, although they [*Here “although ” is supplied as a component of the participle (“know”) which is understood as concessive] know the requirements of God, that those who do such things are worthy of death, not only do they do the same things, but also they approve of those who do them.

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

And since they thought it was worthless to acknowledge God, God handed them over to worthless thinking, so that they did things that weren't right. They're full of all kinds of injustice, nastiness, greed, bad temper, hatred,^y murder, divisiveness, dishonesty, and malice. They're back-stabbers, slanderers, God-haters, full of pride and arrogance and bragging. They're troublemakers, disobedient to parents, without understanding, without integrity. They're heartless and merciless. Though they know very well that God's verdict is that people who do such things deserve to die, they both do them and give approval to those who do them.

y. Or “spite,” or “envy.”

Wilbur Pickering's New T.

So precisely because they determined not to retain God in their knowledge, God gave them up to a debased mind, to do wrong things: having been filled³¹ with all unrighteousness, fornication, wickedness, greed, depravity; full of envy, murder, strife, deceit, malignity; gossips, slanderers, God-haters, insolent, arrogant, braggarts, contrivers of evil things, disobedient to parents, senseless, faithless, hardhearted, intransigent, unmerciful; who, knowing full well God's just sentence,

that those who practice such things are deserving of death, not only do them but also approve of other practitioners.³²

(31) The passive voice again.

(32) Is this not a perfect picture of 'modern man'? Note "are deserving of death"; the verb is in the present tense, and Paul wrote this years after Pentecost, and consequently within the age of Grace. Through Moses the Creator articulated the death penalty for certain practices. Paul's use of 'are' indicates that the penalty has not been revoked or annulled.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

And in exact proportion as they did not consent to have God in *their* knowledge, God abandoned them to a reprobate mind, to practice *those* things that are immoral; Being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, guile, evil dispositions; whisperers, Slanderers, God-haters, insolent, proud, boasters, inventors of evil things *and practices*; disobedient to parents, Void of understanding, covenantbreakers, without natural affection, implacable *and* unmerciful; Who, knowing the righteous judgment of God, that those who commit such things are worthy of death, not only practice these things themselves, but also approve of those who commit *them*.

Analytical-Literal Translation

And just as they did not think it was worthwhile to be having [or, keeping] God in [their] true knowledge [or, consciousness], God gave them over to a disapproved [fig., debased] mind to be doing the [things] not proper, having been filled with all unrighteousness, sexual sin, wickedness, covetous desire [or, greed], malice; full of envy, murder, bitter conflict, deceit [or, treachery], maliciousness; gossips, backbiters, God-haters, insolent persons, arrogant boasters, schemers of evil [things], disobedient to parents, foolish, untrustworthy, without natural affection, unforgiving, unmerciful; who having known the righteous judgment of God, that the ones practicing such things are deserving of death, not only are doing them, but they are also approving of the ones practicing [them].

Berean Literal Bible

Bill Puryear translation

Furthermore, since they did not think it worthwhile to have God in full-knowledge, God delivered them over to degenerate thinking to do what is not proper, being filled with all wrongdoing, wickedness, greed, depravity, full of envy, murder, strife, deceit, malice, gossipers, slanderers, haters of God, insolent [rude and disrespectful], arrogant, braggarts, inventors of evil, disobedient to parents, without understanding, not keeping their promises, without natural affection, unmerciful; who certainly, although knowing exactly the requirement of God that those who practice such things are worthy of death, not only continue to do these very things, but also approve of those who continue practicing [these things].

C. Thomson updated NT

And as they did not search out God to have constantly a due sense of him, God gave them up to an undiscerning mind to do things unseemly, filled as they were with all manner of injustice, lewdness, maliciousness, covetousness, mischief, being full of envy, murder, contention, fraud, evil habits; being whisperers, backbiters, haters of God, insulters of men, insolent, boastful, inventors of evils, disobedient to parents, without understanding, covenant breakers, void of natural affection, implacable, unmerciful. Some having recognised God's law, That they who do such things deserve death, not only do the same things themselves, but have even a complacency in them who commit them; therefore you are inexcusable, O man, whoever you are, who judges another: for in the act of judging another you condemn yourself. For you the judger will the same things. Romans 2:1 is included for context.

Context Group Version	And even as they refused to have God in [their] knowledge, God handed them over to a disqualified {fig. reprobate} mind, to do those things which are not fitting; being filled with all decadence {or injustice}, sexual perversion, wickedness, greed, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, rebellious to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that those that do such things are worthy of death, not only do the same, but also consent with those that do them.
English Standard Version	And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.
Far Above All Translation	And <i>just</i> as they did not think <i>it fit</i> to acknowledge God, God delivered them up to a discredited mentality, so as to do <i>things which</i> are not fitting, being filled with all unrighteousness, fornication, wickedness, fraud, malice; <i>being</i> full of envy, murder, strife, deceit, malignity – whisperers, slanderers, haters of God, insolent, arrogant, boasters, inventors of evil <i>things</i> , disobedient to parents, without understanding, without allegiance, without affection, implacable, merciless, who, although they are well aware of the decree of God, that those who do such <i>things</i> are worthy of death, not only do they do them, but they also approve of those who do <i>them</i> .
Green's Literal Translation	.
Holy Bible Improved Edition	.
James Allen translation	.
Legacy Standard Bible	And according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly; having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents, unintelligent, faithless, without natural affection, implacable, unmerciful; who the righteous judgment of God having known—that those practicing such things are worthy of death—not only do them, but also have delight with those practicing them.
Literal New Testament	AND ACCORDING AS THEY DID NOT APPROVE GOD TO HAVE IN [THEIR] KNOWLEDGE, GAVE UP THEM GOD TO AN UNAPPROVING MIND, TO DO THINGS NOT FITTING; BEING FILLED WITH ALL UNRIGHTEOUSNESS FORNICATION, WICKEDNESS, COVETOUSNESS, MALICE; FULL OF ENVY, MURDER, STRIFE, GUILLE, EVIL DISPOSITIONS; WHISPERERS, SLANDERERS, HATEFUL TO GOD, INSOLENT, PROUD, VAUNTING, INVENTORS OF EVIL THINGS, TO PARENTS DISOBEDIENT, WITHOUT UNDERSTANDING PERFIDIOUS, WITHOUT NATURAL AFFECTION IMPLACABLE, UNMERCIFUL; WHO THE RIGHTEOUS JUDGMENT OF GOD HAVING KNOWN, THAT THOSE SUCH THINGS DOING WORTHY OF DEATH ARE, NOT ONLY THEM PRACTISE, BUT ALSO ARE CONSENTING TO THOSE THAT DO [THEM].
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard	.

New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	<p>And since in full knowledge [epignôsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>] at gospel hearing], they rejected having the God after careful examination, the God delivered them over to a worthless mind, doing those evil things which are improper. Being fully influenced by all categories of anti-justice, by a state of evil, by inordinate desire, by function of evil; full of jealousy, full of murder, full of dissension [strife or discord], full of treachery, full of evil craftiness; they have become gossips [slanderers],...</p> <p>...slanderers, God-haters, insolent [haughty, overbearing, disrespectful], arrogant ones, boastful presumption, fabricators of evil things with reference to parents disobedient ones,...</p> <p>...ignorant ones, contract-breakers, unloving, implacable,...</p> <p>Such are those who though they have total perception of the legal requirements of the justice of God, (that those who practice such things are deserving of death) not only are doing the same things, but also give their approval to those who practice the same evil of heathenism.</p>
R. B. Thieme, Jr. trans2	<p>And since or in so far as they, the unbeliever reversionist, rejected with Negative Volition after testing or examining in full knowledge the epignosis gospel and having the God at God Consciousness, resulting in maladjustment to the Justice of God causing unbeliever reversionism, The God, Jesus of Nazareth, The Christ, delivered or handed them over for judgment, in time and eternity, to a worthless mind filled with satanic evil, destroying their genius, to do those evil things which are not proper. Having been or being saturated or fully possessed or influenced by all anti justice through salvation maladjustment to the Justice of God; By Cat I intentional practice of evil wickedness in a state of evil; By Cat II inordinate desire of any kind such as greed, insatiability, avariciousness in the Frantic Search for Happiness; By Cat III depravity or degeneracy, malignity, function of evil, quality of evil, outworking or practice of all EVIL; including being full of jealousy, full of murder, full of strife, full of discord, full of contentiousness, full of dissension, troublemakers accompanied by and full of treachery as instinctive cunning or intelligent deliberate deceit, full of evil craftiness, they have become slanderers or gossips. They are backbiters, maligners, detractors, gossips, slanderers haters of God, violently insolent, haughtily arrogant, disrespectful, implacable, overbearing, boastfully presumptuous, braggards, fabricators or contrivers of evil, with reference to parents disobedient ones, Evils of Socialism without understanding related to Laws of Divine Establishment or any spiritual connotation, senseless, foolish, stupid, ignorant ones with Black Out of the Soul, contract breakers, faithless, perfidious lacking personal integrity, untrustworthy, without natural affection, unloving, devoid of love instincts, unmerciful, unsympathetic, uncompassionate, inexorable, never pacified or appeased or reconciled to authority, Such are those unbeliever reversionists, who completely and fully with total cognizance and perception know the ordinances or legal requirements of the Justice of God as the gospel of Jesus of Nazareth, The Christ along with Establishment or Doctrinal Truth, that those who practice such evil reversionistic things of heathenism from the past through the present keep on being deserving of physical Death through maximum justice from the Justice of God as the Sin Unto Death, (Rom 13); these unbeliever reversionists not only do the same things but also continue to give hardy endorsement or approval to those who also practice them. (this demands execution).</p>
Revised Geneva Translation	.
A Voice in the Wilderness	.

Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage: Paul goes into detail describing those who are negative toward the truth.
 28-32

Romans 1:28a			
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
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	3 rd person plural, aorist active indicative	Strong's #1381
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
en (ἐν) [pronounced <i>en</i>]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
epignōsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1922

Translation: And just as they did not recognize the God as real, to keep on having [Him] in the sphere of full knowledge,...

There are people who are aware of the concept of God and they choose not to believe that He exists. Or they are aware of the correct understanding of God, but they choose not to believe in Him. These are choices made from the volition of the soul; and such choices do not give any person some sort of out or excuse.

Romans 1:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist active indicative	Strong's #3860
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
See vv. 24a and 26a.			
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
adokimos (ἄδοκιμος) [pronounced ad-OHK- ee-moss]	<i>worthless (literally or morally); unqualified; unapproved, rejected; by implication, something to be cast away, rejected, reprobate</i>	masculine singular adjective; accusative case	Strong's #96
An adjective used almost exclusively by Paul (it is found once in Hebrews 6:8). Found 8x in Scripture.			
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, accusative case	Strong's #3563

Translation: ...[so] the God gave them over to a worthless intellect,...

God has designed mankind, so that when our mind rejects God, our mind is still intact, but it is a worthless intellect. Such a person will have no real impact on the world. Such a person will never know truth.

Romans 1:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieō (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	present active infinitive	Strong's #4160

Romans 1:28c			
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
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kathêkō (καθήκω) [pronounced <i>kath-AY-ko</i>]	<i>being fitting; coming (down, to); reaching to; becoming; being convenient</i>	neuter plural, present impersonal participle, accusative case	Strong's #2520

Translation: ...to keep on doing the [things] which are not fitting [to do],...

Such people reject God often because they see Him as an impediment to what they want to do. When they reject God, they continue doing that which is not right to do. In fact, their thoughts and actions are against even the laws of divine establishment.

Romans 1:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	masculine plural, perfect passive participle; accusative case	Strong's #4137
pasê (πάσῃ) [pronounced <i>PAH-say</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
adikia (ἀδικία) [pronounced <i>ah-dih-KEE-ah</i>]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, dative, locative or instrumental case	Strong's #93

The next word is found in the Byzantine Greek text and Scrivener Textus Receptus; but not in the Westcott Hort text or in Tischendorf's Greek text.

porneia (πορνεία, ας, ῆ) [pronounced <i>por-NĪ-ah</i>]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, genitive/ablative case	Strong's #4202
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You will note some similarities to the word below. This would suggest to me that a copyist passed over the word above, seeing this word below. Sometimes, a word (or phrase or passage) can be determined to belong in a passage (or not), and there are good reasons for that choice. Although I can construct a case for why this word belongs here (and how it got left out), that is by no means conclusive.

ponêria (πονηρία) [pronounced <i>pohn-ay-REE-ah</i>]	<i>depravity, iniquity, wickedness; malice; evil purposes and desires</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4189
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Romans 1:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pleonexía (πλεονεξία) [pronounced <i>pleh-ohn-ex-EE-ah</i>]	<i>greed (-y desire to have more), materialistic desire, greed (-iness), covetous(-ness) (practices), avarice, (by implication) fraud, extortion</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4124
kakía (κακία) [pronounced <i>kahk-EE-ah</i>]	<i>malice, depravity, wickedness as habitual, malignity, doing evil; trouble</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2549

Translation: ...having been filled with every [kind of] injustice, [sexual immorality], depravity, greed, [and] malice.

There is more information to be gleaned in to Greek exegesis above.

When a person is filled with injustice, they act against the justice of God in every way.

Since specific types of sexual immorality have already been mentioned, it seems reasonable that a blanket term for sexual immorality be included in this list. I do not see it as being far afield from the context. I believe that it fell out of the text because it is so similar to the word listed after it.

Depravity, greed and malice are also characteristics of the people Paul is writing about.

Romans 1:28–29a *And just as they did not recognize the God as real, to keep on having [Him] in the sphere of full knowledge, [so] the God gave them over to a worthless intellect, to keep on doing the [things] which are not fitting [to do], having been filled with every [kind of] injustice, [sexual immorality], depravity, greed, [and] malice.* (Kukis mostly literal translation)

Although vv. 28–32 appears to be a single sentence, I broke it down into several sentences for English sensibilities.

Romans 1:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mestós (μεστός) [pronounced <i>mes-TOSS</i>]	<i>full, filled; in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad</i>	masculine plural adjective; accusative case	Strong's #3324
phthonos (φθόνος) [pronounced <i>FTHOHN-oss</i>]	<i>envy; for envy, prompted by envy; ill-will, jealousy, spite</i>	masculine singular noun; genitive/ablative case	Strong's #5355
phónos (φόνος) [pronounced <i>FOHN-os</i>]	<i>murder, slaughter, being slain</i>	masculine singular noun, genitive/ablative case	Strong's #5408
éris (ἔρις) [pronounced <i>EHR-is</i>]	<i>strife, discord, tension, contention, quarrelling</i>	feminine singular noun; genitive/ablative case	Strong's #2054

Romans 1:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dolos (δόλος) [pronounced DOHL-oss]	craft, deceit, guile; subtlety	masculine singular noun; genitive/ablative case	Strong's #1388
kakoêtheia (κακοήθεια) [pronounced kak-o-AY-thi-ah]	<i>malevolence; bad character, depravity of heart and life; subtlety, malicious craftiness</i>	feminine singular noun; genitive/ablative case	Strong's #2550 hapax legomenon

Translation: [Their minds are] filled with envy, murder, strife, deceit, [and] malevolence,...

The first word speaks of what *minds* are filled with, so I included the words *their minds are* to begin a new sentence.

Envy is an awful mental attitude sin, describing what some people appear to feel continuously. They see others with more than what they have and this fills them with envy. They may accuse others of being born privileged; or they may just take vicious pot shots at those about whom they are envious.

People are murdered in thought before they are murdered in person. Sometimes hatred and anger swells up toward another, and sometimes that comes out in what is said and done.

Such people like to stir up strife. Even when there is no reason for strife, they find a way to introduce it into the situation.

Such people may act deceitfully, still looking to harm others in whatever ways that they can.

Such people are also malevolent, which begins as a mental attitude, but may come out with what is said or done.

Romans 1:30

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psithuristes (ψιθυριστές) [pronounced pith-oo-ris-TEHÇ]	<i>gossips, gossipers; whisperers, secret slanderers, detractors</i>	masculine plural noun; accusative case	Strong's #5588 hapax legomenon
This is actually the last word in v. 29, but it is in the plural. Therefore, it is better placed with the words which follow.			
katálalos (κατάλαλος) [pronounced kat-AL-al-oss]	<i>slandorous; one who slanders; backbiter, talkative against; a defamer, evil speaker</i>	masculine plural adjective; accusative case	Strong's #2637 hapax legomenon
theostugês (θεοστυγής) [pronounced theh-os-too-GACE]	<i>haters of God; those hateful toward God; exceptionally impious and wicked</i>	masculine plural adjective; accusative case	Strong's #2319 hapax legomenon

Romans 1:30

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hubristes (ὕβριστές) [pronounced hoo-bris-TEHÇ]	<i>insolent men, spiteful types, those using injurious speech, those who insult; men filled with pride, either heaps insulting language upon others or does them some shameful act against them</i>	masculine plural noun; accusative case	Strong's #5197
We get the word hubris from this. Hubris means, <i>exaggerated pride or self-confidence</i> .			
huperêphanos (ὑπερήφανος) [pronounced hoop-er-AY-fan-oss]	<i>proud; showing one's self above others, overtopping, conspicuous above others, pre-eminent; with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty</i>	masculine plural adjective; accusative case	Strong's #5244
alazôn (ἀλαζόνες) [pronounced al-ad-ZONE-ehç]	<i>boasters, empty pretenders, braggarts</i>	masculine plural noun; accusative case	Strong's #213
epheuretes (ἐφευρετές) [pronounced ehf-yoo-REHT-ehç]	<i>inventors, contrivers, discoverers</i>	masculine plural noun; accusative case	Strong's #2182 hapax legomenon
kakós (κακός) [pronounced kak-OSS]	<i>evil things; evil, bad; worthless; harmful, ill, wicked</i>	neuter plural adjective, genitive/ablative case	Strong's #2556
gonês (γονής) [pronounced gon-YAYCE]	<i>fathers, parents; progenitors, ancestors</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1118
apeithês (ἀπειθής) [pronounced ap-i-THACE]	<i>unpersuadable, not compliant, disobedient, contumacious</i>	masculine plural adjective; accusative case	Strong's #545

Translation: ...[for these men are] gossips, backbiters, haters of God, insolent [and insulting men], arrogant, boastful; they devise evil [schemes], are disobedient to [their] fathers,...

One of the very worst sins is gossip, and I find myself so often realizing that I am gossiping or that I am about to gossip. It seems like such a little sin, but if you are the victim of gossip, you know that it can be much worse than the first few innocent remarks made by others.

A step up from gossiping is backbiting—speaking evil of another person.

Such people, even though they have rejected God, still hate God and express this hatred in a number of ways. They may ridicule those who believe in God. They may privately hate God. They may believe the Bible to be evil and immoral.

Such people are also arrogant. Even though many of the things that they believe are wrong, they believe arrogantly that they are completely right.

Inventors or discoverers of evil things refers to a person who looks for things and activities to do which are anti-God and anti-divine establishment. Many liberal heartily approve of giving homosexuality and gender confusion a big thumb's up when found in movies, television or public education. Some of them even see the banning of sexually explicit books in school libraries as wrong.

Whatever a child faces, parents have already faced the same thing. Most parents do not guide their children in arbitrary ways, but try to keep the child from making bad, life-altering decisions (for instance, becoming involved in sex outside of marriage; or taking drugs or drinking). Some children have respect for the guidance of their parents and others do not. Lumped in with this group of truth-haters are those who have been disobedient to their parents for a long time.

Romans 1:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asunetos (ἄσύνετος) [pronounced as-OON-ay-toss]	<i>unintelligent, stupid; without understanding; senseless; ungodly thinking</i>	masculine plural adjective; accusative case	Strong's #801
asunthetos (ἄσύνθετος) [pronounced as-OON-thet-oss]	<i>uncompounded, simple; cannot be trusted; covenant breaking, faithless; agreement breakers</i>	masculine plural adjective; accusative case	Strong's #802 hapax legomenon
ástorgos (ἄστοργος) [pronounced AS-tor-goss]	<i>without natural affection, unsociable, inhuman, unloving; hardhearted (toward kindred)</i>	masculine plural adjective; accusative case	Strong's #794
aneleēmōn (ἀνελεήμων) [pronounced an-eleh-AY-mone]	<i>unmerciful, merciless</i>	masculine plural adjective; accusative case	Strong's #415 hapax legomenon

Translation: ...[they] lack understanding [and they are] untrustworthy, without natural affection [and] merciless.

There is nothing wrong with having a low IQ. This is not what the first word is about. It is about being willfully ignorant; or rejecting-the-truth ignorant.

The second word is a covenant-breaker. This is a person who will say or agree to anything, but then change their minds in the end. They are untrustworthy. Their word means nothing. Their promises mean nothing.

In this group that Paul refers to, these people as lacking natural affection. It is normal to love your children, parents and other relatives. Not necessarily always having an emotional love always boiling up; but simply being willing to defend family members.

There are people who lack empathy and sympathy. Therefore, they are merciless toward others. The pain and suffering of another person means nothing to them.

Romans 1:29b–31 [Their minds are] filled with envy, murder, strife, deceit, [and] malevolence, [for these men are] gossips, backbiters, haters of God, insolent [and insulting men], arrogant, boastful; they devise evil [schemes], are disobedient to [their] fathers, [they] lack understanding [and they are] untrustworthy, without natural affection [and] merciless. (Kukis mostly literal translation)

Romans 1:32a			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
dikaiōma (δικαίωμα) [pronounced dik-AH- yo-mah]	<i>a statute, decision, judgment, judicial verdict; justification, ordinance, regulation; a righteous deed, righteousness</i>	neuter singular noun; accusative case	Strong's #1345
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg- in-OÇ-koh]	<i>fully knowing; becoming fully acquainted with, acknowledging; (ac- have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon</i>	masculine plural, aorist active participle; nominative case	Strong's #1921

Translation: [These are men] who fully knowledgeable of the righteousness of God,...

Interestingly enough, many such people do have an understanding of the righteousness of God. They understand His standards; they understand right and wrong.

Romans 1:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
Here, the masculine plural definite article in the nominative case, standing by itself, seems to mean, <i>many, some</i> .			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Romans 1:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοιούτος (τοιιοῦτος) [pronounced toy-OO-toss]	<i>things such as this, things of this kind or sort, these things</i>	neuter plural adjective, accusative case	Strong's #5108
prassô (πράσσω) [pronounced PRAS-so]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, present active participle; nominative case	Strong's #4238
axios (ἄξιος) [pronounced AX-ee-oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine plural adjective; nominative case	Strong's #514
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
eisi (εἰς) [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)

Translation: ...[yet] they keep on practicing [things] worthy of death.

However, even understanding God's righteousness, such a person does things which are worthy of death. They do things which are despicable.

Romans 1:32a-b [These are men] who fully knowledgeable of the righteousness of God, [yet] they keep on practicing [things] worthy of death. (Kukis mostly literal translation)

Romans 1:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same; to (toward) the things</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, present active indicative	Strong's #4160

Romans 1:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
suneudokéō (συνευδοκέω) [pronounced <i>soon-you-dohk-EH-oh</i>]	<i>to be pleased (together with, at the same time with), to approve together (with others); to consent, to agree to, to assent to; to applaud</i>	3 rd person plural, present active indicative	Strong's #4909
When I saw this word, I wondered if it was related in any way to sudoku. However, sudoku actually comes from three Japanese words.			
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #4238

Translation: Not only do they keep on doing these [things], but also they keep on giving [their] approval to the ones [also] practicing [such things]. (Kukis mostly literal translation)

Not only does a person like this do such things, but they give their approval to those who do the same things. We see this take place all of the time on American society. A person comes out as gay or claims to be in the wrong body (he is a female in a male's body), and people rejoice and celebrate as if that person has done something noteworthy.

Romans 1:32c Not only do they keep on doing these [things], but also they keep on giving [their] approval to the ones [also] practicing [such things]. (Kukis mostly literal translation)

Romans 1:28–32 And just as they did not recognize the God as real, to keep on having [Him] in the sphere of full knowledge, [so] the God gave them over to a worthless intellect, to keep on doing the [things] which are not fitting [to do], having been filled with every [kind of] injustice, [sexual immorality], depravity, greed, [and] malice. [Their minds are] filled with envy, murder, strife, deceit, [and] malevolence, [for these men are] gossips, backbiters, haters of God, insolent [and insulting men], arrogant, boastful; they devise evil [schemes], are disobedient to [their] fathers, [they] lack understanding [and they are] untrustworthy, without natural affection [and] merciless. [These are men] who fully knowledgeable of the righteousness of God, [yet] they keep on practicing [things] worthy of death. Not only do they keep on doing these [things], but also they keep on giving [their] approval to the ones [also] practicing [such things]. (Kukis mostly literal translation)

Romans 1:28–32 Just as they refuse to have God in their knowledge, so God has given them over to a worthless intellect, allowing them to continue doing things which are not right to do. Their hearts are filled with every kind of injustice, sexual perversion, depraved notions, greed and malice. Their thinking is filled with envy, murder, strife, deceit and malevolence, for men like this are gossips, backbiters, haters of God, insolent and insulting, arrogant, and boastful. They devise evil schemes, they are disobedient to their parents, and they lack understanding of the truth. They cannot be trusted to keep their word, they lack normal, natural affection, and they are merciless. They have full knowledge of the righteousness of God, yet they continue to practice things worthy of death. And not only do they keep doing such things, but they give their approval to anyone else who does the same. (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 1 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 1

- 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 1

A Brief Review of Romans 1

Addendum

This is a doctrine that is likely pre-1978. This was referenced in [Romans 1:7](#).

The Doctrine of Sanctification (by R. B. Thieme, Jr.)

1. Definition.
 - a. Sanctification means to be set apart as sacred, to be consecrated to God.
 - b. It means more than that, it means to be under contract to God forever.
 - c. The actual death of Christ set aside the old contract, the old covenant, the Mosaic law. We do not have a shadow contract.
 - d. The old contract, therefore, is annulled or abrogated.
 - e. The new contract/covenant, called new testament, is for the royal priesthood of the Church Age. It is for royalty, it is for priests.
 - f. Therefore in the strictest sense of the meaning sanctification connotes the believer of the Church Age under contract to God forever. The contract calls for the believer to be royalty.
 - g. The contract is provided on the basis of the efficacious once-and-for-all sacrifice of Christ on the cross.
 - h. You signed the contract the moment you believed in Jesus Christ. Phase one sanctification: baptism of the Holy Spirit; phase two sanctification: filling of the Holy Spirit + positive volition toward doctrine = experiential sanctification and/or supergrace; phase three sanctification: absent from the body, face to face with the Lord in a resurrection body forever.
2. The etymology of the Greek words.
 - a. *hagios* (ἅγιος) [pronounced *HA-gee-oss*] — translated “holy” or “saint.” It is used to describe one who is under a new contract forever, member of the royal family of God. All terms of saint and sanctification apply only to the royal family. All believers of the Church Age are royal family.
 - b. *hagiotês* (ἁγιότης) [pronounced *hag-ee-OHT-ace*] — holiness, the state of being under contract under the new covenant to the Church. This is our status quo as members of the royal family. It is called holiness, set apart, under contract, consecrated to God forever.
 - c. *hagiôsunê* (ἁγιωσύνη) [pronounced *hag-ee-o-SOO-nay*] — sanctification or the state of being under consecrate.
 - d. *hagiasmos* (ἁγιασμός) [pronounced *hag-ee-as-MOSS*] — consecration, sanctification, the state of being holy, it emphasises the results of being holy or in the plan of God or under contract.
 - e. *hagiazô* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*], the verb — to set apart, to sanctify, to consecrate, to dedicate, but what it really means is to be under contract.
3. Phase one sanctification. This is a reference to the fact that God the Holy Spirit takes each one of us at the moment we believe in Jesus Christ and enters us into union with Christ. This is called the baptism of the Spirit, the means by which we come under the contract forever — 1Corinthians 1:2,30; Hebrews 10:10,14. We find this referenced throughout the New Testament with the phrase *in Christ*.
4. Phase two sanctification. This is fulfilling the tactical objective of the contract in phase two. Under the contract God at the point of salvation has assigned us a certain amount of time. He has also broken this assignment down into allotments — time to study the Bible, social life, sex, business, and for everything. So the contract calls for the assignment of time and the breakdown of that assignment into allotments. Under phase two sanctification this time is enjoyed under the principle of the filling of the Spirit — 2Corinthians 2:13, and the daily function of GAP — John 17:17. The royal family on earth is called the body of Christ, the royal family in resurrection is called the bride of Christ, and the body of Christ is therefore under the principle of phase two sanctification.

A Complete Translation of Romans 1

The Kukis Reasonably Literal Translation

Kukis Paraphrase

A Complete Translation of Romans 1	
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 1			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1972 Romans (#405)	#1–35	Romans 1:1–32
	1961 Basics (#101)	#11	Romans 1:14–32
	1969 Basics (#102)	#45	Romans 1:18–31
	1992 Spiritual Dynamics (#376)	#185, 1782, 1987	Romans 1:18–32
	1992 Spiritual Dynamics (#376)	#1544, 1547	Romans 1:13
	1992 Spiritual Dynamics (#376)	#1798	Romans 1:24–27
	1992 Spiritual Dynamics (#376)	#1934	Romans 1:4
	1985 Ephesians (#412)	#126	Romans 1:22–32
	1985 Ephesians (#412)	#662–664	Romans 1:16
	1985 Ephesians (#412)	#968	Romans 1:2–4
	1985 Ephesians (#412)	#1025	Romans 1:6
	1985 Ephesians (#412)	#1156	Romans 1:3–5
	1985 Ephesians (#412)	#1221	Romans 1:28–30

Doctrinal Teachers* Who Have Taught Romans 1

	Series	Lesson (s)	Passage
	1985 Ephesians (#412)	#1297	Romans 1:14–16
	1985 Ephesians (#412)	#1356	Romans 1:25
	1981 Revelation (#457)	#312	Romans 1:18–27
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).

Mark Perkins has posted notes on the book of Romans, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Romans 1

Word Cloud from Exegesis of Romans 1²⁶

These two graphics should be very similar; this means that the exegesis of Romans 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.