

ROMANS 15

NLET

PAUL EXHORTS THE DISCIPLES IN ROME
TO PLEASE OTHERS AS THE ANOINTED ONE DID

1 Now, we, *for our part*, the able ones, ought to bear the weaknesses of the unable ones and to not please ourselves. 2 Let each of us keep on pleasing the neighbor for the good in relation to upbuilding. 3 For, even the anointed One did not please Himself. Rather, just as it has been lastingly written: **“The reproaches of the ones who are reproaching You have lastingly fallen upon Me.”**¹ 4 For, as much as was written beforehand, for the instruction of us it was written beforehand², in order that by means of the Endurance and ³ the Exhortation of the Writings we might have the Hope.

PAUL BLESSES THE DISCIPLES IN ROME WITH ACCORD

5 Now, *may* the God of the Endurance and the Exhortation give to you to be minded the same in connection with one another in accord with an anointed One – *namely*, Jesus - 6 with the result that with one accord, with one voice, you keep on glorifying the God and Father of the Lord *Who is ours*, Jesus *the Anointed!*

7 Therefore, take one another to yourselves as your partners, just as also the anointed One has taken us⁴ to Himself as His partners to end in a glorifying of ⁵ God.

PAUL CITES OLD TESTAMENT WRITINGS TO SHOW

THAT JESUS CAME NOT ONLY FOR THE JEWS

BUT ALSO THAT THE ETHNICITIES MIGHT GLORIFY GOD

8 Now,⁶ I say that an anointed One – *namely*, Jesus⁷ – has lastingly come to be a servant of circumcision concerning truth from God, with the result that He treated as valid the commands given to the Fathers 9 and with the result that concerning mercy the Ethnicities

¹ A reference to Psalm 69:9

² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘it was written beforehand’ here instead of ‘it was written’.

³ 56% of the Greek manuscripts, including the best line of transmission (f35), do not repeat the preposition previously translated as ‘by means of’ here.

⁴ 62% of the Greek manuscripts, including the best line of transmission (f35), have ‘us’ here instead of ‘you’ (plural).

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘For,’.

⁷ 88% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here. On the basis of 4% the NU omits this Name.

glorify the God,

just as it has been lastingly written:

➤ **“For this reason I shall make grateful acknowledgements to You amongst ethnicities, YaHWeH⁸;**

And, to the Name that is Yours I will sing with a harp.”⁹

10 and, again, it says:

➤ **“Be gladdened, Ethnicities, along with the People who are His!”**¹⁰

11 and, again:

➤ **“Praise the YaHWeH¹¹, all the ethnicities¹²! And, commend¹³ Him, all the peoples!”**¹⁴

12 and again, Isaiah says:

➤ **“The Root of the Jesse shall be, even the One who is being raised up to rule ethnicities!**

➤ **Because of Him ethnicities shall hope.”**¹⁵

PAUL BLESSES THE DISCIPLES IN ROME

WITH FULLNESS OF JOY AND PEACE,

AND ABUNDANCE OF HOPE

13 Now, the God of the Hope fill you full of all joy and peace while you are believing, in order that you abound in the Hope by means of power from a Spirit – *that is*, a Holy one¹⁶!

PAUL EXPRESSES HIS CONFIDENCE

IN THE DISCIPLES IN ROME

14 Now, my brothers, I – even I myself *for my part* – have been lastingly persuaded concerning you, that you yourselves are full of goodness –

⁸ 27% of the Greek manuscripts, including the best line of transmission (f35), include the unarticulated Greek word for ‘Lord’ (Κύριε) here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears. Indeed, this name appears in 2 Samuel 22:50

⁹ A reference to 2 Samuel 22:50

¹⁰ A reference to Deuteronomy 32:43

¹¹ ‘YaHWeH’ – Curiously, here the Greek word for ‘Lord’ appears WITH a definite article; and yet, Psalm 117:1 has this divine name!

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘the YaHWeH, all the ethnicities’ here instead of ‘, all the ethnicities, the YaHWeH’.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘commend’ here instead of ‘let (subject) commend’.

¹⁴ A reference to Psalm 117:1

¹⁵ A reference to Isaiah 11:1,11

¹⁶ ‘the Holy Spirit’ – In Greek there has no definite article in this noun phrase, but it is difficult to understand how Paul would be referring to a kind of power related to our own sanctified spirit.

- *being* ones who have been lastingly filled full of all¹⁷ knowledge,
- *being* ones who are also able to admonish others¹⁸.

PAUL REMINDS THE DISCIPLES IN ROME

OF THE EXTRAORDINARY GRACE GIVEN TO HIM BY GOD
TO SUCCESSFULLY PROCLAIM

THE EXCELLENT ANNOUNCEMENT AMONG THE ETHNICITIES

15 Now, *with* greater daring I have written to you, brothers¹⁹, on *my* part, as one who is reminding you because of the Grace – *namely*, the Grace which was given to me by the God 16 in order that I be a *priestly* servant of Jesus *the* Anointed²⁰, to the Ethnicities, performing the sacred rites of the Excellent Announcement from the God, in order that that which is added from the Ethnicities might come to be acceptable, having been lastingly made holy²¹ by a spirit – *namely*, *the* Holy one.

17 So then, I have a²² boast in connection with an anointed One – *namely*, Jesus – the *things* in relation to the God. 18 For, I shall NOT dare to speak anything²³ not being what an anointed One achieved through me for a hearkening of ethnicities

- by word and by deed,
- 19 by power of signs *from* God and marvels,
- by power of Spirit of God,

so that from Jerusalem and round about until Illyricum I have lastingly brought to fruition the Excellent Announcement of the anointed One, 20 and in this way I sought the honor for myself of proclaiming the Excellent Announcement not where an anointed One had been spoken of by name, in order that I might not be building upon another's foundation. 21 Rather, just as it has been lasting written:

¹⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'others' here instead of 'one another'.

¹⁹ 96.3% of the Greek manuscripts, including the best line of transmission (f35), include 'brothers' here.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One – namely, Jesus'.

²¹ 'holy' – describing something or someone who has been set apart for God and His purposes.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'to speak anything' here instead of 'anything to speak'.

"They to whom He was not proclaimed shall see for themselves;

And, the ones who had not lasting heard shall become aware."²⁴

PAUL INDICATES TO THE DISCIPLES IN ROME HIS INTENT
TO VISIT THEM ON HIS WAY TO SPAIN

22 On which account also I was being thwarted the many *times* from coming to you. 23 However, now, not having a place in these regions, and having a longing to come to you after many years, 24 insofar as, if ever²⁵ I might go to Spain, I shall come to you²⁶. For, I, while passing through, am hoping to gaze at you and to be sent forward there, if ever from you I might first be filled quite full.

PAUL EXPLAINS TO THE DISCIPLE IN ROME
THAT HE MUST FIRST GO TO JERUSALEM

25 However, now I am going to Jerusalem, serving for the Holy Ones²⁷. 26 For, Macedonia and Achaia were well-pleased to participate *in sharing* some *things* for the poor *ones* of the holy ones – *namely*, the *holy ones* in Jerusalem. 27 For, they were well pleased. And, they are debtors to them. For, if with the spiritual *things that are* theirs the Ethnicities participated, they owed also in connection with the substantial *things* to perform a godly service for them.

28 So then, having completed this and having myself sealed for them the fruit – *namely*, this *fruit* – I shall go away right through you to the²⁸ *region* of Spain.

29 Now, I know that, while coming for your sake, I shall come with a fulness of excellent speech, the Excellent Announcement – *namely*, the²⁹ *Excellent Announcement* of the anointed One.

PAUL EXHORTS THE DISCIPLES IN ROME TO PRAY FOR HIM

30 Now, I exhort you, Brothers,

- because of the Lord *Who is* ours, Jesus *the* Anointed, and

²⁴ A reference to Isaiah 52:15

²⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.

²⁶ 93.6% of the Greek manuscripts, including the best line of transmission (f35), include the words 'I shall come to you' here. On the basis of 4.1% the NU omits them.

²⁷ 'the Holy Ones' – in other words, 'the ones set apart for God and His purposes'

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²⁹ 93.1% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the Excellent Announcement – namely, the' here. On the basis of 3.7% the NU omits them.

- by way of the Love from the Spirit
to contend together with me by means of the prayers in
my behalf before the God,
- 31 that I might be rescued from the ones who are
unpersuaded in the *region of* Judea, and
- that³⁰ the service *that is* mine – *namely*, the service
at Jerusalem – might come³¹ to be well pleasing to
the Holy Ones³²,
- 32 that with joy I might come to you by way of the
Will of God and³³ might be refreshed by you.

PAUL BLESSES THE DISCIPLES IN ROME

WITH THE PRESENCE OF THE GOD OF PEACE AMONG THEM

33 Now, the God of the Peace *be* with all of you!
Amen!³⁴

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'in order that' here.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'might come' (an aorist, subjunctive verb) here instead of 'having come' (a aorist, subjunctive participle).

³² 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'might come to be ... to the Holy Ones' here. On the basis of 5% the NU has 'to the Holy Ones ... might come to be'.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

³⁴ 'Amen!' – This word is an English transliteration of the Greek word Ἀμήν which, in turn, is a transliteration of the Hebrew word אָמֵן. It is an exclamation of the truth or verity of something.