

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 12
f35

ROMANS 12
NLET

PAUL EXHORTS THE DISCIPLES IN ROME
TO PRESENT THEIR BODIES TO GOD

¹ Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν
Οἰκτιρμῶν τοῦ Θεοῦ παραστήσαι τὰ σώματα
ὑμῶν θυσίαν
ζῶσαν
ἀγίαν
εὐάρεστον
τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν.

² Καὶ μὴ συσχηματίζεσθε τῷ Αἰῶνι τούτῳ.
Ἀλλὰ μεταμορφοῦσθε τῇ Ἀνακαινώσει τοῦ
νοός ὑμῶν¹, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
Θέλημα τοῦ Θεοῦ,
τὸ ἀγαθὸν καὶ
εὐάρεστον καὶ
τέλειον.

³ Λέγω γὰρ διὰ τῆς Χάριτος τῆς δοθείσης
μοι
παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ
δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν,

ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως.

⁴ Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ²
ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
πρᾶξιν, ⁵ οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν
Χριστῷ. Ὁ³ δὲ καθ' εἷς ἀλλήλων μέλη.

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ὑμῶν here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order μέλη πολλὰ here instead of πολλὰ μέλη.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), have Ὁ (a masculine, definite article) here instead of τὸ (a neuter, definite article).

¹ So then, I exhort you, brothers, by way of the Pities of the God to present the bodies *that are* yours as a sacrifice –

- a living *one*,
- a holy *one*,
- a well-pleasing *one* –

to the God, the eloquent service of worship *that is* yours.

PAUL EXHORTS THE ROMAN CHRISTIANS TO BE TRANSFORMED

² And, stop being conformed to the *Age* – *namely*, this *one*. Rather, keep on being transformed by the Renewal of the mind *that is* yours⁴, in order that you prove what the Will of the God *is* – the

- *morally* good Will, and
- well-pleasing Will, and
- perfect Will!

PAUL EXHORTS THE DISCIPLES IN ROME TO BE MINDED
TO BE OF SOUND MIND CONCERNING SPIRITUAL GIFTS

³ For, I say, by means of the Grace – *namely*, the Grace which was given to me,

- to every one – *namely*, to the one who is among you – not to be overly-minded, beyond what he ought to be minded; rather, to be minded so as to be of sound mind.
- to each one, as the God has apportioned a measure of faith.

⁴ For, just as in one body we have members – *that is*, many of *them*⁵ – but all the members do not have the same business, ⁵ in the same way, we – the many – are one body in connection with an anointed *One*. Now, the *person*⁶ *is* one member of one another.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is yours' here.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order translated as 'members – that is, many of them' here instead of 'many members'.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the one person' (a masculine, definite article) here instead of 'the one thing' (a neuter, definite article).

PAUL ENUMERATES SOME OF THE GIFTS OF THE GRACE
WHICH ARE GIVEN WHEN THE GIFT OF THE HOLY SPIRIT
IS POURED OUT UPON GOD'S PEOPLE

⁶ ἔχοντες δὲ χαρίσματα κατὰ τὴν Χάριν τὴν
δοθεῖσαν ἡμῖν διάφορα, εἴτε
προφητεῖαν κατὰ τὴν Ἀναλογίαν τῆς
Πίστεως, ⁷ εἴτε
διακονίαν ἐν τῇ Διακονίᾳ, εἴτε

ὁ διδάσκων ἐν τῇ Διδασκαλίᾳ, ⁸ εἴτε

ὁ παρακαλῶν ἐν τῇ Παρακλήσει,

ὁ μεταδιδὼς ἐν ἀπλότητι,
ὁ προϊστάμενος ἐν σπουδῇ,

ὁ ἐλεῶν ἐν ἰλαρότητι.

⁹ Ἡ Ἀγάπη ἀνυπόκριτος.
ἀποστυγοῦντες τὸ Πονηρόν,
κολλώμενοι τῷ Ἀγαθῷ·

¹⁰ τῇ Φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι,

τῇ Τιμῇ ἀλλήλους προηγούμενοι,

¹¹ τῇ Σπουδῇ μὴ ὀκνηροί,
τῷ Πνεύματι ζέοντες,
τῷ Κυρίῳ δουλεύοντες,

¹² τῇ Ἐλπίδι χαίροντες,
τῇ Θλίψει ὑπομένοντες,

τῇ Προσευχῇ προσκαρτεροῦντες,

¹³ ταῖς Χρείαις τῶν Ἁγίων κοινωνοῦντες,

τὴν Φιλοξενίαν διώκοντες.

- 6 Now, we are ones who have charisms⁷ according to the Grace – namely, the different Grace having been given to us – whether
- prophesying, *let him do it* in accord with the Analogy of the Faith, ⁷ or
 - serving *in practical ways*, *let him do it* in connection with the Service, or
 - the one who is teaching, *let him do it* in connection with the Teaching, ⁸ or,
 - the one who is exhorting, *let him do it* in connection with the Exhortation, or,
 - the one who is sharing, *let him do it* with sincerity, or,
 - the one who is being placed in front of others to lead, *let him do it* with zeal, or,
 - the one who is showing mercy, *let him do it* with cheerfulness.

PAUL DESCRIBES THOSE IN WHOM THE LOVE IS EVIDENT

⁹ The Love – that is, the one without hypocrisy – is in

- the ones who are abhorring the Wicked One,
- the ones who are indissolubly adhering to the Good,
- ¹⁰ the ones with the Brotherly Love showing family affection toward one another,
- the ones with the Dignity who are going first and leading one another *on the Way*,
- ¹¹ the ones with the Zeal, not *being* reluctant ones,
- the ones who are boiling over with the Spirit,
- the ones who are slaving away with the Lord,
- ¹² the ones who are rejoicing with the Hope,
- the ones who are persevering with the Tribulation,
- the ones who are obstinately persisting with the Prayer,
- ¹³ the ones who are participating with the Needs of the Holy Ones,
- the ones who are pursuing the Hospitality.

⁷ 'charisms' – a transliteration of the Greek word, meaning 'extraordinary powers given to a Christian by the Holy Spirit for the good of the Ekklesia.

PAUL EXHORTS THE ROMAN CHRISTIANS

TO BLESS THEIR PERSECUTORS

14 Keep on blessing the ones who persecute you¹⁰. Keep on blessing; and, stop cursing.

PAUL EXHORTS THE DISCIPLES IN ROME

TO PARTICIPATE IN THE REJOICING AND WEeping OF OTHERS.

15 Keep on rejoicing along with ones who are rejoicing. And,¹¹ keep on weeping along with ones who are weeping.

PAUL EXHORTS THE DISCIPLES IN ROME

TO THINK REALISTICALLY ABOUT THEMSELVES

16 Be ones who are thinking the same toward one another. Do not be ones thinking the lofty things; rather, be ones who are being led away together with the lowly ones.

Stop coming to be sensible *only* in your own estimation.

PAUL EXHORTS THE DISCIPLES IN ROME

NOT TO RETURN EVIL FOR EVIL

17 To no one be ones who are giving back evil in return for evil.

PAUL EXHORTS THE DISCIPLES IN ROME

TO THINK BEAUTIFUL THOUGHTS

Be ones who are thinking beautiful things beforehand in the opinion of all people.

PAUL EXHORTS THE DISCIPLES IN ROME

TO LIVE PEACEABLY WITH ALL PEOPLE

18 If able, as far as the thing coming from you, be ones who are living peaceably with all people.

PAUL EXHORTS THE DISCIPLES IN ROME

TO STOP AVENGING THEMSELVES

19 Stop being ones who avenge themselves, beloved ones. Rather, give a place for the Wrath. For, it has been lastingly written, “**To Me is vengeance. I, for My part, shall give back.**”^{12, 13}

¹⁴ Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς⁸,
εὐλογεῖτε καὶ μὴ καταρᾶσθε.

¹⁵ Χαίρειν μετὰ χαιρόντων.
Καὶ⁹ κλαίειν μετὰ κλαιόντων.

¹⁶ Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ
ύψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς
συναπαγόμενοι.
Μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς.

¹⁷ Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες.

Προνοοῦμενοι καλὰ ἐνώπιον πάντων
ἀνθρώπων·

¹⁸ Εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων
ἀνθρώπων εἰρηνεύοντες.

¹⁹ Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί.
Ἀλλὰ δότε τόπον τῇ Ὁργῇ. Γέγραπται
γάρ· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω,
λέγει **Κύριος**.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the plural pronoun ὑμᾶς here.

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the plural pronoun ‘you’ here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

¹² ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κύριον) without a definite article 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. This name is intimated in Deuteronomy 32:36.

¹³ A reference to Deuteronomy 32:35

PAUL EXHORTS THE DISCIPLES IN ROME

TO BE KIND TO THEIR ENEMIES

²⁰ Ἐὰν οὖν¹⁴ πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν. Ἐὰν διψᾷ, πότιζε αὐτόν. Τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

20 So then, “**If ever¹⁵ the enemy *who is* yours might be hungry, keep on hand-feeding him. If ever he might be thirsty, keep on giving him a drink. For, while doing this, you shall heap burning charcoal upon the head *that is* his¹⁶.**”¹⁷

PAUL EXHORTS THE DISCIPLES IN ROME

TO OVERCOME THE BAD THING BY MEANS OF THE GOOD THING

²¹ Μὴ νικῶ ὑπὸ τοῦ Κακοῦ, ἀλλὰ νίκα ἐν τῷ Ἀγαθῷ τὸ Κακόν.

21 Stop being overcome by means of the Bad *Thing*. Rather, keep on overcoming the Bad *Thing* by means of the Good *Thing*.

¹⁴ 87.4% of the Greek manuscripts, including the best line of transmission f35, have Ἐὰν οὖν here. On the basis of two manuscripts (A and B) the NU has Ἀλλὰ ἐὰν.

¹⁵ 87.4% of the Greek manuscripts, including the best line of transmission f35, have ‘So then, “If ever” here. On the basis of two manuscripts (A and B) the NU has ‘Rather, if ever’.

¹⁶ ‘heap burning charcoal upon his head’ – Sending a guest home with burning coals in a bowl on his head was a great favor, when fire was difficult to start.

¹⁷ A reference to Proverbs 25:21-22