

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 15  
f35

<sup>1</sup> Ὅφειλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. <sup>2</sup> Ἐκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. <sup>3</sup> Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρπασεν. Ἀλλὰ καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε **ἐπέπεσον**<sup>1</sup> ἐπ' ἐμέ. <sup>4</sup> Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν **προεγράφη**<sup>2</sup>, ἵνα διὰ τῆς Ὑπομονῆς καὶ <sup>3</sup> τῆς Παρακλήσεως τῶν Γραφῶν τὴν Ἐλπίδα ἔχωμεν. <sup>5</sup> Ὁ δὲ Θεὸς τῆς Ὑπομονῆς καὶ τῆς Παρακλήσεως δόξῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, <sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>7</sup> Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο **ἡμᾶς**<sup>4</sup>, εἰς δόξαν <sup>5</sup> Θεοῦ.

<sup>8</sup> Λέγω **δέ**<sup>6</sup> Χριστὸν **Ἰησοῦν**<sup>7</sup> διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, <sup>9</sup> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν·

<sup>1</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐπέπεσον here instead of ἐπέπεσαν.

<sup>2</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have προεγράφη here instead of ἐγράφη.

<sup>3</sup> 56% of the Greek manuscripts, including the best line of transmission (f35), do not repeat the preposition διὰ here.

<sup>4</sup> 62% of the Greek manuscripts, including the best line of transmission (f35), have ἡμᾶς here instead of ὑμᾶς.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τοῦ here.

<sup>6</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have δέ here instead of γάρ.

<sup>7</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦν here. On the basis of 4% the NU omits this Name.

ROMANS 15  
NLET

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

<sup>1</sup> Now, we, *for our part*, the able *ones*, ought to bear the weaknesses of the unable *ones* and to not please ourselves. <sup>2</sup> Let each of us keep on pleasing the neighbor for the good in relation to upbuilding. <sup>3</sup> 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.**”<sup>8</sup> <sup>4</sup> For, as much as was written beforehand, for the instruction of us it was written beforehand<sup>9</sup>, in order that by means of the Endurance and <sup>10</sup> the Exhortation of the Writings we might have the Hope.

PAUL BLESSES THE DISCIPLES IN ROME WITH ACCORD

<sup>5</sup> 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 – <sup>6</sup> 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!*

<sup>7</sup> Therefore, take one another to yourselves as your partners, just as also the anointed One has taken us<sup>11</sup> to Himself as His partners to end in a glorifying of <sup>12</sup> **God**.

PAUL CITES OLD TESTAMENT WRITINGS TO SHOW

THAT JESUS CAME NOT ONLY FOR THE JEWS

BUT ALSO THAT THE ETHNICITIES MIGHT GLORIFY GOD

<sup>8</sup> Now,<sup>13</sup> I say that an anointed One – *namely*, Jesus<sup>14</sup> – 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 <sup>9</sup> and with the result that concerning mercy the Ethnicities glorify the God,

<sup>8</sup> A reference to Psalm 69:9

<sup>9</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘it was written beforehand’ here instead of ‘it was written’.

<sup>10</sup> 56% of the Greek manuscripts, including the best line of transmission (f35), do not repeat the preposition previously translated as ‘by means of’ here.

<sup>11</sup> 62% of the Greek manuscripts, including the best line of transmission (f35), have ‘us’ here instead of ‘you’ (plural).

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>13</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘For.’

<sup>14</sup> 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.

Commented [MK1]:

καθὼς γέγραπται·

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν,  
**Κύριε**<sup>15</sup>.

Καὶ τῷ Ὄνοματί σου ψαλῶ.

<sup>10</sup> Καὶ πάλιν λέγει·

Εὐφράνθητε, Ἴθνη, μετὰ τοῦ Λαοῦ αὐτοῦ.

<sup>11</sup> Καὶ πάλιν·

Αἰνεῖτε τὸν **Κόριον**, πάντα τὰ Ἴθνη<sup>16</sup>.

Καὶ ἐπαινέσατε<sup>17</sup> αὐτὸν, πάντες οἱ Λαοί.

<sup>12</sup> Καὶ πάλιν Ἡσαΐας<sup>18</sup> λέγει·

Ἔσται ἡ Ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος  
ἄρχειν ἐθνῶν.

Ἐπ’ αὐτῷ ἔθνη ἐλπιούσιν.

<sup>13</sup> Ὁ δὲ Θεὸς τῆς Ἐλπίδος πληρῶσαι ὑμᾶς  
πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,  
εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ Ἐλπίδι ἐν  
δυνάμει Πνεύματος Ἁγίου.

<sup>14</sup> Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ  
περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε  
ἀγαθωσύνης,

πεπληρωμένοι πάσης <sup>19</sup> γνώσεως,

δυνάμενοι καὶ ἄλλους<sup>20</sup> νουθετεῖν.

just as it has been lastingly written:

➤ **“For this reason I shall make grateful acknowledgements  
to You amongst ethnicities, YaHWeH<sup>21</sup>;**

**And, to the Name that is Yours I will sing with a harp.”<sup>22</sup>**

<sup>10</sup> and, again, it says:

➤ **“Be gladdened, Ethnicities, along with the People who are  
His!”<sup>23</sup>**

<sup>11</sup> and, again:

➤ **“Praise the YaHWeH<sup>24</sup>, all the Ethnicities<sup>25</sup>!**

**And, commend<sup>26</sup> Him, all the Peoples!”<sup>27</sup>**

<sup>12</sup> 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.”<sup>28</sup>**

PAUL BLESSES THE DISCIPLES IN ROME

WITH FULNESS OF JOY AND PEACE, AND ABUNDANCE OF HOPE

<sup>13</sup> 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 one<sup>29</sup>!

PAUL EXPRESSES HIS CONFIDENCE IN THE DISCIPLES IN ROME

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

➤ *being* ones who have been lastingly filled full of all <sup>30</sup>  
knowledge,

➤ *being* ones who are also able to admonish others<sup>31</sup>.

<sup>15</sup> 27% of the Greek manuscripts, including the best line of transmission (f35), include the name Κύριε here.

<sup>16</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order τὸν Κύριον, πάντα τὰ ἔθνη here instead of πάντα τὰ ἔθνη τὸν Κύριον.

<sup>17</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐπαινέσατε here instead of ἐπαινέσατε.

<sup>18</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have Ἡσαΐας (with a rough breathing mark at the beginning of the name) here instead of Ἡσαΐας (with a smooth breathing mark at the beginning of the name).

<sup>19</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῆς here.

<sup>20</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ἄλλους here instead of ἀλλήλους.

<sup>21</sup> 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 is appears in 2 Samuel 22:50

<sup>22</sup> A reference to 2 Samuel 22:50

<sup>23</sup> A reference to Deuteronomy 32:43

<sup>24</sup> 'YaHWeH' – Curiously, here the Greek word for 'Lord' appears WITH a definite article; and yet, Psalm 117:1 has this divine name!

<sup>25</sup> 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'.

<sup>26</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'commend' here instead of 'let (subject) commend'.

<sup>27</sup> A reference to Psalm 117:1

<sup>28</sup> A reference to Isaiah 11:1, 11

<sup>29</sup> '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.

<sup>30</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

<sup>31</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have 'others' here instead of 'one another'.

PAUL REMINDS THE DISCIPLES IN ROME OF THE EXTRAORDINARY  
GRACE GIVEN TO HIM BY GOD TO SUCCESSFULLY PROCLAIM  
THE EXCELLENT ANNOUNCEMENT AMONG THE ETHNICITIES

<sup>15</sup> Τολμηρότερον δὲ ἔγραψα ὑμῖν, **ἀδελφοί**<sup>32</sup>,  
ἀπὸ μέρους, ὡς ἐπαναμνησκῶν ὑμᾶς, διὰ  
τὴν Χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ  
<sup>16</sup> εἰς τὸ εἶναί με λειτουργὸν **Ἰησοῦ**  
**Χριστοῦ**<sup>33</sup> εἰς τὰ Ἔθνη, ἱεουργοῦντα τὸ  
Εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ  
προσφορὰ τῶν Ἐθνῶν εὐπρόσδεκτος,  
ἡγιασμένη ἐν πνεύματι ἁγίῳ.  
<sup>17</sup> Ἐχω οὖν <sup>34</sup> καύχησιν ἐν Χριστῷ Ἰησοῦ  
τὰ πρὸς τὸν Θεόν· <sup>18</sup> οὐ γὰρ τολμήσω **λαλεῖν**  
**τι**<sup>35</sup> ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ  
εἰς ὑπακοὴν ἐθνῶν,  
λόγῳ καὶ ἔργῳ,  
<sup>19</sup> ἐν δυνάμει σημείων καὶ τεράτων,  
ἐν δυνάμει πνεύματος Θεοῦ·  
ὥστε με ἀπὸ **Ἱερουσαλὴμ**<sup>36</sup> καὶ κύκλῳ  
μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ  
Εὐαγγέλιον τοῦ Χριστοῦ, <sup>20</sup> οὕτως δὲ  
φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου  
ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον  
θεμέλιον οἰκοδομῶ. <sup>21</sup> Ἀλλὰ καθὼς  
γέγραπται·  
Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται,

Καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

<sup>15</sup> Now, *with* greater daring I have written to you, brothers<sup>37</sup>, on  
*my* part, as one who is reminding you because of the Grace –  
*namely*, the *Grace* which was given to me by the God <sup>16</sup> in order  
that I be a *priestly* servant of Jesus *the* Anointed<sup>38</sup>, 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 holy<sup>39</sup> by a spirit – *namely*, *the* Holy *one*.

<sup>17</sup> So then, I have a <sup>40</sup> boast in connection with an anointed  
*One* – *namely*, Jesus – the *things* in relation to the God. <sup>18</sup> For, I  
shall NOT dare to speak anything<sup>41</sup> not being what an anointed  
*One* achieved through me for a hearkening of ethnicities

- by word and by deed,
- <sup>19</sup> 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*, <sup>20</sup> 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. <sup>21</sup> Rather, just as it has been  
lasting written:

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

**And, the ones who had not lasting heard shall become  
aware."**<sup>42</sup>

<sup>32</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), include **ἀδελφοί** here.

<sup>33</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

<sup>34</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὴν here.

<sup>35</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order λαλεῖν τι here instead of τι λαλεῖν.

<sup>36</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have Ἱερουσαλὴμ (with a rough breathing mark at the beginning of the word) here instead of Ἱερουσαλὴμ (with a smooth breathing mark at the beginning of the name).

<sup>37</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), include 'brothers' here.

<sup>38</sup> 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'.

<sup>39</sup> 'holy' – describing something or someone who has been set apart for God and His purposes.

<sup>40</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

<sup>41</sup> 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'.

<sup>42</sup> A reference to Isaiah 52:15

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 ever<sup>49</sup> I might go to Spain, I shall come to you<sup>50</sup>. 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 *Ones*<sup>51</sup>. 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 the<sup>52</sup> *region of Spain*.

29 Now, I know that, while coming for your sake, I shall come with a fullness of excellent speech, the Excellent Announcement – *namely*, the<sup>53</sup> *Excellent Announcement* of the anointed *One*.

<sup>22</sup> Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς· <sup>23</sup> νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, <sup>24</sup> ὥς ἐὰν<sup>43</sup> πορεύομαι εἰς τὴν Σπανίαν ἐλεύσομαι πρὸς ὑμᾶς<sup>44</sup>. Ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

<sup>25</sup> Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ<sup>45</sup> διακονῶν τοῖς Ἁγίοις. <sup>26</sup> Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν Ἁγίων τῶν ἐν Ἱερουσαλὴμ. <sup>27</sup> Εὐδόκησαν γάρ. Καὶ ὀφείλεται αὐτῶν εἶσιν<sup>46</sup>. Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

<sup>28</sup> Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν<sup>47</sup> Σπανίαν.

<sup>29</sup> Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας τοῦ Εὐαγγελίου τοῦ<sup>48</sup> Χριστοῦ ἐλεύσομαι.

<sup>43</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have ἐὰν here instead of ἂν.

<sup>44</sup> 93.6% of the Greek manuscripts, including the best line of transmission (f35), include the words ἐλεύσομαι πρὸς ὑμᾶς here. On the basis of 4.1% the NU omits them.

<sup>45</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have Ἱερουσαλὴμ (with a rough breathing mark at the beginning of the word) here instead of Ἱερουσαλήμ (with a smooth breathing mark at the beginning of the name).

<sup>46</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτῶν εἶσιν here instead of εἰσιν αὐτῶν.

<sup>47</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὴν here.

<sup>48</sup> 93.1% of the Greek manuscripts, including the best line of transmission (f35), include the words τοῦ εὐαγγελίου τοῦ here. On the basis of 3.7% the NU omits them.

<sup>49</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have 'if ever' here instead of 'ever'.

<sup>50</sup> 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.

<sup>51</sup> 'the Holy Ones' – in other words, 'the ones set apart for God and His purposes'

<sup>52</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>53</sup> 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.

## 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

➤ 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

➤ that<sup>58</sup> the service *that is* mine – *namely*, the *service* at Jerusalem – might come<sup>59</sup> to be well pleasing to the Holy Ones<sup>60</sup>,

➤ 32 that with joy I might come to you by way of the Will of God and<sup>61</sup> 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!<sup>62</sup>

<sup>30</sup> Παρακαλῶ δὲ ὑμᾶς, Ἀδελφοί,  
διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ  
διὰ τῆς Ἀγάπης τοῦ Πνεύματος  
συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς  
ὕπὲρ ἐμοῦ πρὸς τὸν Θεόν,

<sup>31</sup> ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ  
Ἰουδαίᾳ καὶ  
ἵνα<sup>54</sup> ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ  
εὐπρόσδεκτος **γένηται τοῖς Ἁγίοις**<sup>55</sup>,

<sup>32</sup> ἵνα ἐν χαρᾷ ἔλθω<sup>56</sup> πρὸς ὑμᾶς διὰ  
Θελήματος Θεοῦ **καὶ**<sup>57</sup> συναναπαύσωμαι  
ὁμῖν.

<sup>33</sup> Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν!  
Ἀμήν.

<sup>54</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ἵνα here.

<sup>55</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order γένηται τοῖς ἁγίοις here. On the basis of 5% the NU has τοῖς ἁγίοις γένηται.

<sup>56</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ἔλθω (an aorist, subjunctive verb) here instead of ἐλθὼν (a aorist, subjunctive participle).

<sup>57</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

<sup>58</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'in order that' here.

<sup>59</sup> 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).

<sup>60</sup> 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'.

<sup>61</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

<sup>62</sup> '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.