

GOD'S WORD IS LIFE

Greek Word Study of Romans 15

1. **ὀφείλω (opheilō) - "to owe" or "to be obligated" (Romans 15:1)**
 - Paul begins Romans 15 by addressing those who are "strong" in faith. That is to say, those who grasp the reality of Christian freedom. He uses the term ὀφείλω, which means to owe or to be obligated. In this context, Paul is urging the strong to bear with the failings of the weak, emphasizing a moral obligation rooted in Christ. The strong are called to support and build up the weak, fostering a community characterized by mutual care and encouragement.
2. **ἀρεσκω (areskō) - "to please" (Romans 15:1-3)**
 - The word ἀρεσκω means to please or to accommodate. Paul exhorts believers not to please themselves but to seek the benefit of the neighbors. This selfless attitude is not the product of 'shoulds' or 'oughts'. It is rooted in Christ Jesus, who did not please Himself but bore the reproaches of others. Paul is promoting a community spirit focused on edification and harmony in Christ.
3. **ἐλπίς (elpis) - "hope" (Romans 15:4, 13)**
 - Paul uses the term ἐλπίς, meaning hope, to highlight the encouragement and endurance found in Scripture. The Christian can have hope through the perseverance and encouragement provided by the Word of God. Furthermore, in verse 13, Paul refers to God as the "God of hope," praying that believers be filled with joy, peace, and abounding hope through the Holy Spirit. The God of hope encourages believers to trust His promises and remain steadfast in faith.
4. **πληρῶ (plērōō) - "to fill" (Romans 15:13, 14)**
 - The word πληρῶ means to fill or to make complete. In verse 13, Paul prays that the believers may be filled with joy and peace in believing, so that they may abound in hope by the power of the Holy Spirit. In verse 14, he expresses confidence that the Roman believers are full of the Spirit's goodness, filled with all knowledge, and able to instruct one another. This concept of being filled underscores the completeness and sufficiency that comes from a life rooted in the Spirit, given in baptism.
5. **λειτουργέω (leitourgeō) - "to serve" or "to minister" (Romans 15:16, 27)**
 - Paul uses λειτουργέω, which means to serve or to minister, in describing his priestly duty of proclaiming the gospel so that the Gentiles might become an acceptable offering, sanctified by the Holy Spirit. In verse 27, he refers to the material, tangible support given by the Gentile believers to the Jewish believers in Jerusalem as a form

of service. This term highlights the sacred nature of service and ministry, portraying it as an act of worship and mutual support within the body of Christ.

6. προθυμία (prothymia) - "readiness" or "eagerness" (Romans 15:26)

- The term προθυμία means readiness or eagerness. Paul speaks of the believers in Macedonia and Achaia who were pleased to make a contribution on behalf of the poor among the saints in Jerusalem. Their eagerness to give reflects a willingness and generosity that demonstrates the practical outworking of love and solidarity within a Christian community, rooted in the Holy Spirit.

7. εὐαγγελίζω (euangelizō) - "to preach the gospel" (Romans 15:16, 20)

- The verb εὐαγγελίζω means to preach the gospel or to bring good news. Paul identifies his mission to preach the gospel of Christ to the Gentiles, emphasizing that his work is to make known the good news, the Gospel of God. This preached Word is central to Paul's ministry, reinforcing the importance of spreading the message of salvation and the transformative power of the gospel as the instrument by which God creates faith.