

## ROMANS 9

### NLET

#### PAUL EXPRESSES A DEEP, SELF-SACRIFICIAL LOVE FOR HIS FELLOW JEWS

1 I speak truth in connection with an anointed One. I am not lying, the conscience *that is* mine bearing witness together with me in connection with a holy spirit, 2 that pain of mind to me is great. And, the incessant grief to the heart *that is* mine *is too*. 3 For, I keep on praying<sup>1</sup> *that I myself, for my part, be accursed – away from the anointed One! – for the sake of the Brothers that are mine – namely, the kinsmen that are mine according to flesh,*

#### PAUL ENUMERATES GOD'S BLESSINGS TO THE ISRAELITES

4 such as are Israelites –

- belonging to whom are
  - the Adoption as Sons, and
  - the Glory, and
  - the Testaments, and
  - the Legislation, and
  - the Divine Service, and
  - the Promises,
- belonging to whom are the Fathers, and
- from whom *came* the Anointed One, the aspect in accord with flesh, *which is to say –*
- from whom *came* the One *who is* over all things, God, One blessed into the Ages!

Amen!

#### PAUL EXPLAINS WHICH DESCENDANTS OF ABRAHAM AND HIS GRANDSON JACOB (ISRAEL) ARE 'THE CHILDREN OF PROMISE'

6 Now, *it is NOT* as though the Word of the God has lastingly fallen out! For, these are NOT Israel – *that is*, all the *ones who are* from out of Israel. 7 Nor, *is it that, though they are seed of Abraham, they are all children.* Rather, **"In connection with Isaac 'Seed' shall be**

**called for you."**<sup>2</sup> 8 That is *to say*, '*It is NOT* the Children of the Flesh – *that is*, these – *who are* Children of the God; rather, the Children of the Promise shall be reckoned for a 'Seed'. 9 For, **THIS** is the Word of promise: **"At the season – namely, this one – I shall come; and, there shall be a son for the Sarah."**<sup>3</sup>

#### PAUL EXPLAINS THAT THE ELECTION OF JACOB DEPENDED ON GOD, THE ONE WHO WAS CALLING

10 Now, not only *this*; rather, *there is* also Rebecca, having conceived<sup>4</sup> from one *man – namely*, Isaac, the father *who is* ours. 11 For, although not yet having been born and not experiencing anything good or bad<sup>5</sup>, in order that in accord with an election and end proposed by the God might stand – 12 not from out of deeds; rather, from out of the One Who was Calling – it was said to her, **"The greater one shall be a slave to the lower-ranked one;"**<sup>6</sup> 13 just as has been lastingly written: **"I loved the Jacob. Now, I did not prefer the Esau."**<sup>7</sup>

#### PAUL DEFENDS GOD'S RIGHT TO ELECT THOSE WHOM HE WISHES

14 So then, what shall we say? *There is* not injustice in the presence of the God, *is there?* May it never come to be! 15 For, by agency of Moses He says, **"I shall have mercy on whomever I might have mercy, and I shall have pity on whomever I might have pity."**<sup>9</sup>

16 So therefore, *the election is* not of the one who is desiring *it* nor of the one who is running *for it*. Rather, *it is* of the who is being show mercy from God.

17 For the Scripture says to the Pharaoh, **"To this end I have aroused you: in order that I might display in**

<sup>2</sup> A reference to Genesis 21:12

<sup>3</sup> A reference to Genesis 18:10

<sup>4</sup> Rebecca conceived twins, Esau and Isaac, born in that order.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'bad' here instead of another Greek word which can mean the same thing.

<sup>6</sup> A reference to Genesis 25:23

<sup>7</sup> 'did not prefer' – literally, 'hated.' The Hebrew word in the Old Testament, at times, has this softer meaning.

<sup>8</sup> A reference to Malachi 1:2,3

<sup>9</sup> A reference to Exodus 33:19

<sup>1</sup> 78% of the Greek manuscripts, including the best line of transmission (f35), have 'keep on praying' (a present, middle verb) instead of 'have been praying' (an imperfect, middle verb).

connection with you the power *that is* Mine and in order that I might proclaim the Name *that is* Mine in all the Earth.”<sup>10</sup>

18 So then, note well! He shows mercy to whom He wishes; but, He hardens whom He wishes.

PAUL STERNLY CORRECTS

THOSE WHO ARGUE THAT GOD'S ELECTION IS UNFAIR

19 So then, you shall say to me, “<sup>11</sup> Why does He still find fault? For, who, by the intention *that is* his, has lastingly stood against *the God*?”

20 Really, O man!<sup>12</sup> Who are you, *for your part* – the one arguing against the God?!

The thing molded does NOT say to the one who is molding *it*, “Why did you make me in this way?”, *does it*?

21 Or, does the potter not have authority over the clay from the lump *that is* his to make, on the one hand, a vessel to end in honorable *use and*, on the other hand, one to end in dishonorable *use*?

22 Now, if the God, One Who is willing to display the Wrath and to make known the Power *that is* His, bore with much long-suffering vessels of wrath which have been lastingly prepared for destruction <sup>23</sup>and, in order that He might make known the wealth of the Glory<sup>13</sup> *that is* His toward vessels of mercy – which vessels He prepared beforehand to end in glory, <sup>24</sup>which also He called us, not only from among Jews, rather, also from among ethnicities, *how can we object*?

PAUL CITES PASSAGES

FROM THE PROPHETS HOSEA AND ISAIAH TO AFFIRM

GOD'S ELECTION OF SOME OF ISRAEL'S DESCENDANTS

25 As also He says in connection with Hosea, “**I shall call the people who are not My people ‘My**

**People’;** and, she who had not been lastingly loved ‘**She Who Has Been Lastingly Loved.**’”<sup>14</sup>

26 And, “**It shall be in the place where it was said to them, ‘You, for your part, are not My people!’ There they shall be called ‘Sons of God – One Who is living!’**”<sup>15</sup>

27 Now Isaiah cries out in defence of the *people of* Israel, “**If ever the number of sons of Israel should be as the sand of the Sea, the Remnant<sup>16</sup> shall be saved.**

28 **For, being One Who realizes a reckoning and One Who cuts short *its realization* in connection with righteousness, because YaHWeH<sup>17</sup> shall do upon the Earth a reckoning which has been lastingly cut short<sup>18</sup>.**”<sup>19</sup>

29 And, just as Isaiah lastingly foretold, “**Unless YaHWeH<sup>20</sup> of heavenly Hosts left behind a seed for us, we would have been made to become as Sodom, and we would have been made similar to Gomorrah.**”<sup>21</sup>

PAUL EXPLAINS WHY, GENERALLY,

THE ETHNICITIES WERE COMING UP WITH RIGHTEOUSNESS

WHILE THE DESCENDANTS OF ISRAEL WERE NOT

30 So then, what shall we say? That ethnicities, the ones who were not pursuing righteousness came up

<sup>14</sup> A reference to Hosea 2:23

<sup>15</sup> A reference to Hosea 1:10

<sup>16</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘remnant’ here. The NU has a synonym.

<sup>17</sup> ‘YaHWeH’ – As happens so many times in the New Testament, when the unarticulated word for ‘Lord’ (Κύριος) appears as a reference to God in a quotation from the Old Testament, it is a translation of יהוה, the famous, four-letter name for the eternally-existing God. Here, curiously, it additionally translates

‘Sabbaoth’ (צְבָאוֹת), ‘of heavenly hosts’ which is in the Hebrew text.

<sup>18</sup> 95.6% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in connection with righteousness, because ... a reckoning which has been lastingly cut short’ here. On the basis of three manuscripts the NU omits them.

<sup>19</sup> A reference to Isaiah 10:22-23

<sup>20</sup> ‘YaHWeH’ – As happens so many times in the New Testament, when the unarticulated word for ‘Lord’ (Κύριος) appears as a reference to God in a quotation from the Old Testament, it is a translation of יהוה, the famous, four-letter name for the eternally-existing God.

<sup>21</sup> A reference to Isaiah 1:9

<sup>10</sup> A reference to Exodus 9:16

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘So then,’ here.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Really, O man!’ here instead of ‘O man, really!’.

<sup>13</sup> ‘Glory’ – the attributes of someone or something which beam forth for others to see and which raise that person or thing higher in their esteem.

with righteousness - now, a righteousness, *namely*, the *Righteousness* by means of faith.

31 Now, Israel, while pursuing a righteous law, did not arrive at a righteous<sup>22</sup> law first. 32 For what reason? Because, *it was* not by means of faith; rather, as by means of lawful<sup>23</sup> deeds.

For,<sup>24</sup> they were disgusted with **“the Stone of the Stumbling”**; 33 just as it has been lasting written, **“Look! I am setting a Stone of Stumbling in Zion and a Rock as a death trap! And, everyone who<sup>25</sup> is believing with dependence upon Him shall not be put to shame.”**<sup>26</sup>

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<sup>22</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun translated as ‘righteous’ (considered an attributive, genitive noun) here. On the basis of three manuscripts the NU omits it.

<sup>23</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun translated as ‘lawful’ (considered an attributive, genitive noun) here. On the basis of three manuscripts the NU omits it.

<sup>24</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here. On the basis of three manuscripts the NU omits it.

<sup>25</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘everyone who’ here. On the basis of three manuscripts the NU omits it.

<sup>26</sup> A reference to Isaiah 28:16