

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9  
f35

ROMANS 9  
NLET

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

<sup>1</sup> Ἀλήθειαν λέγω ἐν Χριστῷ. Οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, <sup>2</sup> ὅτι λύπη μοί ἐστιν μεγάλη. Καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. <sup>3</sup> **Εὐχόμεν<sup>1</sup> γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι<sup>2</sup>** ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν Ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

<sup>4</sup> οἵτινές εἰσιν Ἰσραηλῖται,  
ᾧν  
ἡ Υἱοθεσία καὶ  
ἡ Δόξα καὶ  
αἱ Διαθήκαι καὶ  
ἡ Νομοθεσία καὶ  
ἡ Λατρεία καὶ  
αἱ Ἐπαγγελίαι,  
<sup>5</sup> ᾧν οἱ Πατέρες, καὶ  
ἐξ ᾧν ὁ Χριστὸς τὸ κατὰ σάρκα,

ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς  
Αἰῶνας.  
Ἀμήν.

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>3</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!

<sup>1</sup> 78% of the Greek manuscripts, including the best line of transmission (f35), have *Εὐχόμεν* (a present, middle verb) instead of *ἐυχόμεν* (an imperfect, middle verb).

<sup>2</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order *αὐτὸς ἐγὼ ἀνάθεμα εἶναι* here. On the basis of 2% the NU has *ἀνάθεμα εἶναι αὐτὸς ἐγὼ*.

<sup>3</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).

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

<sup>6</sup> Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ Λόγος τοῦ Θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ. <sup>7</sup> Οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα. Ἀλλ'· Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. <sup>8</sup> Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς Σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς Ἐπαγγελίας λογίζεται εἰς σπέρμα. <sup>9</sup> Ἐπαγγελίας γὰρ ὁ Λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.

<sup>10</sup> Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν. <sup>11</sup> Μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν<sup>4</sup>, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, <sup>12</sup> οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ Καλοῦντος, ἐρρέθη αὐτῇ ὅτι, Ὁ μείζων δουλεύσει τῷ ἐλάσσονι. <sup>13</sup> καθὼς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ<sup>5</sup> ἐμίσησα.

<sup>14</sup> Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο. <sup>15</sup> Τῷ γὰρ Μωϋσῇ<sup>6</sup> λέγει· Ἐλέησω ὃν ἂν ἐλεῶ. Καὶ οἰκτειρήσω<sup>7</sup> ὃν ἂν οἰκτείρω<sup>8</sup>.

<sup>4</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have κακόν here instead of φαῦλον, which can mean the same thing.

<sup>5</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἡσαῦ here. The NU has an unusual spelling Ἡσαῦ.

<sup>6</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order γὰρ Μωϋσῃ here instead of Μωϋσῃ γὰρ.

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling οἰκτειρήσω here. On the basis of 1 manuscript the NU has οἰκτιρήσω.

<sup>8</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling οἰκτείρω here. On the basis of 1 manuscript (x) the NU has οἰκτίρω.

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>9</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>10</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>11</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>12</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>13</sup> 13 just as has been lastingly written: “**I loved the Jacob. Now, I did not prefer<sup>14</sup> the Esau.**”<sup>15</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>16</sup>

<sup>9</sup> A reference to Genesis 21:12

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

<sup>11</sup> Rebecca conceived twins, Esau and Isaac, born in that order.

<sup>12</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>13</sup> A reference to Genesis 25:23

<sup>14</sup> ‘did not prefer’ – literally, ‘hated.’ The Hebrew word in the Old Testament, at times, has this softer meaning.

<sup>15</sup> A reference to Malachi 1:2,3

<sup>16</sup> A reference to Exodus 33:19

<sup>16</sup> Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεοῦντος<sup>17</sup> Θεοῦ.

<sup>17</sup> Λέγει γὰρ ἡ Γραφή τῷ Φαραῶ ὅτι, Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ Γῇ.

<sup>18</sup> Ἄρα οὖν. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

<sup>19</sup> Ἐρεῖς οὖν μοι<sup>18</sup> · Τί <sup>19</sup> ἔτι μέμφεται; Τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

<sup>20</sup> Μενοῦνγε, ὦ ἄνθρωπε<sup>20</sup>. Σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως;

<sup>21</sup> Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν;

<sup>22</sup> Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ Δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεὺς ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,<sup>23</sup> καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς Δόξης αὐτοῦ ἐπὶ σκεὺς ἐλέους, ἃ προητοίμασεν εἰς δόξαν,<sup>24</sup> οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν;—

<sup>17</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐλεοῦντος instead of ἐλεῶντος.

<sup>18</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have the word order οὖν μοι here instead of μοι οὖν.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction οὖν here.

<sup>20</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order Μενοῦνγε, ὦ ἄνθρωπε here instead of ὦ ἄνθρωπε, μενοῦνγε.

<sup>16</sup> 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.

<sup>17</sup> For the Scripture says to the Pharaoh, “**To this end I have aroused you: in order that I might display in 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>21</sup>

<sup>18</sup> 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

<sup>19</sup> So then, you shall say to me, “<sup>22</sup> Why does He still find fault? For, who, by the intention *that is* his, has lastingly stood against *the God?*”

<sup>20</sup> Really, O man<sup>23</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?*

<sup>21</sup> 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?*

<sup>22</sup> Now, if the God, One Who is willing to display the Wrath and to make known the Power *that is* His, bore with much longsuffering 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>24</sup> *that is* His toward vessels of mercy – which vessel/s 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?*

<sup>21</sup> A reference to Exodus 9:16

<sup>22</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘So then,’ here.

<sup>23</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>24</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.

PAUL CITES PASSAGES FROM THE PROPHETS HOSEA AND ISAIAH TO  
AFFIRM GOD'S ELECTION OF SOME OF ISRAEL'S DESCENDANTS

<sup>25</sup> Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ  
λαόν μου Λαόν μου καὶ τὴν οὐκ  
ἡγαπημένην ἡγαπημένην.<sup>2</sup>

<sup>6</sup> Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη  
αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ  
κληθήσονται υἱοὶ Θεοῦ ζῶντος.

<sup>27</sup> Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν  
ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος  
τῆς Θαλάσσης, τὸ Κατάλειμμα<sup>25</sup>  
σωθήσεται.

<sup>28</sup> Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν  
δικαιοσύνῃ ὅτι λόγον συντετμημένον<sup>26</sup>  
ποιήσει Κύριος ἐπὶ τῆς Γῆς.

<sup>29</sup> Καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ  
Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα,  
ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα  
ἂν ὁμοιώθημεν.

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>27</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>28</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>29</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>30</sup> shall do upon the Earth a reckoning which has been lastingly cut short<sup>31</sup>.<sup>32</sup>

29 And, just as Isaiah lastingly foretold, **“Unless YaHWeH<sup>33</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>34</sup>

<sup>27</sup> A reference to Hosea 2:23

<sup>28</sup> A reference to Hosea 1:10

<sup>29</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘remnant’ here. The NU has a synonym.

<sup>30</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’ (σάββατ), ‘of heavenly hosts’ which is in the Hebrew text.

<sup>31</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>32</sup> A reference to Isaiah 10:22-23

<sup>33</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>34</sup> A reference to Isaiah 1:9

<sup>25</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have κατάλειμμα instead of ὑπόλειμμα.

<sup>26</sup> 95.6% of the Greek manuscripts, including the best line of transmission (f35), include the words ἐν δικαιοσύνῃ ὅτι λόγον συντετμημένον here.

PAUL EXPLAINS WHY, GENERALLY,  
THE ETHNICITIES WERE COMING UP WITH RIGHTEOUSNESS  
WHILE THE DESCENDANTS OF ISRAEL WERE NOT

<sup>30</sup> Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

<sup>31</sup> Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης<sup>35</sup> οὐκ ἔφθασεν. <sup>32</sup> Διὰ τί; Ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων νόμου<sup>36</sup>.

Προσέκοψαν γὰρ<sup>37</sup> τῷ Λίθῳ τοῦ Προσκόμματος, <sup>33</sup> καθὼς γέγραπται· Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου. Καὶ πᾶς<sup>38</sup> ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.

<sup>30</sup> So then, what shall we say? That ethnicities, the ones who were not pursuing righteousness came up with righteousness - now, a righteousness, *namely*, the *Righteousness* by means of faith.

<sup>31</sup> Now, Israel, while pursuing a righteous law, did not arrive at a righteous<sup>39</sup> law first. <sup>32</sup> For what reason? Because, *it was* not by means of faith; rather, as by means of lawful<sup>40</sup> deeds.

For,<sup>41</sup> they were disgusted with **“the Stone of the Stumbling”**; <sup>33</sup> 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>42</sup> is believing with dependence upon Him shall not be put to shame.”**<sup>43</sup>

<sup>35</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun δικαιοσύνης here. On the basis of three manuscripts the NU omits it.

<sup>36</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun νόμου here. On the basis of two manuscripts the NU omits it.

<sup>37</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>38</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>39</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>40</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>41</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>42</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>43</sup> A reference to Isaiah 28:16