

Romans 9

written and compiled by Gary Kukis

Romans 9:1–33

True Israel, the Law and Faith

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 9 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul testifies as to his great sorrow regarding his fellow Jews (those who have not believed in Jesus). Paul speaks to the Jews and their unbelief by quoting a number of Scriptures in this chapter (he quotes from at least thirteen different passages in the Old Testament). Paul discusses who is a true Jew and what that actually means; and then he speaks about the Law and contrasts obedience to the Law with faith in Christ Jesus.

Bible Summary: I grieve for my kinsmen. But not all Israel are Israel. God has mercy on whom he wills. Israel did not pursue righteousness by faith.¹

This should be the most extensive examination of Romans 9 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)

Paul wrote the book of Romans in the Spring A.D. 58 in the home of Phoebe in Corinth (as per R. B. Thieme, Jr.) Wikipedia³ suggests that Paul is in the home of Gaius in the mid to late 50s. Wikipedia provides an lengthy explanation as to why this epistle was written from Corinth.

Quotations:

Outline of Chapter 9:

Preface Introduction

v. 1–
v.
v.
v.
v.
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v.
v.
v.
v.

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

³ From https://en.wikipedia.org/wiki/Epistle_to_the_Romans accessed May 9, 2024. Not that it really makes any difference, but I would tend to trust R. B. Thieme, Jr. on this.

Addendum [Word Cloud from the Kukis Paraphrase of Romans 9](#)
 Addendum [Word Cloud from Exegesis of Romans 9](#)

Chapter Outline		Charts, Graphics and Short Doctrines	
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www.kukis.org		Exegetical Studies in Romans	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 18			
Exodus 7	Exodus 9	Exodus 20–40	Exodus 33
			Leviticus

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

An Introduction to Romans 9

Introduction: In Romans 9–11, Paul will specifically address the Jewish people and nation Israel within the context of his letter to the Romans (a church which includes both Jews and gentiles). Paul begins by voicing his own willingness to be cut off from Christ if it would bring his fellow Jews to Christ.

Paul then takes some time to define exactly who the Jews are in vv. 4–15, covering the early history of the Jewish people from Abraham through to Moses. In this historical excursion, Paul speaks to God’s sovereignty, plan and purpose. To whom will God give grace and who will He judge?

Paul illustrates that God’s plan is so sure as to be able to take Pharaoh, the man with the most negative volition, and make him play a significant role in God moving the Hebrew people out of Egypt. In this passage, Paul seems to laser focus on God’s sovereignty, from which He can choose to give grace to. At the same time, there is Pharaoh, and Paul speaks of God hardening Pharaoh to achieve His purposes.

Instead of backing away from God’s sovereign will, Paul likens God to a potter with a lump of clay. The potter chooses which clay will end up having an honorable use (such as china to be eaten on with special dinner guests) or a common use (such as a bowl for excrement). Who is going to question the potter on this? Certainly not the resulting vessels. Is God not allowed to choose to whom His mercy will be given?

Then we have the question of, *who will receive God’s mercy? Only the Jews?* And Paul demonstrates from Scripture that God has certain not confined Himself to blessing only the Jews. In fact, some of these Jews can demonstrate great negative volition toward God. However, even in Israel’s most dire moments, God has always retained a remnant; otherwise, Israel would be as Sodom and Gomorrah.

Finally, we consider the Law and faith. Righteousness cannot be attained to by adherence the Law but by faith; and this is true of both gentiles and Jews. Paul ends this chapter with a reference to the Stone of Stumbling (quoting Isaiah), which is a reference to Jesus Christ. Some Jews would end up stumbling over this Stone.

A title or one or two sentences which describe Romans 9.

Titles and/or Brief Descriptions of Romans 9 (by Various Commentators)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 9 (various commentators)

Brief, but insightful observations of Romans 9 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 9

Some of these questions may not make sense unless you have read Romans 9. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Romans 9

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 9

Place

Description

The Places of Romans 9

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 9

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Romans 9 (Various Commentators)

Outlines and Summaries of Romans 9 (Various Commentators)

[Chapter Outline](#)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 9 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 9 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

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Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*⁴ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

The Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

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As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Kukis mostly literal translation:

⁴ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Truth I keep on speaking in Christ—I do not lie—bearing joint-witness to me the conscience of me in the Spirit Holy, that sadness to me keeps on being great, and unceasing grief to the heart of me. For I was praying an excommunication to be myself, [even] I from the Christ on behalf of the brothers of me, the kinsmen of me according to [the] flesh, who are Israelites, of whom [is] the adoption and the honor and the covenants and the institution (of the Mosaic Law code), and the service and the promises, of whom [are] the fathers, out from whom is the Christ, according to the flesh, the One being over all things, God, [Who is] blessed to the ages. Amen.

Romans
9:1–5

I keep on speaking [the] truth in Christ—I do not lie—my conscience in the Holy Spirit bearing witness with me, that my sadness keeps on being great, and [that there is] unceasing grief to my heart. For (you see), I was praying to be, myself, excommunicated, [even] I from the Christ on behalf of my brothers, my kinsmen according to [the] flesh, [for] those who are Israelites, of whom [is] the adoption [as sons], and the honor, and the covenants, and the institution (of the Mosaic Law code), and the [Levitical] service and the promises of whom [are] the fathers, out from whom is the Christ, according to the flesh, the One being over all things, [our] God, [Who is] blessed throughout the ages. Amen.

Kukis paraphrase

What I am about to say is the truth in Christ—I would not lie about something like this—my conscience in the Holy Spirit and my heart both bear witness of me, that my sadness for my fellow Israelites keeps on being great, and there continues to be unceasing grief in my heart for Israelites who have not believed in Jesus. For you see, I have even prayed to be separated from the Lord on behalf of my brothers, my fellow Israelites. It is the Israelite people who have the adoption as sons, and the honor of being God's chosen people, and the covenants, and the institution of the Mosaic Law code, and the Levitical service and the promises given by God. And furthermore, out from my people is the Christ, according to the flesh, the One who is over all things, our God, Who is blessed forever. Amen.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Truth I keep on speaking in Christ—I do not lie—bearing joint-witness to me the conscience of me in the Spirit Holy, that sadness to me keeps on being great, and unceasing grief to the heart of me. For I was praying an excommunication to be myself, [even] I from the Christ on behalf of the brothers of me, the kinsmen of me according to [the] flesh, who are Israelites, of whom [is] the adoption and the honor and the covenants and the institution (of the Mosaic Law code), and the service and the promises, of whom [are] the fathers, out from whom is the Christ, according to the flesh, the One being over all things, God, [Who is] blessed to the ages. Amen.
Complete Apostles' Bible	I am speaking truth in Christ, I am not lying, my conscience witnessing with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself to be accursed from Christ on behalf of my brothers, my countrymen according to the flesh, who are Israelites, of whom are the adoption, and the glory, and the covenants, and the law-giving, and the worship, and the promises; of whom are the fathers and from whom Christ came, according to the flesh, He who is God over all, blessed forever. Amen.
Douay-Rheims 1899 (Amer.)	I speak the truth in Christ: I lie not, my conscience bearing me witness in the Holy Ghost: That I have great sadness and continual sorrow in my heart. For I wished myself to be an anathema from Christ, for my brethren: who are my kinsmen according to the flesh: Who are Israelites: to whom belongeth the adoption as of children and the glory and the testament and the giving of the law and the service of God and the promises: Whose are the fathers and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.
Holy Aramaic Scriptures ⁶	I speak the truth in The Messiah, and I do not lie; my conscience bears witness to me in The Spirit of Holiness, That I have great unceasing sorrow and affliction from my heart, For I have been praying that I myself might be destroyed from The Messiah, for the sake of my brethren and my kinsman, who are in the flesh, Who are the children of Israel, whose was the adoption of children, the glory, The Covenant, The Written Law, the ministry which is in it, The Promises, And the Patriarchs; and from them The Messiah appeared in the flesh, who is The God Who is over all, to Whom are praises and blessings to the eternity of eternities, amen.*
Original Aramaic NT ⁷	.
Lamsa Peshitta (Syriac)	.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may

⁶ From <https://theholyscriptures.weebly.com/>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	<p>I say what is true in Christ, and not what is false, my mind giving witness with me in the Holy Spirit, That I am full of sorrow and pain without end. For I have a desire to take on myself the curse for my brothers, my family in the flesh: Who are Israelites: who have the place of sons, and the glory, and the agreements with God, and the giving of the law, and the worship, and the hope offered by God: Whose are the fathers, and of whom came Christ in the flesh, who is over all, God, to whom be blessing for ever. So be it.</p>
Bible in Worldwide English	<p>What I say is true and Christ knows it is. I do not tell a lie. My heart tells me it is true. And the Holy Spirit knows this. I am very sad. I am always troubled. I could almost wish I were taken away from Christ for the sake of my brothers, the people of my own nation. They are Jews. God gave them the right to be his sons. He showed them how great he is. He made agreements with them. He gave them the law. He told them how to worship him. He gave them the promises. The great men were their fathers. Christ was born a Jew. He is God over all. Praise him for ever! Yes, he is! God will do what he said he would do. Not all who are Jews belong to the real Israel.</p>
Easy English Easy-to-Read Version—2008	<p>I am in Christ and I am telling you the truth. I am not lying. And my conscience, ruled by the Holy Spirit, agrees that what I say now is true. I have great sorrow and always feel much sadness for my own people. They are my brothers and sisters, my earthly family. I wish I could help them. I would even have a curse on me and cut myself off from Christ if that would help them. They are the people of Israel, God's chosen children. They have the glory of God and the agreements he made between himself and his people. God gave them the Law of Moses, the Temple worship, and his promises. They are the descendants of our great fathers, and they are the earthly family of the Messiah, who is God over all things. Praise him forever! Amen.</p>
<i>God's Word™</i>	<p>As a Christian, I'm telling you the truth. I'm not lying. The Holy Spirit, along with my own thoughts, supports me in this. I have deep sorrow and endless heartache. I wish I could be condemned and cut off from Christ for the sake of others who, like me, are Jewish by birth. They are Israelites, God's adopted children. They have the Lord's glory, the pledges, Moses' Teachings, the true worship, and the promises. The Messiah is descended from their ancestors according to his human nature. The Messiah is God over everything, forever blessed. Amen.</p>
Good News Bible (TEV)	<p>I am speaking the truth; I belong to Christ and I do not lie. My conscience, ruled by the Holy Spirit, also assures me that I am not lying when I say how great is my sorrow, how endless the pain in my heart for my people, my own flesh and blood! For their sake I could wish that I myself were under God's curse and separated from Christ. They are God's people; he made them his children and revealed his glory to them; he made his covenants with them and gave them the Law; they have the true worship; they have received God's promises; they are descended from the famous Hebrew ancestors; and Christ, as a human being, belongs to their race. May God, who rules over all, be praised forever! Amen.</p>
J. B. Phillips <i>The Message</i> NIRV New Life Version	<p>.</p>

Radiant New Testament .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁸ .
Contemporary English V. .

I am a follower of Christ, and the Holy Spirit is a witness to my conscience. So I tell the truth and I am not lying when I say my heart is broken and I am in great sorrow. I would gladly be placed under God's curse and be separated from Christ for the good of my own people. They are the descendants of Israel, and they are also God's chosen people. God showed them his glory. He made agreements with them and gave them his Law. The temple is theirs and so are the promises that God made to them. They have those famous ancestors, who were also the ancestors of Jesus Christ. I pray that God, who rules over all, will be praised forever! Amen.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation .

O Israel, my Jewish family, I feel such great sorrow and heartache for you that never leaves me! God knows these deep feelings within me as I long for you to come to faith in the Anointed One. My conscience will not let me speak anything but the truth. For my grief is so intense that I wish that I would be accursed, cut off from the Messiah, if it would mean that you, my people, would come to faith in him! You are Israelites, my fellow citizens, and God's chosen people. To you belong God's glorious presence, the covenants, the Torah, the temple with its required sacrifices, and the promises of God. We trace our beginnings back to the patriarchs, and through their bloodline is the genealogy of the Messiah, who is God over everything. May he be praised through endless ages! Amen!

Plain English Version⁹ .
UnfoldingWord Simplified T. .

Because I am joined to the Messiah, I will tell you the truth. I am not lying! My conscience confirms what I say because the Holy Spirit controls me. I tell you that I grieve very greatly and deeply about my fellow Israelites. I personally would be willing to let God curse me and, keep me apart from the Messiah forever if that would help my fellow Israelites, my natural kinsmen, to believe in the Messiah. They, like me, are Israelites. God chose them to be his children. It is to them that he showed how wonderful he is. It is with them that he made the covenants. It is to them that he gave the law. They are the ones who have the worship of God. They are the ones to whom God promised many things. It was our ancestors, Abraham, Isaac, and Jacob, whom God chose to begin our nation. And, most importantly, it was from us Israelites that the Messiah was born as a human being. He is God, the one who is worthy that we praise him forever! This is true!

Williams' New Testament¹⁰

I am telling the truth as a Christian man. I am telling no lie, because my conscience enlightened by the Holy Spirit is bearing me witness to this fact, that I have deep grief and constant anguish in my heart; for I could wish myself accursed, even cut off from Christ, for the sake of my brothers, my natural kinsmen. For they are Israelites; to them belong the privileges of sonship, God's glorious presence, the special covenants, the giving of the law, the temple service, the promises, the patriarchs, and from them by natural descent the Christ has come, who is exalted over all, God blessed forever. Amen!

⁸ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . I am telling <i>the</i> truth in <i>the</i> Anointed King (I am not lying), my conscience concurring with me in the Sacred Spirit, that I have huge sadness and a constant agony in my heart. You see, I myself was wishing to be doomed away from the Anointed King on behalf of my brothers, my relatives regarding <i>the</i> physical body, some who are Israelis, whose <i>are</i> the adoption, the magnificence, the treaties, the implementing of the law, the sacrifice ritual, and the promises, whose are the fathers and from whom is the Anointed King (the "according to <i>the</i> physical body" <i>thing</i>). God, the One who is over all <i>things</i> , is conferred with prosperity for the spans of time. Amen
Common English Bible Len Gane Paraphrase ¹¹	. I tell the truth in Christ; I do not lie. My conscience also bears witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish for myself to be cursed from Christ for my brethren according to the flesh, who are Israelites, to whom [belongs] the adoption, the glory, the covenants, the giving of the law, the service [in the temple to God], and the promises. Whose are the fathers and from whom, concerning the flesh, Christ [came] who is God over all, blessed forever. Amen.
A. Campbell's Living Oracles	I speak the truth in Christ, I do not speak falsely, my conscience bearing me witness, in the Holy Spirit, that I have great grief and unceasing anguish, in my heart, for my brethren, -my kinsmen, according to the flesh; (for I also was, myself, wishing to be accursed from Christ:) who are Israelites; whose are the adoption, and the glory, and the covenants, and the giving of the law, and the rites of service, and the promises; whose are the fathers; and from whom the Messiah descended, according to the flesh; who is over all, God blessed forever. Amen.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . I am speaking the truth as one in union with Christ; it is no lie; and my conscience, enlightened by the Holy Spirit, Bears me out when I say that there is a great weight of sorrow upon me and that my heart is never free from pain. I could wish that I were myself accursed and severed from the Christ, for the sake of my Brothers-my own countrymen. For they are Israelites, and theirs are the adoption as Sons, the visible Presence, the Covenants, the revealed Law, the Temple worship, and the Promises. They are descended from the Patriarchs; and, as far as his human nature was concerned, from them came the Christ-he who is supreme over all things, God for ever blessed. Amen.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. I speak the truth in Christ; I am not lying, as confirmed by my conscience in the Holy Spirit. I have deep sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, my own flesh and blood, the people of Israel. Theirs is the adoption as sons; theirs the divine glory and the covenants; theirs the giving of the law, the temple worship, and the promises. Theirs are the patriarchs, and from them proceeds the human descent of Christ, who is God over all, forever worthy of praise! Amen.
Christian Standard Bible Conservapedia Translation	. .

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Revised Ferrar-Fenton¹²
Free Bible Version¹³

I am in Christ, and what I say is true. I'm not lying! My conscience and the Holy Spirit confirm how terribly sad I am, how I have never-ending pain in my heart, for my own people, my brothers and sisters. I would rather be cursed myself, separated from Christ, if that would help them. They are my fellow-Israelites, God's chosen people. God revealed to them his glory and made agreements* with them, giving them the law, true worship, and his promises. They are our forefathers—ancestors of Christ, humanly-speaking, the One who rules over everything, the eternally-blessed God. Amen.

The Heritage Bible
International Standard V

Paul's Concern for the Jewish People

I am telling the truth because I belong to [Lit. truth in] the Messiah [Or Christ] —I am not lying, and my conscience confirms it by means of the Holy Spirit. I have deep sorrow and unceasing anguish in my heart, for I could wish that I myself were condemned [Or accursed] and cut off from the Messiah [Or Christ] for the sake of my brothers, my own people, [Lit. own relatives according to the flesh] who are Israelis. To them belong the adoption, the glory, the covenants, [Other mss. read the covenant] the giving of the Law, the worship, and the promises. To the Israelis [Lit. To them] belong the patriarchs, and from them, the Messiah [Or Christ] descended, [Lit. Messiah according to the flesh] who is God over all, the one who is forever blessed. Amen.

Lexham Bible
Montgomery NT

I am speaking the truth in Christ, it is no lie. My conscience bears me witness in the Holy Spirit that I have deep sorrow and incessant anguish in my heart. For I was on the point of praying to be accursed from Christ on behalf of my brothers, my kinsmen according to the flesh. For they are Israelites; to them belong the sonship, the Shekinah glory, the covenants, the giving of the Law; the service of the temple, and the promises; theirs are the patriarchs, and of them, as concerning the flesh, is Christ, who is over all, God, blessed forever, Amen.

NIV, ©2011
Riverside New Testament

I AM speaking the truth in Christ; I am saying nothing false; my conscience bears witness with me in the Holy Spirit that I have great grief and unceasing pain in my heart. For I could wish myself to be accursed and cast away from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, whose is the sonship and the glory and the covenants and the reception of the law and the worship and the promises; whose are the fathers and from whom by physical descent the Christ came. God who is over all be blessed through the ages! Amen.

Leicester A. Sawyer's NT
The Spoken English NT¹⁴
UnfoldingWord Literal Text
Urim-Thummim Version

I say the Truth in Christ, I lie not, my conscience also bearing me witness in the Sacred Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to who pertain the Adoption as sons, the glory, the covenants, legislation, and the performance of Sacred Services, and the promised blessing; Theirs are the patriarchs, and of whom the legal ancestry of Christ came, who is over all, Elohim blessed for the ages. Amen.

Weymouth New Testament

I am telling you the truth as a Christian man--it is no falsehood, for my conscience enlightened, as it is, by the Holy Spirit adds its testimony to mine-- when I declare that I have deep grief and unceasing anguish of heart. For I could pray to be accursed from Christ on behalf of my brethren, my human kinsfolk--for such the

¹² From <https://bazinta.com/index.php?t=RF>

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Israelites are. To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the Law, and the Temple service, and the ancient Promises. To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the Ages. Amen.

Wikipedia Bible Project

Without a lie I am telling the truth in Christ. My conscience and the Holy Spirit confirm my great sadness and my heart's lasting pain, for I would rather be cursed myself, separated from Christ, if that would help my people. For they are my relatives, humanly-speaking, Israelites: God's chosen people given glory, covenants, law, worship services, and God's promises. They are our forefathers, and ancestors of Christ from the human point-of-view, he who is above all, the eternally-blessed God. Amen.

Worsley's New Testament

. Manner

Catholic Bibles (those having the imprimatur):¹⁵

Christian Community (1988)¹⁶ .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible¹⁷

I tell the truth in Messiah, I do not lie, my conscience bearing witness with me in the Holy Spirit, that my grief is great, and a never ceasing pain is in my heart, for I myself was wishing to be a curse from Messiah for the sake of my brothers, my kinsmen according to flesh, who are Israelites, to who belongs the sonship and the glory, and the covenants, and the giving of the Torah, and the service, and the promises; whose are the fathers, and from whom is the Messiah according to flesh, He being YAHWEH over all, blessed forever. Amen.

Holy New Covenant Trans.

I am telling the truth in Christ; I'm not lying. My conscience agrees with the Holy Spirit. I feel great sorrow and constant pain in my heart. I could wish that I were condemned — cut off from Christ — for the sake of my Jewish brothers, my human relatives. They are the people of Israel. God's adopting them as sons – glory, covenants, law, worship, and promises belong to them. They have the family roots. Christ, in the human sense, came from them. However, God is over everyone. Praise Him forever. Amen.

The Scriptures 2009

I speak the truth in Messiah, I do not lie, my conscience also bearing me witness in the Set-apart Spirit, that I have great sadness and continual grief in my heart. For I myself could have wished to be banished from Messiah for the sake of my brothers, my relatives according to the flesh, who are the children of Yisra'el, to whom is the adoption, and the esteem, and the covenants, and the giving of the Torah, and the worship, and the promises, whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Amen.

¹⁵ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁷ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

Tree of Life Version

I tell the truth in Messiah—I do not lie, my conscience assuring me in the Ruach ha-Kodesh—that my sorrow is great and the anguish in my heart unending. For I would pray that I myself were cursed, banished from Messiah for the sake of my people—my own flesh and blood, who are Israelites. To them belong the adoption and the glory and the covenants and the giving of the Torah and the Temple service and the promises. To them belong the patriarchs—and from them, according to the flesh, the Messiah, who is over all, God, blessed forever. Amen.

Weird English, Old English, Anachronistic English Translations:Accurate New Testament¹⁸

...truth [I] say in christ not [I] lie testifying (together) [with] me the conscience [of] me in spirit pure for Sadness [to] me is Great and Unending Depression {is} [in] the heart [of] me prayed for Curse~ to be I I from the christ for the brothers [of] me the [men] related [of] me in flesh Who* are Israelites [of] whom* {are} The Adoption and The Recognition and The Contracts and The Legislation and The Service and The Promises [of] whom* {are} The Fathers and from whom* {is} The Christ The [Thing] in flesh The [One] Being on all [things] God {is} Blessed to the ages amen...

Alpha & Omega Bible

I AM TELLING THE TRUTH IN CHRIST, I AM NOT LYING, MY CONSCIENCE TESTIFIES WITH ME IN THE HOLY GHOST, THAT I HAVE GREAT SORROW AND UNCEASING GRIEF IN MY HEART. FOR I COULD WANT THAT I MYSELF WERE SEPARATED FROM CHRIST FOR THE SAKE OF MY BRETHREN, MY KINSMEN ACCORDING TO THE FLESH, †(Paul was called as a servant to the Gentiles. Much of what he had to proclaim was against the legalism of his kinsmen, the Jews. The Jews who refused to convert to Christ Jesus will have to wait until the Second Resurrection after the millennium reign of Christ on the Earth. Many more of the Gentiles will make it into the Kingdom at the First Resurrection. So there is a separation there. Paul is not saying that he wants to completely lose his salvation and perish in The Lake of Fire. But rather that he would like to delay his entrance into the fullness of the Kingdom in order to go hand in hand with the Jews into the Second Resurrection, thus only a temporary separation from Christ for the sake of helping more people eventually enter into the fullness of the Kingdom. See Revelation 20) WHO ARE ISRAELITES, TO WHOM BELONGS THE ADOPTION AS SONS, AND THE GLORY AND THE COVENANTS AND THE GIVING OF THE LAW AND THE TEMPLE SERVICE AND THE PROMISES, WHOSE ARE THE FOREFATHERS, AND FROM WHOM IS THE CHRIST ACCORDING TO THE FLESH, WHO IS OVER ALL, THEOS (The Alpha & Omega) BLESSED FOREVER. AMEN.

Awful Scroll Bible

I speak out that Un-concealed from-within the Anointed One, I misrepresent not, my perceiving-together testifying-with me, by-within the Awful Breath, certainly-of-which I am in great torment, indeed thoroughly-without-lag am sinking-under, in the sensibility of my heart, for, I was wishing myself, to be set-amidst accursed from the Anointed One, in behalf of my brothers, my kindred-together in accordance to the flesh, which-certain are Israelites, whose are the putting-to-son, and the splendor and the Causes-to-be-set-forth, and the setting-forth-of-the-Law and the service, even that heralded-beforehand, whose are the fathers, and from whom according to the flesh, is the Anointed One, He being for everyone well-considered of God into eternity! Of certainty!

Concordant Literal Version

The truth am I telling in Christ, I am not lying, my conscience testifying together with me in holy spirit, That my sorrow is great, and unintermittent pain is in my heart -" for I myself wished to be anathema from Christ - for my brethren, my relatives according to the flesh,

¹⁸ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

who are Israelites, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises;" whose are the fathers, and out of whom is the Christ according to the flesh, Who is over all, God be blessed for the eons. Amen!"

exeGesés companion Bible

THE SELECTION OF YISRA EL BY ELOHIM

I word the truth in Messiah; I lie not;
my conscience also co-witnesses in the Holy Spirit;
that I have mega sorrow
and unceasing grief in my heart.

For I vowed

- I myself to be anathema from the Messiah
for my brothers - my kin according to the flesh:
who are Yisra Eliym;

to whom are the sonship and the glory
and the covenants and the setting of the torah
and the liturgy and the pre-evangelisms;

whose are the fathers

and of whom as concerning the flesh

the Messiah came, being over all

- Elohim eulogized to the eons.

Amen.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
I speak HaEmes in Moshiach, I do not speak sheker, my matzpun (conscience) bearing me eidus (witness) in the Ruach HaKodesh,

That there is great agmat nefesh to me and unceasing anguish in my heart.

For I could wish that my neshamah be put under cherem (ban of destruction), under Churban, and Onesh Gehinnom, cut off from Moshiach for the sake of my achim, my own kinsmen, my people and flesh and blood relatives,

In as much as they are Bnei Yisroel: theirs is the Mishpat HaBanim Adoption, the Ma'amad HaBanim Standing as Sons, and the Kavod (glory) and the Shechinah (glorious presence of G-d) and the Beritot (covenants), the Torah, the Avodas Kodesh (worship) and the Havtachot (promises);

Theirs are the Avot (the Patriarchs), and from them came, in so far as his humanity is concerned, Rebbe, Melech HaMoshiach, al hakol hu HaElohim mam'vorach l'Olam va'ed. Omein.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
I am telling [you] the truth in Christ [i.e., since I am a Christian]; I am not lying. My conscience, [confirmed] by the Holy Spirit, supports my statements [as true], that I have great sorrow and continual anguish in my heart. For I could wish that I, personally, were cut off from Christ [and lost] for the sake of my brothers, who are my physical relatives, the Israelites. These people are God's adopted children; they have [experienced] His glorious presence; they have [received] His Agreements; they have been given the Law of Moses; they possess the [Temple] service and the promises [of God]. They are descended from our forefathers; they are the ones from whom Christ was born physically. He is God over everything [Note: Or this may be "God is over everything"] and should be praised forever! May it be so.

Benjamin Brodie's trans.¹⁹

I am communicating doctrine in Christ (I am not lying), my conscience [norms & standards] bearing joint-testimony with me in the Holy Spirit [divine inspiration],

¹⁹ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

That great personal sorrow, even constant grief, is in the mentality of my soul. Moreover, I could almost wish that I myself might be accursed [separated] from Christ on behalf of my brethren, my kinsmen according to the flesh [Jewish race], Who are Israelites, to whom: the adoption [spiritual heritage of Israel], and the glory [Shekinah glory of Jesus Christ], and the covenants [unconditional Abrahamic and Palestinian], and the law [Mosaic], and the ritual service [Levitical priesthood], and the promises [Abrahamic and Davidic], From whom are the fathers [Abraham, Isaac and Jacob]. In fact, from whom [genetically] according to the flesh [humanity] Christ came [1st advent], the One who is over all [divine sovereignty], the blessed God [deity of Christ] unto the ages [all dispensations]. So be it .

The Expanded Bible
Jonathan Mitchell NT

Truth I presently speak within Christ (or: I am constantly speaking reality in union with [the] Anointed One; centered in [the] Anointing), I am not now lying (or: I do not habitually lie), my conscience (my joint-knowing from having seen together) habitually giving joint-witness (testifying together; giving corroborating evidence) to me (in me; for me; with me) within [the] Holy Spirit (or: in a set-apart spirit and attitude; in union with a Sacred Breath), that to me (or: for me; in me) a great distressing sorrow (or: an annoying grief), as well as unintermittent (unceasing) consuming pain, continues being in my heart. For you see, I kept on claiming, while having goodness, holding well-being and possessing ease, that I myself am to be (or: to continuously exist [as]) a result or an effect of something set up as an offering devoted to God (= a sacrifice; [comment: this would correspond to Jesus telling His disciples to follow Him, bearing their crosses]), forth from the Anointing (or: = [thus being separated] from [the body] of Christ; or: arising from the Christ) over [the situation of] (or: for the sake of) my brothers, my relatives (kinsmen; joint or commonly born ones; fellow countrymen) according to flesh (= in the sphere of natural human birth), the very ones who are Israelites, whose [is] the placing in the condition of a son (or: the deposit of the Son; the setting in place which is the Son; the constituting as a son) and the glory (the things which call forth praise and bring a splendid reputation) and the arrangements (or: covenants; [other MSS: the Covenant) and the placing of the Law (or: even the setting of custom and legislation by/as [Torah]) and the sacred service and the promises, whose [are] the fathers (= ancestors) and forth from out of the midst of whom [is] the Christ, the [descendant] down the line of flesh (or: on the level of the human realm) – the One continuously being upon all mankind: God, worthy of praise and blessing on into the ages! It is so (or: – corresponding to natural descent – [is] the Anointed One [= the Messiah] who exists being God: One with a message of goodness, ease and well-being – superimposed on all things – on into the indefinite time periods! Amen – count on it)!

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Israel's Rejection

I am telling the truth in Christ—I am not lying; my conscience bears witness to me in the Holy Spirit—that my grief is great and there is constant distress in my heart. For I could wish myself to be accursed from Christ for the sake of my brothers, my fellow countrymen according to the flesh, who are Israelites, to whom belong the adoption, and the glory, and the covenants, and the giving of the law, and the

temple service, and the promises, to whom belong the patriarchs, and from whom is the Christ according to human descent, who is God over all, blessed forever [Literally “for eternity”]! Amen.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

||Truth|| say I, in Christ, I utter no falsehood,—

<My conscience bearing witness’ with me in the Holy Spirit>—

That I have [great grief] and incessant’ travail in my heart;

For I could have wished to be [accursed]^f ||even I myself|| from the Christ,

In behalf of my brethren my kinsmen according to the flesh;—

||Who|| indeed, are Israelites,

[Whose] are the sonship, and the glory, and the covenants, and the legislation, and the divine service, and the promises,

[Whose] are the fathers,

And [of whom] is the Christ—according to the flesh—

He who is over all, God, blessed unto the ages.^g Amen.

^fGr: anathema.

^gAp: “Age.”

The Spoken English NT²⁰

What Does it Mean That So Many Jews Reject Jesus as the Christ?

I’m telling the truth in Christ—I’m not lying, and my conscience backs me up in the Holy Spirit: I have a deep grief, and there is constant ache in my heart. I could even wish that I could be rejected from Christ—instead of my brothers and sisters, my human family.^a I’m talking about the Israelites: it is their gift to be God’s children—and to have the glory of God, the covenants, the giving of the Law, the ministry of worship, and the promises. To them also belong the ancestors, and from them comes the Christ, in terms of his human birth:^b he is God over all, and blessed forever! Amen.

a. Lit. “my kin according to the flesh.”

b. Lit. “according to the flesh,” or “as far as the flesh goes.”

Wilbur Pickering’s New T.

Israel

I am speaking the truth in Christ—I am not lying; my conscience is testifying with me in the Holy Spirit—I have great sorrow and unceasing distress in my heart. For I keep wishing that I myself could be accursed away from the Messiah for the sake of my brothers, my physical relatives, the Israelites. To them belong the adoption, the glory, the covenants, the giving of the law, the temple service, and the promises. The patriarchs are theirs, and from them came the Christ (the physical part),¹ who is over all, God forever blessed. Amen.

(1) Both “the Christ” and “who is over all” are in the masculine gender, separated by *to kata sarka*, often rendered as ‘according to the flesh’. But the article, *to*, is in the neuter gender, and so must have a different referent. Paul is being precisely correct: it was only the physical part of the Messiah that came through Israel.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

I speak truth in Christ, I do not lie, my conscience testifies with me in [the] Holy Spirit, that great sorrow is with me and unceasing pain in my heart, for I could wish I myself to be accursed [Gr., anathema] from Christ on behalf of my [Jewish] brothers [and sisters], my fellow citizens according to the flesh, who are Israelites, whose [is] the adoption and the glory and the covenants [or, the ordinances of the

²⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

covenant] and the law-giving and the sacred service and the promises, of whom [are] the fathers and out of whom [is] the Christ [or, the Messiah] (the [ancestral descent] according to [the] flesh), the One being over all God blessed into the ages [fig., forever]! So be it!

Berean Literal Bible

I speak the truth in Christ. I am not lying. My conscience testifies for me in the Holy Spirit that my grief is great, and unceasing sorrow is in my heart. For I could wish myself to be a curse, separated from Christ for my brothers, my kinsmen according to the flesh, who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises; whose are the patriarchs; and from whom is Christ according to the flesh, being God over all, blessed to the ages. Amen.

Bill Puryear translation²¹

I am telling the truth in Christ; I am not lying, my conscience bearing witness with me in the Holy Spirit,
that I have an intense sorrow and constant pain [grief] in my heart.
For I could wish that I myself would be accursed [and therefore] separated from Christ for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to the flesh [earthly descent],
who are Israelites, to whom is the adoption, and the Shekinah glory, and the unconditional covenants, and the gift of the Law, and the worship of God, and the promises,
from whom [are] the fathers; in fact from whom [is] the Christ physically, the One who is over all things, the God, praised forever. Amen.

C. Thomson updated NT
Charles Thomson NT

.
I speak the truth in Christ, I lie not, my conscience, with a holy spirit, bearing joint witness for me that I have great grief and incessant sorrow in my heart (for I even I myself wished the followers of Christ to be devoted to destruction,) for my brethren, my kinsmen according to the flesh, who are Israelites, to whom belonged the adoption and the glory, and the covenants, and the civil government, and the religious service, and the promises; whose ancestors were the patriarchs, and from whom, with regard to flesh, the Christ is [descended] who is over all, God blessed forever. Amen.

Context Group Version

I say the truth in the Anointed, I do not lie, my social integrity giving witness with me in the Special Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were accursed from the Anointed for my brothers' sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the public honor, and the covenants, and the giving of the law, and the public service [of God], and the promises; whose are the fathers, and from whom is the Anointed as concerning the flesh, who is over all, God esteemed forever. Amen.

English Standard Version
Far Above All Translation²²

.
I am speaking the truth in Christ – I am not lying – with my conscience jointly bearing me witness by holy spirit, that I have great sorrow and continual distress in my heart. For I could vow that I myself were accursed from Christ for the sake of my brothers, my kinsmen according to the flesh, who are Israelites, who have the adoption and the glory and the covenants and the instituting of the law and the service and the promises, of whom the fathers are, and from whom Christ is as regards the flesh, who is above all, God blessed throughout the ages. Amen.

Green's Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version

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²¹ From <http://www.amadorbiblestudies.org/Translations/index.html>

²² Online: <http://www.faraboveall.com/> by Graham Thomason.

Modern English Version	.
Modern Literal Version 2020	I say the truth in Christ, I am not lying, my conscience <i>is</i> testifying together-with me in <i>the</i> Holy Spirit, that great sorrow is in me and constant anguish in my heart. For* I was praying for myself to be accursed from the Christ on behalf of my brethren, my relatives according-to the flesh, who are Israelites, whose is the sonship and the glory and the covenants* and the institution of the law and the divine service and the promises; whose are the fathers and from whom is the Christ according-to the flesh, who is over all; God is gracious* forever. Amen.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. Pertain
R. B. Thieme, Jr. translation	I am communicating doctrine [positive affirmation], I am not lying [negative affirmation], my conscience bearing witness [joint testimony] with me in the Holy Spirit,... ...that I have a great sorrow and constant pain in my right lobe. For I could wish that I myself would be accursed [cherem], consequently separated from the Christ [but it cannot be] for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to earthly descent [Abraham, Isaac and Jacob],... ...who are Israelites, to whom is the adoption and the Shekinah Glory and the unconditional covenants and the gift of the Law [divine establishment] and the worship of the true God and the promises [which is the manifestation of the integrity of God];... ...from whom are the fathers [the regenerate ancestors Abraham, Isaac and Jacob], in fact from whom is the Christ, the One who came in the flesh, the One who is God, ruler over all, extolled [praised, eulogized] forever. Amen.
R. B. Thieme, Jr. trans ²³	I, Paul (through honor and integrity, with great emotion), continuously communicate the truth of doctrine in Christ in the mystery doctrine of the New Testament Scripture, I absolutely am not lying or misrepresenting Bible Doctrine, my conscience also bearing witness in joint testimony with me in God the Holy Spirit so that to me there is or I have a great burden of heaviness and continuous concern and sorrow a constant pain in the Right Lobe of my Stream of Consciousness of the Soul . For I could wish or pray for the impossible even though it cannot happen, that I myself would be accursed or an object in the state of being cursed, consequently being separated from the Christ, but I can not be, for the sake of or as a substitute for all my brethren, the racial Jews and all national Jews my fellow countrymen according to earthly descent. Who are of such a category as to be or keep on being Israelites {Spiritual Jews} who keep on being placed as the adult son, the adoption or Family of God and to whom is the Shekinah glory and the unconditional covenants and the gift of the law or giving or deposit of the Mosaic Law and Laws of Divine Establishment principals and the worship of the True God through the Modus Operandi of the levitical offerings and holy days and tabernacle furniture, and the many categories of the promises of the Integrity of God. From or of whom are or keep on being the Fathers, the regenerate ancestors Abraham, Isaac, Jacob all in Maturity Adjustment to the Justice of God; in fact from whom is or keeps on being the Christ the One who came in the flesh, the One Who is or keeps on being the visible Shekinah Glory God ruler over all at the 2nd advent, being extolled, praised, blessed or eulogized forever Amen or I believe it.
Revised Geneva Translation	.

²³ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

1-5

Romans 9:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alêtheia (ἀλήθεια, ας, ἡ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; accusative case	Strong's #225
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: I keep on speaking [the] truth in Christ...

Paul is going to tell about something which he prayed about and something that he wished for. He is assuring his reads that this is the truth; that he is not simply making this up. This is not an exaggeration of what he has already done.

Romans 9:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pseudomai (ψεύδομαι) [pronounced <i>PSYOO-doh-mai</i>]	<i>to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie</i>	1 st person singular, present middle/passive indicative	Strong's #5574

Translation: ...—I do not lie—...

Paul again affirms which he is about to say, exclaiming in Scripture that he is not lying.

Personally, I have not been convinced either way whether the writers of Scripture understood that they were actually writing Scripture. At this time, I am not prepared to say that Paul understood that a New Testament canon was being formed and that what he was writing was a part of it. This is an interesting item for debate, but I don't know that it makes any difference in our spiritual lives.

Romans 9:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
summarturéō (συμμαρτυρέω) [pronounced soom-mar-too-REH-oh]	<i>bearing (joint) witness with; confirming, testifying to; corroborating by (concurrent) evidence</i>	feminine singular, present active participle; genitive/ablative case	Strong's #4828
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
suneidêsis (συνείδησις) [pronounced soon-I-day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4893
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

Translation: ...my conscience in the Holy Spirit bearing witness with me,...

Regarding the translation here, I may need to re-do this phrase. It's not bad, but maybe I did not get it exactly right?

Thirdly, Paul bears joint-witness with his own personal conscience that this is the truth. So, he affirms three times in v. 1 that what he is about to write is the honest truth.

Romans 9:1 I keep on speaking [the] truth in Christ—I do not lie—my conscience in the Holy Spirit bearing witness with me,... (Kukis mostly literal translation)

Romans 9:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
lupē (λύπη) [pronounced LOO-pay]	<i>sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning</i>	feminine singular noun, nominative case	Strong's #3077
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; nominative case	Strong's #3173

Translation: ...that my sadness keeps on being great,...

At some point in Paul's Christian life, he came to the full realization that not all Jewish people would believe in Jesus, and his sadness over this is great.

Romans 9:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
adiáleiptos (ἀδιάλειπτος) [pronounced ad-ee-AHL-ipe-toss]	<i>unceasing, unintermitted, without ceasing, continual; permanent</i>	feminine singular adjective; nominative case	Strong's #88
odunē (ὀδύνη) [pronounced od-OO-nay]	<i>consuming grief, pain, sorrow</i>	feminine singular noun; nominative case	Strong's #3601
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Romans 9:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and [that there is] unceasing grief to my heart.

The fact that most Jews would not believe in Jesus brought unceasing grief to Paul's thinking. In his study of the Scriptures (for him, this would be the Old Testament), Paul could not help but be moved when it came to his fellow Jews.

Paul would study the Old Testament Scriptures, and it would be so clear that this was all the message of Christ, and yet, his fellow Israelites did not believe this.

Romans 9:2 ...that my sadness keeps on being great, and [that there is] unceasing grief to my heart. (Kukis mostly literal translation)

Romans 9:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eúchomai (εὐχομαι) [pronounced <i>YOO-khom-ahee</i>]	<i>to pray (for, to God); to wish (for); to will</i>	1 st person singular, imperfect (deponent) middle optative	Strong's #2172
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
anathema (ἀνάθεμα) [pronounced <i>an-AHTH-em-ah</i>]	<i>a (religious) ban, an excommunicated (thing or person); accused, anathema, cursed</i>	neuter singular noun; nominative case	Strong's #331
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846

Romans 9:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egō (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 st person singular pronoun, nominative case	Strong's #1473
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Χριστος (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: For (you see), I was praying to be, myself, excommunicated, [even] I from the Christ...

Paul prayed continuously to be separated forever from Christ. He had a reason for doing so. He was praying on behalf of his fellow Israelites who did not believe in the Lord.

Romans 9:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπέρ (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἀδελφοί (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80
ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...on behalf of my brothers,...

Paul is praying on behalf of his brothers. He is not speaking here of his brothers in Christ but on behalf of his Jewish brothers who had not believed.

Romans 9:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
suggeneis (συγγενεῖς) [pronounced soong-ghen-ICE]	<i>relatives, cousins, kin, of the same kin, related by blood; in a wider sense, of the same nation, a fellow countrymen</i>	masculine plural noun/adjective; genitive/ablative case	Strong's #4773
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561

Translation: ...my kinsmen according to [the] flesh,...

Paul specifies here that he is speaking of his fellow Israelites—his kinsmen—according to the flesh.

Romans 9:3 For (you see), I was praying to be, myself, excommunicated, [even] I from the Christ on behalf of my brothers, my kinsmen according to [the] flesh,... (Kukis mostly literal translation)

Romans 9:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
eisi (εἰσὶ) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
Israēlítai (Ἰσραηλῖται) [pronounced is-rah-ale-EE-tie]	<i>he shall be a prince of God; transliterated, Israelites</i>	masculine plural proper noun; nominative case	Strong's #2475

Translation: ...[for] those who are Israelites,...

Paul is praying for Israelites who have not believed in Jesus.

Romans 9:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
huiiothesía (υἰοθεσία) [pronounced hwee-oth-es-EE-ah]	<i>adoption (as sons); Roman adoption; placing as sons</i>	feminine singular noun, nominative case	Strong's #5206
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391

Translation: ...of whom [is] the adoption [as sons], and the honor,...

You can tell that Paul is making this prayer for his brothers (his brothers according to the flesh) while studying the Scriptures because he will name six things which pertain specifically to the Jewish people.

God adopted the Jewish people as His Own. It seems like there is a description of the Jewish people over the period of time that God took them in as His people, and it is a non-too flattering description.

God bestowed upon Israel the honor of being directly related to Him. The Jews have been around for about 3000 years, and they are clearly God's chosen people, even though many of them repudiate Jesus Christ.

Romans 9:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588

Romans 9:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diathêkai (διαθήκαι) [pronounced <i>dee-ath-AY-kī</i>]	<i>contracts, covenants, dispositions, arrangements, of any sort, testaments, wills; compacts</i>	feminine plural noun; nominative case	Strong's #1242
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
nomothesiá (νομοθεσία) [pronounced <i>nom-oth-es-EE-ah</i>]	<i>the institution of the Mosaic code, the giving of the law, lawgiving, legislation</i>	feminine singular noun; nominative case	Strong's #3548 hapax legomenon

Translation: ...and the covenants, and the institution (of the Mosaic Law code),...

The Jews are related to God through five covenants: the Abrahamic Covenant, the Palestinian Covenant, the Mosaic Covenant, the Davidic Covenant and the New Covenant.

See the [Five Covenants to Israel](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

The fourth thing that God gave to the Jews was the nomothesiá (νομοθεσία) [pronounced *nom-oth-es-EE-ah*], which means, *the institution of the Mosaic code, the giving of the law, lawgiving, legislation*. Strong's #3548. This was unique, beginning with the Ten Commandments, which God delivered directly to all of Israel. Although this word is only found once in the New Testament, it is made up of two very common words in the Greek.

There is the absurd claim that Moses simply copied the Code of Hammurabi. This is based upon the fact that there are laws which deals with slaves and farming, so, somehow, Moses must have copied Hammurabi. Now, I personally believe that Moses was familiar with the laws of Hammurabi (along with many other codes which Moses knew from his training, but which we are no longer aware). However, one can read the Mosaic Law (which begins in [Exodus 20 \(HTML\)](#) ([PDF](#)) ([WPD](#)) ([Folder](#)) and continues through the book of [Leviticus \(HTML\)](#) ([PDF](#)) ([WPD](#)) ([Folder](#)). And you can find the code of Hammurabi [online](#). Any objective reading of both tells the reader right from the beginning that these are two different sets of laws. Furthermore, God gave us what we call the Mosaic Law (I say *us*, because the Mosaic Law is also a good outline for the laws of divine establishment, which apply to everyone).

Romans 9:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 9:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
latreia (λατρεία) [pronounced <i>lat-Rĭ-ah</i>]	<i>service (rendered for hire); any service or ministration: the service of God; the service and worship of God according to the requirements of the Levitical law; to perform sacred services</i>	feminine singular noun, nominative case	Strong's #2999
kaí (καί) [pronounced <i>kĭ</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hai (αί) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
epaggelíai (ἐπαγγελίαι) [pronounced <i>ehp-ang-ehl-EE-ĭ</i>]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, nominative case	Strong's #1860

Translation: ...and the [Levitical] service and the promises...

The Levitical laws and found in the book of Leviticus, which is a part of the Law which God gave directly to Moses. An extremely complex set of worship requirements were given to the Israeli people (along with a very carefully describes worship center, known as the Tabernacle—which is also described in the final ten or so chapters of Exodus.

Again, despite the fact that the Code of Hammurabi is not a bad set of laws for that era (there were many such sets in that era), there was nothing even approaching the Levitical services.

God also gave Israel many promises throughout the Old Testament books (particularly in Proverbs and Psalms).

Romans 9:4 ...[for] those who are Israelites, of whom [is] the adoption [as sons], and the honor, and the covenants, and the institution (of the Mosaic Law code), and the [Levitical] service and the promises... (Kukis mostly literal translation)

Romans 9:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Romans 9:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962

Translation: ...of whom [are] the fathers,...

The people of Israel gave great honor to their antecedents, called here, *the fathers*. Throughout the history of Israel, there was this close interaction between the people of Israel (called *the fathers* here) and God.

Romans 9:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
hōn (ὧν) [pronounced <i>hohn</i>]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561

Translation: ...out from whom is the Christ, according to the flesh,...

And it is from the people of Israel that Jesus is born, according to the flesh.

When God looked at, for instance, Jacob and Esau, He did not make His decisions based upon Jacob being a believer and Esau being an unbeliever. God instead was able to look at the line of Jacob, through the corridors of time, and He knew the Messiah would come from the line of Jacob. God was also able to look at Esau and Esau's line. I believe that many in Esau's line, in the first few generations, believed in the Revealed God (and they are saved and we will meet them all in eternity). However, God knew that this line would taper off, become a line of unbelievers, and turn against His people Israel. God made His choice by looking far into the future of both lines, Jacob's line being the line of the Messiah and Esau's line becoming the line of opposition.

Now, I write about this as if God looks at Jacob and Esau and thinks about them, and thinks about their generations in the future; and that takes a human way of understanding these two lines in relationship to God. However, in reality, all of this was a part of His divine decrees made in eternity past. This was all known to God in eternity past. However, at various times in human history, God revealed what was in the decrees (*Jacob I loved but Esau I hated*). In fact, we will study these very words in Romans 9:13.

Romans 9:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
pantōn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956

Translation: ...the One being over all things,...

Christ is over all things.

Romans 9:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
eulogêtos (εὐλογητός) [pronounced <i>yoo-log-ay-TOSS</i>]	<i>blessed, happy; praised; well-spoken of, [inherently] worthy of praise</i>	masculine singular adjective; nominative case	Strong's #2128

Romans 9:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiōnes (αἰῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165

Translation: ...[our] God, [Who is] blessed throughout the ages.

The God of the Jews is blessed or worshipped throughout the ages.

Romans 9:5e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

Translation: Amen. (Kukis mostly literal translation)

Then Paul says, "I believe it."

Romans 9:5 ...of whom [are] the fathers, out from whom is the Christ, according to the flesh, the One being over all things, [our] God, [Who is] blessed throughout the ages. Amen. (Kukis mostly literal translation)

Romans 9:1–5 I keep on speaking [the] truth in Christ—I do not lie—my conscience in the Holy Spirit bearing witness with me, that my sadness keeps on being great, and [that there is] unceasing grief to my heart. For (you see), I was praying to be, myself, excommunicated, [even] I from the Christ on behalf of my brothers, my kinsmen according to [the] flesh, [for] those who are Israelites, of whom [is] the adoption [as sons], and the honor, and the covenants, and the institution (of the Mosaic Law code), and the [Levitical] service and the promises of whom [are] the fathers, out from whom is the Christ, according to the flesh, the One being over all things, [our] God, [Who is] blessed throughout the ages. Amen. (Kukis mostly literal translation)

Romans 9:1–5 What I am about to say is the truth in Christ—I would not lie about something like this—my conscience in the Holy Spirit and my heart both bear witness of me, that my sadness for my fellow Israelites keeps on being great, and there continues to be unceasing grief in my heart for Israelites who have not believed in Jesus.

For you see, I have even prayed to be separated from the Lord on behalf of my brothers, my fellow Israelites. It is the Israelite people who have the adoption as sons, and the honor of being God's chosen people, and the covenants, and the institution of the Mosaic Law code, and the Levitical service and the promises given by God. And furthermore, out from my people is the Christ, according to the flesh, the One who is over all things, our God, Who is blessed forever. Amen. (Kukis paraphrase)

Now not which that has fallen off the word of the God, for not all these out from Israel [are] Israel. But not that they keep on being seed of Abraham, all [the] children, but in Isaac will be called to your seed. (Genesis 21:12)

Romans
9:6–7

But, [it is] not as though the word of the God has failed, for not all these from Israel [are truly] Israel; for not all the children keep on being [the] seed of Abraham; but [the Scripture says], In Isaac will your seed be called. (Genesis 21:12)

Given what I just said, this does not mean that the word of God has failed, for all Israel is not Israel, and that is because not all of the physical seed of Abraham are the spiritual seed of Abraham. The Scripture tells us that, Your seed will be called in Isaac. (Genesis 21:12)

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now not which that has fallen off the word of the God, for not all these out from Israel [are] Israel. But not that they keep on being seed of Abraham, all [the] children, but in Isaac will be called to your seed. (Genesis 21:12)
Complete Apostles Bible	But it is not as though the word of God has failed. For not all those of Israel are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."
Douay-Rheims 1899 (Amer.)	Not as though the word of God hath miscarried. For all are not Israelites that are of Israel. Neither are all they that are the seed of Abraham, children: but in Isaac shall thy seed be called.
Holy Aramaic Scriptures Original Aramaic NT	. But it was not that the word of God had failed, for they were not all of Israel, who are Israel; Neither because they are of his seed are they all children of Abraham, because it was said, "In Isaac your seed shall be called."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But it is not as if the word of God was without effect. For they are not all Israel, who are of Israel: And they are not all children because they are the seed of Abraham; but, In Isaac will your seed be named.
Bible in Worldwide English	Not all the people in Abrahams family are his children. But the holy writings say, It is Isaacs family who will be called your family.

This means that not all who were born in Abrahams family are Gods children. God promised Abraham a son Isaac. His children the Jews are the ones that God called Abrahams true family.

Easy English	.
Easy-to-Read Version–2008	I don't mean that God failed to keep his promise to the Jewish people. But only some of the people of Israel are really God's people. And only some of Abraham's descendants are true children of Abraham. This is what God said to Abraham: "Your true descendants will be those who come through Isaac."
God's Word™	Now it is not as though God's word has failed. Clearly, not everyone descended from Israel is part of Israel or a descendant of Abraham. However, as Scripture says, "Through Isaac your descendants will carry on your name."
Good News Bible (TEV)	I am not saying that the promise of God has failed; for not all the people of Israel are the people of God. Nor are all of Abraham's descendants the children of God. God said to Abraham, "It is through Isaac that you will have the descendants I promised you."
J. B. Phillips	.
The Message	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	It cannot be said that God broke his promise. After all, not all of the people of Israel are the true people of God. V. 7 will be placed with the next passage for context.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Clearly, God has not failed to fulfill his promises to Israel, for that will never happen! But not everyone who has descended from Israel belongs to Israel. Physical descent from Abraham doesn't guarantee the inheritance, because God has said: "Through Isaac your descendants will be counted <i>as part of your lineage.</i> "
Plain English Version	.
UnfoldingWord Simplified T.	God promised to Abraham, Isaac, and Jacob that their descendants would all inherit his blessings. But although most of my fellow Israelites have rejected the Messiah, that does not prove that God has failed to do the things that he promised. For it is not all people who are descended from Jacob and who call themselves the people of Israel whom God considers to be truly his people. And it is also not all of Abraham's natural descendants that God considers to be Abraham's true descendants. Instead, God considers only some of them to be Abraham's true descendants. This agrees with what he told Abraham: "It is Isaac, not any of your other sons, whom I will consider to be the true father of your descendants."
Williams' New Testament	But it is not that God's word has failed. For not everybody that is descended from Israel really belongs to Israel, nor are they all children of Abraham, because they are his descendants, but the promise was "In the line of Isaac your descendants will I be counted."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	But <i>it is</i> not such a <i>thing</i> that the message of God has failed. You see, not all these <i>people</i> from Israel are Israel. Neither is it that all <i>Abraham's people</i> (children) are Abraham's seed, but, "In Isaac a seed will be called with you."
Common English Bible Len Gane Paraphrase	. But it is not that the word of God has failed, for not all those from Israel [are] Israel. Not just because they are offspring of Abraham [does it mean that they are] all children, but, "In Isaac will your offspring be named."
A. Campbell's Living Oracles	Now, it is not to be supposed that the promise of God has failed; for all the descendants of Israel are not Israel. Neither are they all children because they are the seed of Abraham; but "In Isaac shall your seed be called."
New Advent (Knox) Bible NT for Everyone	. .
20 th Century New Testament	Not that God's Word has failed. For it is not all who are descended from Israel who are true Israelites; Nor, because they are Abraham's descendants, are they all his Children; but-'It is Isaac's children who will be called thy descendants.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	It's not that God's promise has failed. For not every Israelite is a true Israelite, and all those who are descended from Abraham are not his true children. For Scripture says, "Your descendants will be counted through Isaac,"* so it's not Abraham's actual children who are counted as God's children, but only those children of God's promise who are considered his true descendants. V. 8 is included for context.
The Heritage Bible	.
International Standard V	Now it is not as though the word of God has failed. For not all Israelis truly belong to Israel, and not all of Abraham's descendants are his true descendants. On the contrary, "It is through Isaac that descendants will be named for you." [Gen 21:12]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Not that God's word has failed. For not all who are of Israel are Israel; nor because they are descendants of Abraham are they all children; but "through Isaac shall your descendants be named."
Leicester A. Sawyer's NT	Not that the word of God has failed of being accomplished. For all are not Israel who are of Israel; neither, because they are a posterity of Abraham, are they all children; but in Isaac shall your posterity be called; that is, the children of the flesh are not the children of God, but the children of the promise are accounted the posterity. V. 8 is included for context.
The Spoken English NT	.
UnfoldingWord Literal Text	But it is not as though the promises of God have failed. For it is not everyone who is from Israel who truly belongs to Israel. Neither are all Abraham's descendants truly his children. But, " It is through Isaac that your descendants will be called."
Urim-Thummim Version	Not as though the Word of Elohim has taken none effect. For they are not all Israel that are of Israel: Neither because they are the seed of Abraham are they all offspring; but <u>in Isaac will your seed be called</u> .
Weymouth New Testament	Not however that God's word has failed; for all who have sprung from Israel do not count as Israel, nor because they are Abraham's true children. But the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED."

Wikipedia Bible Project But it is not as if God's word has been made ineffective. No, because not every Israelite is a true Israelite, and not everyone descended from Abraham is his true child. For "Your descendants will be counted through Isaac," so it is not the children born of human desire who are counted children of God, but those children born from God's promise who are considered his descendants. V. 8 is included for context.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible Not, however, that the word of YAHWEH hath actually failed; for all those who belong to Israel are not Israelites. nor because they are Abraham's seed are all children, but "In Isaac shall your Seed be called." (Gen. 21:12)
 Holy New Covenant Trans. God's message certainly did not fail. Not all the people from Israel are truly people of Israel. Not all the people who descended from Abraham are children of Abraham either. No, "Your true descendants will come through Isaac."
 The Scriptures 2009 However, it is not as though the word of Elohim has failed. For they are not all Yisra'ël who are of Yisra'ël,^a neither are they all children because they are the seed of Abraham, but, "In Yitshaq your seed shall be called." Genesis 21:12.
^aA play on words. See Explanatory Note on "Overcomers." [Kukis note: I have no idea where to find this, apart from a hard copy of this translation.]
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...not What but for {ever} has fallen {is} The Word [of] the god not for All The from israel These {are of} Israel not for are Seed {of} abraham All [Men] Children but in isaac will be called [to] you Seed...

Alpha & Omega Bible BUT IT IS NOT AS THOUGH THE WORD OF THEOS (The Alpha & Omega) HAS FAILED. FOR THEY ARE NOT ALL [spiritual] ISRAEL WHO ARE FROM [physical] ISRAEL;
 NOR ARE THEY ALL CHILDREN BECAUSE THEY ARE ABRAHAM'S DESCENDANTS, BUT: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." †(Genesis 21:12) .

Awful Scroll Bible It is not such as, certainly-of-which the Word of God has fallen-away, for not all out of Israel, that these-same are Israel, moreover, not certainly-of-which are the seed of Abraham, each one children, however, "from-within Isaac will your seed be called."

Concordant Literal Version Now it is not such as that the word of God has lapsed, for not all those out of Israel, these are Israel;"
 neither that Abraham's seed are all children, but "In Isaac shall your seed be called."

exeGeses companion Bible Not such as though the word of Elohim failed.
 For neither are they of Yisra El,
 all Yisra Eliym:

nor because they are the sperma of Abraham,
all children:
but, In Yischaq is your sperma called.
Genesis 21:12

God's Truth (Tyndale)
Orthodox Jewish Bible

.
But it is not as though the Dvar Hashem has failed. For not all those descended from Yisroel are truly redeemed Yisroel (of the eschatological Geulah Redemption). Nor is it as though all the banim of K'lal Yisroel are the ZERA of Avraham Avinu, but (as it is written) BEYITZCHAK YIKARE L'CHA ZERA ("In Yitzchak shall your seed be called, named, summoned" BERESHIS 21:12).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
But it is not as if the word of God [*i.e.*, His promise to Israel] has failed [*in its fulfillment*]. For not all those descended from the Israelites are [*truly*] Israelites [*i.e.*, God's people]. Neither are all [*Jewish*] people children [*of God*], [*simply*] because they are Abraham's descendants. But [*Gen. 21:12 says*], "It is through Isaac that you [*i.e.*, Abraham] will have descendants."

Brodie's Expanded Trans.

However, the Word of God [OT] has not run aground [drifted off course] because of this [setting aside of Israel and inserting the Church Age], for not all who have descended from Israel [by physical birth] are really Israel [only born-again Jews]. Neither because they are the seed [Jewish descendants] from Abraham are they all children [Abraham had eight sons], but rather in Isaac [one son only] shall your seed be called .

The Expanded Bible

Yet [it is] not such as that God's Word has fallen out (thus: = failed in its purpose), for in consideration of all the folks [springing] forth from out of Israel – not [all] these folks [are] Israel!

Neither because they exist being seed of Abraham [are] all children! But rather (or: To the contrary), "In Isaac shall a seed (= a descendant) continue being called in you (or: For you, a seed will continue being named in Isaac; To you, offspring will continue being invited in union with Isaac)." [Gen. 21:12]

Jonathan Mitchell NT

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

But *it is* not as if the word of God had failed. For not all those *who are descended* from Israel *are truly* Israel, nor *are they* all children because they are descendants of Abraham, but "In Isaac will your descendants be named." [A quotation from Gen 21:12]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

It is not, however, as though the word of God [had failed];
For ||not all' they who are of Israel|| [the same] are Israel,
Neither ||because they are seed of Abraham|| are [all] children,—
But ||In Isaac|| shall there be called unto thee a seed.^h

^hGen. xxi. 12.

The Spoken English NT

But it isn't as though the word of God has failed. After all, not everyone who's from Israel is really Israel-

just as not all the offspring of Abraham are Abraham's children. No, It is through Isaac that your offspring will be known.^c

c. Lit. "called," or "named," or "chosen" (Genesis 21:12).

Wilbur Pickering's New T.

Children of the promise

However, it is not as though the Word of God has failed!² For not all who have descended from Israel are 'Israel'. Neither are they all 'children' because they are Abraham's descendants; but, "in Isaac will your seed be called".³

(2) The covenants and the promises involve human participation, so they only come to fruition for those who obey God (almost always a minority of the population).

(3) See Genesis 21:12.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

However, this does not mean that the word of God has failed because not all of those who *descend* from Israel *are* Israel, Nor because they are Abraham's seed does it mean that they *are* all children *of the promise*. But, "In Isaac shall your seed be called."

Analytical-Literal Translation

But it is not possible that the word of God has failed. For all the [ones] of Israel, these [are] not Israel; nor [are they] all children because they are seed [fig., descendants] of Abraham, but "by Isaac will your seed [fig., descendants] be named." [Gen 21:12]

Berean Literal Bible

Bill Puryear translation

However, this [is] not to imply that the word of God has failed. For not all these [who have descended] from Israel [are] Israel; neither because they are Abraham's seed [are] all [racial Jews] the children [of the inheritance], but 'In Isaac your seed shall be elected [designated for blessing].'

C. Thomson updated NT

Charles Thomson NT

It is not however to be supposed that the word of God hath failed. For with regard to all the descendants of Israel, they are not Israel; nor are they all children, because they are of the race of Abraham; but in Isaac a seed shall be called for thee.

Context Group Version

But [it is] not as though the word of God has come to nothing. For they are not all Israel, that are from Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall your seed be called.

English Standard Version

Far Above All Translation

Green's Literal Translation

James Allen translation

Legacy Standard Bible

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

But *it is* not such-as that the word of God has fallen short. For* all the ones from Israel, (these are not Israel); neither *are they* all children, because they are Abraham's seed, but *instead*, 'Seed will be called to you in Isaac.' {Gen 21:12}

New American Standard

New European Version

New King James Version

New Matthew Bible

NT (Variant Readings)

Niobi Study Bible

R. B. Thieme, Jr. translation

However this is not to imply that the Word of God has failed. For not all who are descended from Israel are really Israel.

R. B. Thieme, Jr. trans2

Neither because they are Abraham's seed [posterity] are all racial Jews the children of the inheritance; but, "In Isaac your seed shall be elected [or, designated]." (Genesis 21:12, where God was speaking to Abraham concerning Isaac)

However But, in contrast, this is absolutely not to imply that the Thinking and Word of God has been in vain or is invalid and has failed. For absolutely not all those who are physically, genetically descended from Israel are really true Israel Neither or Not even because they are all the physical seed or descendants or posterity of Abraham are all racial Jews spiritual seed and part of the children of the inheritance or the election to privilege of the promises; but in contrast, (Genesis 21:12) "{In Isaac a seed to you} In or Through Isaac shall your descendants or posterity be called, designated or elected to privilege."

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

But it is not as though the word of God has come to nothing. For they are not all Israel that are of Israel. Neither, because they are Abraham's offspring, are they all children. But, "your offspring will be accounted as from Isaac."

Worrell New Testament .

The gist of this passage:

6-7

Romans 9:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hoios (οἷος) [pronounced HOY-oss]	<i>of what sort, what manner of, such as, so (as); which</i>	correlative pronoun	Strong's #3634
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Paul puts a slew of particles together, as he is wont to do. Here is how they are translated (in Romans 9:6): *But (Now, However) it is not as though, But [it is] not as though; But, it is not as if; But (And), it is not possible that; Not as though, However, this does not mean that; But, it is not so that; Not that; Not as though; But it was not that; Not, however; But, it is not such a thing that; It cannot be said that; Now, it is not to be supposed that; I don't mean that, certainly did not, clearly...not.* The first two translations are found by far the most. The last eight or so are found but once.

ekpiptô (ἐκπίπτω) [pronounced ehk-PIHP-toh]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	3 rd person singular, perfect active indicative	Strong's #1601
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This verb is also used of an audience hissing an actor off the stage.

ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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Romans 9:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
του (του̅) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: But, [it is] not as though the word of the God has failed,...

There were a lot of particles to wade through at the beginning. There, I simply took the most often used translation and went with that.

Paul has just explained, in the first five verses, that much of Israel is on the wrong path, even though God gave them every opportunity to get it right. Their culture was filled with the gospel message, presented in so many ways, and yet, the Messiah (Jesus) comes onto the scene and much of Israel rejected Him. Where is the fault? Well, the fault is *not* with the Word of God. The Word of God has not failed here. All that Israel needed to know was found in the Word of God.

I simply took eight points from the top of my head. This is certainly not an exhaustive list.

Examples of Jewish Culture that Should Have Led Them to Christ

1. Abraham's moment of faith. Genesis 15:6
2. Abraham's offering of Isaac. Genesis 22
3. The parallels presented in the exodus.
4. The Ark of the Covenant and the Mercy Seat. Exodus
5. The thousands of animal sacrifices that every Israelite would have seen. Leviticus 1-7
6. David's prophetic parallels found in Psalm 22.
7. The many prophecies found in Isaiah.
8. The Suffering Servant of Isaiah 53.

I need to give some explanation for each point.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Romans 9:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (ού) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Romans 9:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
Thayer: 1) The name given to the patriarch Jacob (and borne by him in addition to his former name) 2) The family or descendants of Israel, the nation of Israel 3) Christians, the Israel of God (Gal. 6:16), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation			
houtoi (οὗτοι) [pronounced <i>HOW-toy</i>]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...for not all these from Israel [are truly] Israel;...

Not every Israelite is a child of God; or has a relationship with God. There are saved and unsaved Jews.

Romans 9:6 **But, [it is] not as though the word of the God has failed, for not all these from Israel [are truly] Israel;...** (Kukis mostly literal translation)

Romans 9:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

Romans 9:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant; a posterity</i>	neuter singular noun; nominative case	Strong's #4690
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043

Translation: ...for not all the children keep on being [the] seed of Abraham;...

The principle that not all Israel is Israel goes back to Abraham, who had, if memory serves, seven children. He sired Isaac, Ishmael, and have five sons of Keturah. (I have read eight elsewhere, so maybe I am somehow missing someone?) No matter how many children we are talking about, the Jewish line, the line of promise, the line of God, goes through Abraham to Isaac. That line does not go through Ishmael nor does it go through any of Keturah's sons. There are several incidents in Genesis which suggest that Ishmael, despite his temperament, believed in the Revealed God. Would we come to think that Abraham would raise five sons, and keep secret from them the God Who chose him?

For me, the general rule of thumb is this: If Ishmael's line is mentioned in Scripture, and it goes three generations deep (Ishmael, his sons, and his grandsons), that we can reasonably assume that those three generations believed in the Revealed God and are saved. If we only hear about the five sons of Keturah, but none of their children, then we might reasonably assume that they are born again, but their sons are not. Otherwise, why would God the Holy Spirit mention Ishmael's line at all? What would be the purpose?

God, when choosing one line and rejecting another (for instance, choosing Isaac's line but rejecting Ishmael's), this takes place because God can see that line for the next generation, the generation after that, and every generation that follows. The line of Abraham, Isaac, and Jacob leads us to the Savior. The line of Abraham, Isaac, and Jacob leads us to the 144,000 Jewish evangelists in the Tribulation. On the other hand, God is able to follow out Ishmael's line, and there are some believers in this line, but, at some point, almost every descendant of Ishmael, after the third or fourth generation, rejects the True God.

Now, do not foist this off on the way a person is raised. I don't have a drop of Jewish blood in me, but I worship the God of the Jews; and I worship Jesus Christ, the Savior of mankind, the Seed of Abraham, Isaac, and Jacob. I do not have to find some false savior from my ancestors, because there is not one. Similarly, people of all

different racial backgrounds worship Jesus Christ, the Son of God. Some heard about Him early in their life, maybe even from their parents, and some found Jesus despite their upbringing.

When Paul talks about the *seed of Abraham*, he is talking about those who have believed in the God of Abraham, Who is Jesus Christ. The true Jew today is descended from Abraham, Isaac, and Jacob, but has also believed in their promised Seed, the Greater Son of David.

Romans 9:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Isaak (Ἰσαάκ) [pronounced <i>ee-sah-AHK</i>]	<i>to laugh; laughter; transliterated Isaac, Isaak</i>	indeclinable proper singular noun	Strong's #2464
Isaac was the son of Abraham and Sarah.			
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, future passive indicative	Strong's #2564
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
sperma (σπέρμα) [pronounced <i>SPHER-mah</i>]	<i>seed, sperm; offspring, descendant; remnant; a posterity</i>	neuter singular noun; nominative case	Strong's #4690

Translation: ...but [the Scripture says], In Isaac will your seed be called. (Genesis 21:12) (Kukis mostly literal translation)

The implication of this verse is, it takes more than simply being a descendant of Abraham. This can be expanded to mean, it takes more than simply being a descendant of Abraham and Isaac.

Romans 9:7 ...for not all the children keep on being [the] seed of Abraham; but [the Scripture says], In Isaac will your seed be called. (Genesis 21:12) (Kukis mostly literal translation)

The principle is, it takes more than a genetic relationship to give one a spiritual relationship. Any Jew or gentile must have believed in Jesus in order to be saved (prior to the incarnation, faith would have to be exercise in God in whatever way He revealed Himself).

Romans 9:6–7 But, [it is] not as though the word of the God has failed, for not all these from Israel [are truly] Israel; for not all the children keep on being [the] seed of Abraham; but [the Scripture says], In Isaac will your seed be called. (Genesis 21:12) (Kukis mostly literal translation)

Romans 9:6–7 Given what I just said, this does not mean that the word of God has failed, for all Israel is not Israel, and that is because not all of the physical seed of Abraham are the spiritual seed of Abraham. The Scripture tells us that, **Your seed will be called in Isaac.** (Genesis 21:12) (Kukis paraphrase)

This keeps on being, [that] not the children of the flesh [are] the children of the God, but the children of the promise keep on being counted for seed; for, of a promise, the Word [is] this: **According to the time of this I will come and [there] will be to Sarah a son.** (Genesis 18:10)

Romans
9:8–9

This keeps on being [true that] the children of the flesh [are] not the children of God, but [it is] the children of promise [who] keep on being reckoned for [the true] seed; for the word of promise [is] this: **I will return [lit., come] according to the [proper] season and [there] will be to Sarah a son.** (Genesis 18:10)

The children of the flesh are clearly not the children of God. It is the children of the promise who keep on being the true descendants of Abraham. This promise, found in Genesis 18:10, reads as follows: **I, God, will return at the proper time and Sarah will bear a son at that time.**

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	This keeps on being, [that] not the children of the flesh [are] the children of the God, but the children of the promise keep on being counted for seed; for, of a promise, the Word [is] this: According to the time of this I will come and [there] will be to Sarah a son. (Genesis 18:10)
Complete Apostles Bible	That is, those who are the children of the flesh, are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise: "At this time I will come and Sarah shall have a son."
Douay-Rheims 1899 (Amer.)	That is to say, not they that are the children of the flesh are the children of God: but they that are the children of the promise are accounted for the seed. For this is the word of promise: According to this time will I come. And Sara shall have a son.
Holy Aramaic Scriptures Original Aramaic NT	. But this is not because the children of the flesh are the children of God, but the children of The Promise are accounted for the seed. For The Promise is this word: "At this time, I will come and Sarah will have a son."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	That is, it is not the children of the flesh, but the children of God's undertaking, who are named as the seed. For this is the word of God's undertaking, At this time will I come, and Sarah will have a son.
Bible in Worldwide English	For this is what God promised, About this time next year I will come and Sarah shall have a son. And that is not all. Rebecca also had children. Their father was Isaac, our father.

Easy English	.
Easy-to-Read Version—2008	This means that not all of Abraham's descendants are God's true children. Abraham's true children are those who become God's children because of the promise he made to Abraham. Here is what God said in that promise: "About this time next year I will come back, and Sarah will have a son."
God's Word™	This means that children born by natural descent from Abraham are not necessarily God's children. Instead, children born by the promise are considered Abraham's descendants. For example, this is what the promise said, "I will come back at the right time, and Sarah will have a son."
Good News Bible (TEV)	This means that the children born in the usual way are not the children of God; instead, the children born as a result of God's promise are regarded as the true descendants. For God's promise was made in these words: "At the right time I will come back, and Sarah will have a son."
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	In fact, when God made the promise to Abraham, he meant only Abraham's descendants by his son Isaac. God was talking only about Isaac when he promised Sarah, "At this time next year I will return, and you will already have a son." Vv. 7–9 in the CEV.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	This confirms that it is not merely the natural offspring of Abraham who are considered the children of God; rather, the children born because of God's promise are counted as descendants. For God promised Abraham: "In nine months from now your wife, Sarah, will have a son!"
Plain English Version	.
UnfoldingWord Simplified T.	What I mean is, not all of Abraham's descendants are the people that God accepts as his own children. Instead, only the people that God had in mind when he promised to give Abraham descendants— it is these people whom he considers to be Abraham's true descendants and his own children. This is what God promised Abraham: "About this time next year I will come back to you, and Sarah your wife will bear a son." God promised this, and he made it happen.
Williams' New Testament	That is, it is not Abraham's natural descendants who are God's children, but those who are made children by the promise are counted his true descendants. For this is the language of the promise, "About this time next year I will come back, and Sarah will have a son."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	That is, the children of the physical body, these are not children of God, but the children of the promise are considered as a seed. You see, this message <i>in</i>

Genesis 18:14, "In line with this time, I will come, and Sarah will have a son," *is a message of promise.*

Common English Bible Len Gane Paraphrase	.	That is, the children of the flesh are not the children of God, but the children of the promise are considered as offspring. For this [is] the word of promise, "At this time I will come, and Sarah will have a son."
A. Campbell's Living Oracles	.	That is, the children of the flesh are not the children of God; but the children of the promise are counted for seed. For the word of promise was this, "According to this time, I will come, and Sarah shall have a son."
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	.	This means that it is not the children born in the course of nature who are God's Children, but it is the children born in fulfillment of the Promise who are to be regarded as Abraham's descendants. For these words are the words of a promise-'About this time I will come, and Sarah shall have a son.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	This is what the promise was: "I will return next year and Sarah will have a son."* v. 8 was placed with the previous passage for context.
The Heritage Bible International Standard V	.	That is, it is not merely the children born through natural descent who were regarded as God's children, but it is the children born through the promise who were regarded as descendants. For this is the language of the promise: "At this time I will return, and Sarah will have a son." [Gen 18:10, 14]
Lexham Bible Montgomery NT NIV, ©2011	.	
Riverside New Testament	.	That is, not the physical descendants are children, but the children of the promise are counted for descendants. For the wording of the promise was, "At this time next year I will come and Sarah shall have a son."
Leicester A. Sawyer's NT	.	For this was the word of promise; According to this time I will come, and Sarah shall have a son. V. 8 was placed with the previous passage for context.
The Spoken English NT UnfoldingWord Literal Text	.	That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants. For this is the word of promise: " At this time I will come, and a son will be given to Sarah."
Urim-Thummim Version Weymouth New Testament	.	In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity. For the words are the language of promise and run thus, "ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON."
Wikipedia Bible Project	.	This is the word of promise: "I will return next year and Sarah will have a son." V. 8 was placed with the previous passage for context.
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . That is: Not the children of flesh are children of YAHWEH, but the children of the promise are counted for as descendants. For the Word of promise is this, "I will come at this season, and Sarah will have a son." (Gen. 18:10)
 Holy New Covenant Trans. This means that not all physical descendants are children of God. Instead, the children of God's promise are counted as the real descendants. This is what the promise said: "At the right time I will come, and Sarah will give birth to a son."
 The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...This is not The Children [of] the flesh These {are} Children [of] the god but The Children [of] the promise accounts~ to seed [of] promise for The Word {is} This in the time this [I] will come and will be [to] the sarah Son...
 Alpha & Omega Bible THAT IS, IT IS NOT THE CHILDREN OF THE FLESH WHO ARE CHILDREN OF THEOS (*The Alpha & Omega*), BUT THE CHILDREN OF THE PROMISE ARE REGARDED AS DESCENDANTS.
 FOR THIS IS THE WORD OF PROMISE: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON." †(Genesis 18:10)
 Awful Scroll Bible That-is, the children of the flesh, these-same are not the children of God, however, the children of the heralding-beforehand reckon for the seed.
 For the same-as-this is the Word of the heralding-beforehand, "Along this-same time I will come, and to Sarah there will be a son."
 Concordant Literal Version That is, that the children of the flesh, not these are the children of God, but the children of the promise is He reckoning for the seed."
 For the word of the promise is this: At "this season I shall come "and there will be for Sarah a son."
 exeGeses companion Bible That is, the children of the flesh,
 are not the children of Elohim:
 but the children of the pre-evangelism
 are reckoned to the sperma.
 For this is the word of pre-evangelism,
 At this season I come, and Sarah has a son.
 Genesis 18:10
 God's Truth (Tyndale) .
 Orthodox Jewish Bible That is, it is not the b'nei habasar (old humanity without hitkhadshut) who are the b'nei HaElohim (children of G-d) but the b'nei HaHavtachah (children of the promise) who are reckoned as ZERA (seed, children, including the right of the heir in relation to the father).
 For this word is one of havtachah (promise): KA'ET SHOV ASHUV UL'SARAH BEN ("About this time I will come and Sarah shall have a son" BERESHIS 18:10,14).
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

This means that it is not the physical descendants [of Abraham] who are God's children, but it is the children [born] according to [God's] promise who are [Abraham's true] descendants. For these are the words of the promise [Gen. 18:10], "I [i.e., God] will come at the appointed time and Sarah will have a son."

Brodie's Expanded Trans.

That is, those who are children of the flesh [racial Jews], these are not the children of God [true Jews]: but the children of the promise [regenerate Jews] are counted as the seed [spiritual seed of Abraham].

For this is the word of promise [Genesis 18:10]: Immediately after this time [the exact prophetic moment in God's plan], I [Jesus Christ] will come and a son will be provided for Sarah.

The Expanded Bible

Jonathan Mitchell NT

That is, [some MSS: That is because] the children of the flesh (= those born physically by humans; or: = the self that is produced by influence from the alienated System) – these [are] not the children of God! But rather, "the children of The Promise" is He continually considering into [being] seed (or: He is constantly counting into [the] Seed; [that] is habitually reckoned and reasonably concluded for a seed).

For the Word (or: message) of Promise [is] this: "Corresponding to (or: At; In line with) this season (or: In accord with this fitting situation and fertile moment) I will be coming, and then a son will be existing for Sarah (or: shall progressively be by Sarah and will be existing in Sarah)." [Gen. 18:14]

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

That is, *it is* not the children by human descent [Literally "of the flesh"] *who are* children of God, but the children of the promise are counted as descendants. For the statement of the promise *is* this: "At this time I will return and Sarah will have [Literally "there will be to Sarah"] a son." [A quotation from Gen 18:10, 14]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

That is—||Not the children of the flesh|| [the same] are children of God;
But ||the children of the promise|| are reckoned as a seed.

For ||of promise|| is this word—

||According to this season|| will I come,

And Sarah shall have a son.ⁱ

ⁱGen. xviii. 10.

The Spoken English NT

Which means it isn't the physical children^d who are children of God—it's the children of the promise who are considered to be offspring.

Because the word of the promise says this:

At this time of year I'm going to come back, and Sarah is going to have a son.^e

d. Lit. "children of the flesh."

e. Genesis 18:10; Genesis 18:14.

Wilbur Pickering's New T.

That is, it is not the physical children who are God's 'children', but the children of the promise are regarded as 'seed'. For this is the word of promise: "At this season I will come, and Sarah will have a son."⁴

(4) See Genesis 18:10; Genesis 18:14.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version	That is, those who are the children of the flesh <i>are</i> not the children of God; rather, the children of the promise are reckoned as <i>the</i> seed Because this <i>is the</i> word of promise: "According to this set time I will come, and Sarah shall have a son."
Analytical-Literal Translation	That is, the children of the flesh, these [are] not children of God, but the children of the promise are counted for seed [fig., descendants]. For this [is] the word of promise, "At this time I will come, and [there] will be to Sarah a son." [Gen 18:10,14].
Berean Literal Bible	.
Bill Puryear translation	This means the physical descendants [racial Jews], these [are] not the children of God, but the children of the promise are considered as seed. For example, the declaration of the promise [is] this, 'At this time I will return and Sarah will have a son.'
C. Thomson updated NT	.
Charles Thomson NT	That is to say, It is not the children of the flesh who are the children of God; but the children of the promise are reckoned for seed. For this is the word of the promise. "About this time twelve month I will come and Sarah shall have a son."
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	This thing <i>is</i> , the children of the flesh, these <i>are</i> not children of God, but the children of the promise is counted toward a seed. For* this <i>is the</i> word of promise, 'I will come according-to this season and Sarah will be <i>with</i> a son.' {Gen 18:10}
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	This means that the descendants of the flesh [racial Jews], these are not the children of God; but the children of promise are imputed for the seed. For the word of the promise is this: At this time [maturity adjustment to the justice of God] I will come to impute blessing, and Sarah will have a son. (Genesis 18:10)
R. B. Thieme, Jr. trans2	That is or (idiom) This means that, the descendants of the flesh, the racial Jews the genetic descendants of Abraham, Isaac, and Jacob, these ones are not the children heirs of God, but, in contrast, the children heirs of the unconditional promises of God to Israel are imputed or counted for the spiritual seed of Abraham who have reached Salvation Adjustment to the Justice of God. For the word of the promise is this, (Gen 18:10) "At this time promised of Abraham's Maturity Adjustment to the Justice of God I will come to impute blessing and Sarah will have a son of the promise."
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:
8-9

Romans 9:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
Spelled τοῦτ' here.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
τα (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; genitive/ablative case	Strong's #4561
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Romans 9:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: This keeps on being [true that] the children of the flesh [are] not the children of God,...

Being a descendant of Abraham does not make one a children of God. They are merely a child according to the flesh. This is proven over and over again by the Arabic peoples, most of whom come from Abraham, and most of whom have not believed in Jesus.

This statement gives the truth more universally: you are not a child of God simply because you are related to Abraham, Isaac and/or Jacob. Being a child according to the flesh does not make you a child of God.

Now, do you see how Paul's reasoning in the previous two chapters, which spoke constantly of the war between the flesh and Spirit are apropos and lead us to this point. If the Spirit wars against the flesh, then no one can be considered a child of God due to a fleshly relationship.

Romans 9:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
tekna (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-eh-EE-ah</i>]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3049

Romans 9:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant; a posterity</i>	neuter singular noun; accusative case	Strong's #4690

Translation: ...but [it is] the children of promise [who] keep on being reckoned for [the true] seed;...

It is the children of the promise—the promise of eternal life—who are the true children of God; they are the true seed; they are the descendants of God.

Romans 9:8 This keeps on being [true that] the children of the flesh [are] not the children of God, but [it is] the children of promise [who] keep on being reckoned for [the true] seed;... (Genesis 18:10) (Kukis mostly literal translation)

Romans 9:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggelia (ἐπαγγελία) [pronounced eh-pang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

Translation: ...for the word of promise [is] this:...

The *Word of Promise* is a reference to the existing Scriptures (which we know as the Old Testament). Paul documents what he has been saying by going to the Scriptures again (and he backs himself up with the Scriptures whether he is specifically writing to gentiles or to Jews).

Romans 9:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
touton (τούτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person singular, future (deponent) middle indicative	Strong's #2064

Translation: ...I will return [lit., come] according to the [proper] season...

The passage that Paul quotes is quite fascinating. Abraham is sitting out in front of his tent during the heat of the day, and the Lord appears to him with two other men. "Listen," the Lord tells Abraham, "I am going to come back in a year's time and Sarah will have a son." Now, Sarah is listening on the other side of the tent flap, and she begins to laugh because this is so ridiculous (she is 90 years old and Abraham is 100). God tells Abraham, so that Sarah can hear, "Sarah has laughter in her belly right now." And a year from now, she will also have laughter in her belly, as she will give birth to Isaac, whose name means laughter.

All of this is explained in detail in **Genesis 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Romans 9:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)

Romans 9:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Sárrha (Σάρρα) [pronounced SAR-hrah]	<i>princess; transliterated, Sara, Sarah</i>	feminine singular proper noun; a person; dative, locative or instrumental case	Strong's #4564
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207

Translation: ...and [there] will be to Sarah a son. (Genesis 18:10) (Kukis mostly literal translation)

God had made many promises to Abraham, but the fulfillment of those promises was based upon he and Sarah having a son. So, here they were, at ages 100 and 90 respectively, and God tells him that next year at this time, Sarah will have a son.

Romans 9:9 ...for the word of promise [is] this: I will return [lit., come] according to the [proper] season and [there] will be to Sarah a son. (Genesis 18:10) (Kukis mostly literal translation)

Isaac, the son they will have, is the son of God's promise.

Romans 9:8–9 This keeps on being [true that] the children of the flesh [are] not the children of God, but [it is] the children of promise [who] keep on being reckoned for [the true] seed; for the word of promise [is] this: I will return [lit., come] according to the [proper] season and [there] will be to Sarah a son. (Genesis 18:10) (Kukis mostly literal translation)

Romans 9:8–9 The children of the flesh are clearly not the children of God. It is the children of the promise who keep on being the true descendants of Abraham. This promise, found in Genesis 18:10, reads as follows: I, God, will return at the proper time and Sarah will bear a son at that time. (Kukis paraphrase)

Several translations combined vv. 11–12 into a single verse and left v. 12 blank. The CEV, GNB, ERV and others do this.

Now, not alone but even Rebecca out from one, a cohabitation, kept on clinging to Isaac, of the father of us. For not yet being born and not having practiced good or bad, that the purpose of the God might remain according to an election; not out from works, but out from the one calling. [It] having been said to her that, **the greater will serve the lesser**. Just as it stands written, **the Jacob I loved, but the Esau I hated**. [Genesis 25:23 Malachi 1:2–3]

Romans
9:10–13

Now, not only so, but also Rebecca, having male sperm from one [man], Isaac, our father. For [their sons, Jacob and Esau,] not yet having been born and not yet having done good or bad, that the [plan and] purpose of God, according to [the] election, might keep on abiding, not out from works but out from the one calling. It was said to her, **the older (one) will serve the younger**; just as it stands written, **I loved the Jacob, but I hated the Esau**. [Genesis 25:23 Malachi 1:2–3]

God's plan and purpose did not stop with Abraham and Sarah, but it continued with Rebecca, having been impregnated by her one man, Isaac, who is our father. God, in his sovereignty, made His plan known before Jacob and Esau were born, even before either one had done good or bad. It is God's plan and purpose which continues, from the One Who calls it from the beginning. Works were never the issue. Therefore, Rebecca had been told, in Genesis 25:23, **Your older son will serve the younger one**. This is confirmed in Malachi 1:2–3, which reads, **I loved Jacob [Israel], but I hated that Esau [Edom]**.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, not alone but even Rebecca out from one, a cohabitation, kept on clinging to Isaac, of the father of us. For not yet being born and not having practiced good or bad, that the purpose of the God might remain according to an election; not out from works, but out from the one calling. [It] having been said to her that, the greater will serve the lesser . Just as it stands written, the Jacob I loved, but the Esau I hated . [Genesis 25:23 Malachi 1:2–3]
Complete Apostles Bible	And not only this, but also Rebecca having conception from one man, our father Isaac; for the children not yet being born, nor having done anything good or evil, that the purpose of God according to election might abide, not of works but of Him who calls, it was said to her, "The older shall serve the younger." As it is written, "Jacob I loved, but Esau I hated."
Douay-Rheims 1899 (Amer.)	And not only she. But when Rebecca also had conceived at once of Isaac our father. For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand): Not of works, but of him that calleth, it was said to her: The elder shall serve the younger. As it is written: Jacob I have loved: but Esau I have hated.
Holy Aramaic Scriptures Original Aramaic NT	. And not only this, but Rebecca also, when she had a conjugal relation with our father Isaac, Before her children were to be born or would do good or evil, the choice of God was revealed beforehand that this would stand not by works, but by him who called. For it was said, "The elder shall be a Servant to the younger", As it is written: "I have loved Jacob and I have hated Esau."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And not only so, but Rebecca being about to have a child by our father Isaac— Before the children had come into existence, or had done anything good or bad, in order that God's purpose and his selection might be effected, not by works, but by him whose purpose it is, It was said to her, The older will be the servant of the younger. Even as it is said, I had love for Jacob, but for Esau I had hate.
Bible in Worldwide English	And that is not all. Rebecca also had children. Their father was Isaac, our father. When the children were not yet born, they had done nothing good or bad. God chooses the people he wants. He does not choose people because of what they have done. He chooses people who will answer his call. So he said to Rebecca, The older one will be a slave of the younger one. The holy writings also say, I loved Jacob, but I hated Esau. For whatever reason, this is vv. 9–12 in the BWE.
Easy English Easy-to-Read Version–2008	. And that is not all. Rebecca also had sons, and they had the same father. He is our father Isaac. But before the two sons were born, God told Rebecca, "The older son will serve the younger." This was before the boys had done anything good or bad. God said this before they were born so that the boy he wanted would be chosen because of God's own plan. He was chosen because he was the one God wanted to call, not because of anything the boys did. As the Scriptures say, "I loved Jacob, but I hated Esau."
<i>God's Word™</i>	The same thing happened to Rebekah. Rebekah became pregnant by our ancestor Isaac. Before the children had been born or had done anything good or bad, Rebekah was told that the older child would serve the younger one. This was said to Rebekah so that God's plan would remain a matter of his choice, a choice based on God's call and not on anything people do. The Scriptures say, "I loved Jacob, but I hated Esau."
Good News Bible (TEV)	And this is not all. For Rebecca's two sons had the same father, our ancestor Isaac. But in order that the choice of one son might be completely the result of God's own purpose, God said to her, "The older will serve the younger." He said this before they were born, before they had done anything either good or bad; so God's choice was based on his call, and not on anything they had done. As the scripture says, "I loved Jacob, but I hated Esau."
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Don't forget what happened to the twin sons of Isaac and Rebekah. Even before they were born or had done anything good or bad, the Lord told Rebekah that her older son would serve the younger one. The Lord said this to show that he makes his own choices and that it wasn't because of anything either of them had done.

	That's why the Scriptures say that the Lord liked Jacob more than Esau.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Now, this son was our ancestor, Isaac, who, with his wife, Rebekah, conceived twins. And before her twin sons were born, God spoke to Rebekah and said: "The oldest will serve the younger." God spoke these words before the sons had done anything good or bad, which proves that God calls people not on the basis of their good or bad works, but according to his divine purpose. For in the words of Scripture: "Jacob I have chosen, but Esau I have rejected."
Plain English Version	.
UnfoldingWord Simplified T.	It was similar with Rebecca, the wife of Isaac, Abraham's son, when Rebecca conceived twins. Before the twins, Jacob and Esau, were born, the children had not yet done anything good or bad, God said to Rebecca, "The older one will serve the younger one, contrary to normal custom." God said this in order that we might know this: That when he plans to do something, he chooses the people because he wants to choose them, not because they have done anything for him. It is just what God said in the scriptures: "I chose Jacob, the younger son. I rejected Esau, the older son."
Williams' New Testament	Not only that but this too: There was Rebecca who was impregnated by our forefather Isaac. For even before the twin sons were born, and though they had done nothing either good or bad, that God's purpose in accordance with His choice might continue to stand, conditioned not on men's actions but on God's calling them, she was told, "The elder will be a slave to the younger." As the Scripture says, "Jacob I have loved, but Esau I have hated."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Not only <i>that</i> , but also Rebecca <i>received it</i> having a bed from one man, Isaac, our father. (You see, <i>this happened</i> when <i>the children</i> were not yet born, nor repeatedly did anything good or useless, so that God's purpose regarding selection may remain, not from actions, but from the One calling.) It was stated to her, "The bigger one will be a slave to the lesser one." It is just as it has been written <i>in Malachi 1:2, 3</i> , "Jacob I loved, but Esau I hated."
Common English Bible	.
Len Gane Paraphrase	And not only [this], but when Rebecca also had conceived by one, [even] by our father Isaac, and although they were not yet born nor done anything good or evil but that God's purpose according to [His] choice might stand firm, not by works but by him who calls, it was said to her, "The elder will serve the younger." Just as it is written, "Jacob, I have loved; Esau, I have hated."
A. Campbell's Living Oracles	And not only this, but Rebecca, also, having conceived twins, by one, even Isaac our father; (they, indeed, not being yet born; neither having done any good or evil; that the purpose of God might stand, by an election; not on account of works, but of him who calls:) it was said to her, "The elder shall serve the younger"; as it is written, "Jacob I have loved, but Esau I have slighted."
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Nor is that all. There is also the case of Rebecca, when she was about to bear children to our ancestor Isaac. For in order that the purpose of God, working through selection, might not fail—a selection depending, not on obedience, but on his

Call-Rebecca was told, before her children were born and before they had done anything either right or wrong, that 'the elder would be a servant to the younger.' The words of Scripture are-'I loved Jacob, but I hated Esau.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	In addition Rebecca's twin sons had the same father, our forefather Isaac. But even before the children were born, and before they'd done anything right or wrong, (so that God's purpose could continue, proving God's calling of people is not based on human performance), she was told, "The older brother will serve the younger one."** As Scripture says, "I chose Jacob, but rejected Esau."*
The Heritage Bible	.
International Standard V	Not only that, but Rebecca became pregnant by our ancestor Isaac. Yet before their children [Lit. they] had been born or had done anything good or bad (so that God's plan of election might continue to operate according to his calling and not by actions), Rebecca [Lit. she] was told, "The older child will serve the younger one." [Gen 25:23] So it is written, "Jacob I loved, but Esau I hated." [Mal 1:2-3]
Lexham Bible	.
Montgomery NT	And not only so, but when Rebecca was pregnant by our forefather Isaac, though one man was the father of both children, and even though they were still unborn, and had done nothing either good or bad, in order that the purpose of God might stand according to election, not of works, but of Him who called, it was said to her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the offspring being not yet born, neither having done any good or bad, that the purpose of Elohim according to Election might stand, not of works, but of him that calls;) It was said to her, The elder will serve the younger. As it is written, Jacob have I loved, but Esau have I hated.
Weymouth New Testament	Nor is that all: later on there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac-- and even then, though they were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of Him who called them, she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER." This agrees with the other Scripture which says, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED."
Wikipedia Bible Project	This is not all—Rebecca became pregnant by our forefather Isaac, and even before the children were born, and before they had done anything good or bad, (to prove God calls people and it is not based on human actions), she was told, "The elder will serve the younger." As Scripture says, "I loved Jacob but detested Esau."
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. .
 The Scriptures 2009 .
 Tree of Life Version .

And not only so, but also Rebecca conceiving of one, our father Isaac, for the children not yet being born, nor having done any good or evil, that the purpose of YAHWEH according to election might stand, not of works, but of the One calling, it was said to her, "The Elder shall be servant of the younger;" (Gen. 25:23) even as it has been written, "Jacob I loved, and Esau I have set aside." (Mal. 1:2, 3)

Not only that, but Rebekah's two sons came from the same man, Isaac, our ancestor. But before they were born, before they had done anything — good or bad — God told her, "The older son will serve the younger son." This happened in order to show that the choice came from God, not from human effort. God wanted His special choice to last. This is written: "I gave Myself to Jacob, for his good, expecting nothing in return, but I hated Esau."

And not only so, but Ribqah having conceived by one, our father Yitshaq. Yet, before they were born or had done any good or evil – in order that the purpose of Elohim, according to choice, might stand, not of works but of Him who calls – it was said to her, "**The greater shall serve the lesser,**" Genesis 25:23. As it has been written, "**Ya'aqob I have loved, but Ėsau I have hated.**" Mal. 1:2-3.

And not only this, but also Rebecca having twins, from one act with our father Isaac. Yet before the sons were even born and had not done anything good or bad—so that God's purpose and choice might stand not because of works but because of Him who calls— it was said to her, "The older shall serve the younger." As it is written, "Jacob I loved, but Esau I hated."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .
 Alpha & Omega Bible .
 Awful Scroll Bible .

...not only but {He will be to her} but and Rebecca {will be} from one [man] bed Having isaac the father [of] us not yet for [men] being birthed neither [men] practicing something good or foul that The in choice Purpose [of] the god may remain not from works but {She may remain} from the [one] calling [It] is told [to] her for The [Man] Greater will serve the [man] lesser as [It] has been written the jacob [I] love the but esau [I] hate...

AND NOT ONLY THIS, BUT THERE WAS REBEKAH ALSO, WHEN SHE HAD CONCEIVED (*Jacob & Esau*) BY ONE MAN, OUR FATHER ISAAC;
 FOR THOUGH (*Jacob & Esau*) WERE NOT YET BORN AND HAD NOT DONE ANYTHING GOOD OR BAD, SO THAT THEOS' PURPOSE ACCORDING TO HIS CHOICE WOULD STAND, NOT BECAUSE OF WORKS BUT BECAUSE OF HIM WHO CALLS,
 IT WAS SAID TO HER, "THE OLDER WILL SERVE THE YOUNGER."
 †(Genesis 25:23)
 JUST AS IT IS WRITTEN, "JACOB I FAVORED/EMBRACED, BUT ESAU I CAST OUT/REJECTED." †(Mal. 1:2)

And not only this, all the same Rebekah also, being laid with of one, holding as our father Isaac, for being not-yet born, and-neither committing anything good nor pernicious, in order that, the Setting-forth-before of God, according to His calling-

Concordant Literal Version	from, may remain not of undertakings, however of Him calling, certainly-of-which it is being expressed to her, "The elder will be a devoted slave of the younger." Accordingly-as-to it has been written, "Jacob I Dearly Love, but Esau I hate." Yet, not only so, but Rebecca also is having her bed of one, Isaac, our father." For, not as yet being born, nor putting into practice anything good or bad, that the purpose of God may be remaining as a choice, not out of acts, but of Him Who is calling, it was declared to her that "The greater shall be slaving for the inferior, According as it is written, "Jacob I love, yet Esau I hate."
exeGeses companion Bible	And not only so; but also Rebekah having coition by one, even by our father Yischaq; neither being yet birthed, nor having transacted any good or evil, that the prothesis of Elohim according to selection abide, not of works, but of him who calls; It was rhetorized to her, The greater serves the lesser. Genesis 25:23 Exactly as scribed, Yaaqov I loved, and Esav I hated. Malachi 1:2, 3
God's Truth (Tyndale) Orthodox Jewish Bible	. Not only so, but also in the case of Rivkah (Isaac's wife) who conceived by the one act of sexual intercourse with Yitzchak Avinu. For when they were not yet born nor had they done anything tov or rah, in order that the etzah (wisdom) of the tochnit Hashem (purposeful and willed plan of G-d Ro 8:28) should stand in terms of bechirah (divine election, selection, choosing), Not from Ma'asim (Works) but from the One who makes the kri'ah (divine summons, call), it was said to her, RAV YA'AVOD TZA'IR ("the elder will serve the younger" BERESHIS 25:23), As it is written, VA'OHAV ES YA'AKOV V'ES ESAV SANEITI ("Ya'akov have I loved, but Esau have I hated" MALACHI 1:2-3).
Rotherham's Emphasized B. .	.

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	. And that is not all, but Rebecca also conceived children by one man, our forefather Isaac. For even before the twins were born, and therefore had not done anything good or bad, Rebecca was told [Gen. 25:23], "The older one [<i>i.e.</i> , Esau] will serve the younger one [<i>i.e.</i> , Jacob]." This was so that God's purpose of choosing and calling [<i>whomever He wanted to</i>] might prevail, instead of [<i>it depending on</i>] what a person did. Just as it is written [Mal. 1:2-3], "I [<i>i.e.</i> , God] loved Jacob, but hated Esau."
Brodie's Expanded Trans.	And not only her [Sarah], but also Rebecca when she had sexual intercourse [conceived a child] with one man: our father, Isaac, For the twins, not yet having been born, neither having performed anything good or evil, so that the sovereign purpose of God according to election would stand [no changes to the divine plan], not by works [human will or effort], but by Him Who calls [the source of selection is God Himself]. It was spoken to her [in Genesis 25:23]: The elder [Esau] shall serve the younger [Jacob], Just as it stands written [in Malachi 1:2-3]: I loved Jacob, but I hated Esau .

The Expanded Bible
Jonathan Mitchell NT

Yet not only so, but further, Rebecca, also, continued having a marriage-bed (= was habitually having sexual intercourse and conceiving children) from the midst of one man, Isaac, our father (= ancestor).

For you see, not as yet being born ones, nor ones practicing (performing; accomplishing) anything good or vile (mean; sorry; careless; bad [p46 reads: worthless; of bad quality; corrupt; evil]) – to the end that God's purpose and aim, which He designed and set beforehand, may continually remain (abide; dwell) down from (corresponding to and in accord with) election (a selection; a choosing-out; a choice), not forth from out of works (or: actions), but instead from out of the One repeatedly calling (or: from the continual summoning) –

It was said (or: declared) to her that, "The greater (by implication: the older) will continue performing as and be a slave to and for the smaller (by implication: the younger; the inferior)." [Gen. 25:23]

Just as it has been written, "Jacob I love (participate in and accept as on the same ground), yet Esau I regard with ill-will (I hate; I am unfriendly to; I esteem with little affection)." [Mal. 1:2-3]

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

And not only this , but also when [*Here "when " is supplied as a component of the participle ("having conception" = "conceived") which is understood as temporal] Rebecca conceived children by one man , [Or perhaps "by one act of sexual intercourse "] Isaac our father— for although they [*Here "although " is supplied as a component of the participle ("been born") which is understood as concessive] had not yet been born, or done anything good or evil, in order that the purpose of God according to election might remain, not by works but by the one who calls—it was said to her, "The older will serve the younger," [A quotation from Gen 25:23] just as it is written, "Jacob I loved, but Esau I hated." [A quotation from Mal 1:2–3]

NET Bible®

New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.

And <not only so>

But <when ||Rebekah also|| was with child ||of one||—
Isaac our father,—

They, in fact, not being yet born, nor having practised anything good or bad,—

In order that the purpose of God [by way of election] might stand,—

Not by works, But by him that was calling>

It was said unto her—

||The elder|| shall serve the younger^j;

Even as it is written—

||Jacob|| have I loved, but ||Esau|| have I hated.^k

^j Gen. xxv. 23.

^k Mal. i. 2 f.

The Spoken English NT

But not only that. Rebecca conceived her two twins from the one father, our father Isaac.

Yet that was before they were even born, or did anything good or bad. It happened this way so that God's own choice^g would stand—not based on things they did, but on the One who called.^h

And it was said to her,
 The older one is going to serve the younger one!^f
 As scripture says,ⁱ
 I loved Jacob, but I hated Esau.^j

g. Lit. "God's will according to his choice."

h. I've changed the order of the clauses, to avoid a huge sentence. In the original it goes: "After all, before they were ever born, or did anything good or bad, so that God's own choice would stand, not based on things they did, but on the One who called, it was said to her, 'The older is going to serve the younger!'"

i. Lit. "Just as it is written."

j. Mal. 1:2-3.

Wilbur Pickering's New T.

Not only that, but also when Rebecca had conceived twins by our forefather Isaac (though they had not yet been born, not having done anything good or bad, so that God's purpose according to election might stand, not of works but of Him who calls), it was said to her, "The older will serve the younger".⁵ As it is written: "Jacob I loved, but Esau I hated."⁶

(5) See Genesis 25:23.

(6) See Mal. 1:2-3. Of course Malachi was written long after the two had demonstrated their characters by their lives. [Kukis: Jacob did not appear to enter into spiritual maturity until after the family moved to Egypt.]

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

But not only [this], but also Rebecca, having conceived [twins] by one [man], Isaac our father (for they having not yet been born, neither having done anything good nor wicked, so that the purpose of God according to [His] choice [or, election] should be remaining, not of works, but of the One calling), it was said to her, "The greater [or, older] will serve as a slave to the lesser [or, younger]." [Gen 25:23] Just as it has been written, "Jacob I loved, but Esau I hated." [Mal 1:2,3]

Berean Literal Bible

Bill Puryear translation

. conception

And not only [the previous case history], but also Rebecca, when she became pregnant [had sex] from one man, Isaac our forefather; for though having not yet been born, and though having not accomplished anything good or evil, in order that the purpose of the choice of God might remain, not from works, but from Him Who chooses, it was said to her, 'The greater [Esau = Edom] will be subservient to the smaller [Jacob = Israel]'. Just as it stands written, 'I love that Jacob [Israel], but I hate that Esau [Edom].' [Kukis: Puryear's final two brackets explains God's approbation and disapprobation better than most commentators have. Of the two individuals, throughout most of their lives, Esau was generally a more decent man than Jacob. However, when God looked at Jacob, He did not see the individual Jacob. God saw nation Israel, and the fulfillment of His plan and promises. When God looked at Esau, he saw the nation that would spring from Esau—Edom—and their being a threat to Israel.]

C. Thomson updated NT

Charles Thomson NT

And not only so but the same was the case with Rebecca, when she was with child of twins by one man, namely, our father Isaac.

For the children being not yet born, nor having done any thing good or evil that the purpose might rest on the choice of God, not in consideration of works, but of his call,

it was said to her, "The elder shall serve the younger."

As it is written "Jacob I have loved and Esau I have slighted."

Context Group Version	And not only so; but Rebecca also having conceived by one, [even] by our father Isaac-- for [the children] not being yet born, neither having done anything good or bad, that the purpose of God according to [His] selection might stand, not from works, but from him who calls, it was said to her, The elder will serve as a slave to the younger. According to as it is written, to Jacob I gave allegiance, but Esau I spurned.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	And not only [so], but also Rebecca, having conceived by one—our father Isaac (for they being not yet born, neither having done anything good or evil, that the purpose of God, according to [divine] selection, might remain; not of works, but of Him who is calling), it was said to her, “The greater will serve the less”; according as it has been written: “Jacob I loved, and Esau I hated.”
Modern English Version	.
Modern Literal Version 2020	Now not only so, but also Rebecca having an impregnation from one <i>man</i> , our father Isaac; for* <i>the children</i> were not yet born, nor <i>had</i> practiced anything good or evil, in-order-that the purpose of God according-to <i>his</i> choice might abide, not from works, but from the one who is calling. It was said to her, ‘The greater will be serving* the inferior.’ {Gen 25:23} Just-as it has been written, ‘Jacob I loved*, but Esau I hated.’ {Mal 1:2,3}
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	And not only [previous case history]; but also Rebecca when she had become pregnant from one, Isaac our father. For though the twins [Esau and Jacob] had not yet been born, and though they had not yet accomplished anything, good or evil, in order that the predetermined plan of God [the divine decrees] might remain in status quo in relationship to election;... ...not from works, but Him Who elects, it was said of her [pregnant Rebecca], the older Esau shall be subservient to the younger Jacob. (Genesis 25:23) Just as it stand written [quotation from Malachi 1:2–3], I love that Jacob but I hate that Esau.
R. B. Thieme, Jr. trans2	And not only the previous case history, but also Rebbeka when she had sex and become pregnant and conceived children from one man, Isaac, our mutual forefather, (Parenthesis) for though the twins, Esau and Jacob, though not yet having been born and though they had not yet accomplished anything either divine good or evil, in order that the predetermined Plan of God, the divine decree, might remain in Status Quo, in relationship to election, not from or by works but from him, God the Father, who elects, from Eternity Past. It was said to her for her advantage, Rebecca, (Gen 25:23) "The older Esau shall be subservient to the Younger Jacob". Just as it stands written, (Mal 1:2-3) I, God, love that Jacob but I, God, hated that Esau.
Revised Geneva Translation	.
Updated Bible Version 2.17	And not only so; but Rebecca also having conceived by one, [even] by our father Isaac-- for [the children] not being yet born, neither having participated in anything good or bad, that the purpose of God according to election might stay, not of works,

but of him who calls, it was said to her, The elder will serve as a slave to the younger. According to as it is written, Jacob I loved, but Esau I hated.

A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:
10-13

Romans 9:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Rhebékka (Ῥεβέκκα) [pronounced hreb-BEHK-kah]	<i>ensnarer, in terms of, fascinating the men by her beauty; transliterated, Rebecca</i>	feminine singular proper noun; person; nominative case	Strong's #4479
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; genitive/ablative case	Strong's #1520
koitê (κοίτη) [pronounced KOY-tay]	<i>bed; couch; euphemistically: marriage bed; bed of adultery; cohabitation, sex, male sperm; conception, pregnancy</i>	feminine singular noun; accusative case	Strong's #2845
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; nominative case	Strong's #2192

Romans 9:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac, Isaak</i>	indeclinable proper singular noun	Strong's #2464

Translation: Now, not only so, but also Rebecca, having male sperm from one [man], Isaac,...

Ek (ἐκ) [pronounced ehk] requires the ablative case, so it is affixed to *one*. It may not seem like there is a reasonable noun to attach *one* to, but it would be affixed to *Isaac*, as he is *the father of us* (*the father* being in the ablative case). Although *koitê* (κοίτη) [pronounced KOY-tay] means, *bed, couch*; it can have euphemistic meanings associated with the bed or couch, such as, *cohabitation, sex, male sperm, pregnancy*. Strong's #2845.

The unusual pregnancies in the beginning of the Jewish line. The first was Abraham and Sarah who have a son at ages 100 and 90, respectively. Their child is the line of promise, not Abraham's child thirteen years previous by Sarah's attendant.

The problem had previously been with Abraham's partner: his wife's attendant was not what God wanted. The result of this coupling was Ishmael, a wild ass of a man.

However, with Rebecca and Isaac, there was simply one man and one woman.

Romans 9:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...our father.

Just as Abraham is the father of the Jews, so Isaac is the father of the Jews. No person can be Jewish by birth unless they have the genes of Abraham and Isaac (unless, of course, his antecedents were converts—but even so, at some point, there would be intermarriage with those who have the genes of Abraham and Isaac).

Romans 9:10 Now, not only so, but also Rebecca, having male sperm from one [man], Isaac, our father. (Kukis mostly literal translation)

For Rebecca, there was one pregnancy by one man. But just like Abraham's sons, it was not that simple.

Romans 9:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpō (μήπω) [pronounced MAY-po]	<i>not yet</i>	adverb	Strong's #3380
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
gennáō (γεννάω) [pronounced gen-NAH-oh]	<i>active: giving birth, procreating, delivering, bearing; conceiving; passive: born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	masculine plural; aorist passive participle; genitive/ablative case	Strong's #1080
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
prassō (πράσσω) [pronounced PRAS-so]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #4238
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
phaulos (φάυλος) [pronounced FOW-loss]	<i>easy, slight, ordinary, mean, worthless, of no account; foul; ethically, bad, evil, base, wicked</i>	neuter singular adjective; accusative case	Strong's #5337

Translation: For [their sons, Jacob and Esau,] not yet having been born and not yet having done good or bad,...

Isaac and Rebecca will have twins, and one of those will be Jewish and the other will be a gentile. So, God differentiated between two sons, despite them being twins.

This differentiation took place before the sons were born, before either one could do good or bad.

Romans 9:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
eklogê (ἐκλογή) [pronounced ek-log-AY]	<i>(divine) selection, chosen, election</i>	feminine singular noun, accusative case	Strong's #1589
prothesis (πρόθεσις) [pronounced PROTH-es-is]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; nominative case	Strong's #4286
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person singular, present active subjunctive	Strong's #3306

Translation: ...that the [plan and] purpose of God, according to [the] election, might keep on abiding,...

The key to these sons is God's plan and purpose. This was done according to the election, and Jacob was chosen to continue the Jewish line. Esau, his twin, was not a Jew.

This was all done that God's plan might keep on continuing, according to God's sovereignty.

Romans 9:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 9:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
allá (ἀλλά) [pronounced ahI-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present active participle, genitive/ablative case	Strong's #2564

In the Westcott Hort text, this portion is as v. 12a. In the Tischendorf's Greek text, Scrivener Textus Receptus and the Byzantine Greek text, it is v. 11c.

Translation: ...not out from works but out from the one calling.

One of the points that Paul has been making is, our relationship with God is founded upon faith, not upon our works. So God did not look at Jacob and Esau at some point in their lives, decide which man is the most worthy, and then say, "Okay, I choose you, because you appear to have a very good head on your shoulders."

If it were up to you or me, guaranteed, had we been there at the time and had to choose, we would have chosen Esau. Sure, he made a few mistakes, but he was not some common chiseler like Jacob.

But God chose Jacob in eternity past, before the children had done good or bad. In fact, God chose those boys before they even existed.

Romans 9:11 For [their sons, Jacob and Esau,] not yet having been born and not yet having done good or bad, that the [plan and] purpose of God, according to [the] election, might keep on abiding, not out from works but out from the one calling. (Kukis mostly literal translation)

Romans 9:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rhéō (ῥέω) [pronounced HREH-oh]	<i>to say, to utter, to speak (of), to command; to make</i>	3 rd person singular, aorist passive indicative	Strong's #4483

Romans 9:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
There are two identical verbs, Strong's #4482 and #4483. The former means, <i>to say; to flow, to run (as water runs)</i> . What apparently is the case (simplest explanation), is these are two identical words which have a different set of meanings. Because these are identical words, it makes little difference who says which one is here.			
In Tischendorf's Greek text and the Byzantine Greek text, this word is:			
eréô (ἐρέω) [pronounced <i>eh-REH-oh</i>]	<i>to say, to speak, to utter, to declare</i>	3 rd person singular, aorist passive indicative	Strong's #2046
You can tell by the letters, that it would be easy to switch the first two, and end up with the other verb (which we find in the Westcott Hort text and Scrivener Textus Receptus).			
autê (αὐτῆ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: *It was said to her,...*

We are going to have two quotes from the Old Testament in order to back up all that Paul is writing to the Romans.

Romans 9:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
meizôn (μείζων) [pronounced <i>MIDE-zone</i>]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	3 rd person singular, future active indicative	Strong's #1398
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 9:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elassôn/elattôn (ἐλάσσων/ἐλάττων) [pronounced ehl-AS- sohn/ehl-AHT-tone]	<i>less, lesser, smaller (in size, quantity, age or quality); inferior; under, worse, younger</i>	masculine singular comparative adjective; dative, locative or instrumental case	Strong's #1640

Translation: ...the older (one) will serve the younger;...

God tells Rebecca, "Your older son will serve the younger one."

Romans 9:12 **It was said to her, the older (one) will serve the younger;...** [Genesis 25:23] (Kukis mostly literal translation)

The ESV; capitalized is used below.

"The older will serve the younger." Genesis 25:21–24	
Scripture	Text/Commentary
Gen 25:21 And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived.	
Genesis 25:22 The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD.	
Genesis 25:23 And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."	
Genesis 25:24 When her days to give birth were completed, behold, there were twins in her womb.	

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Romans 9:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced kath-AP- emotional revolt]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
graphô (γράφω) [pronounced GRAF- oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Translation: ...just as it stands written,...

Paul goes to another passage to make his point.

Romans 9:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
lakōb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i>]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	1 st person singular, aorist active indicative	Strong's #25
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Normally, I would divide this into another section of text, but I think it is important to keep these together.			
Esau (Ἡσαῦ) [pronounced <i>ay-SOW</i>]	<i>hairy; transliterated Esau</i>	proper singular noun masculine	Strong's #2269
miseō (μισέω) [pronounced <i>mihs-EH-oh</i>]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	1 st person singular, aorist active indicative	Strong's #3404

Translation: ...I loved the Jacob, but I hated the Esau. [Malachi 1:2–3] (Kukis mostly literal translation)

God said, "I loved Jacob, but I hated that Esau." One of the interesting things is the aorist tense. God is not saying, "I keep on loving Jacob, but I keep on hating Esau." Why not? Why isn't that the case?

Is that something that was true in eternity past, but God has since changed His mind? Well, God does not change His mind.

The key is this: God does not have emotions like love or hate, as we do. So both of these words are used as anthropathisms. They are used in order to explain divine approbation and divine disapprobation in terms that we understand. I understand love; and I understand hate. So, when God makes this statement, I have an understanding of His actions toward each man.

What is God's thinking toward these men today? Let me suggest that God loves both Jacob and Esau. Let me suggest that both men adjusted to the justice of God and, as a result, God is now able to love each man. I am sure that you are now wondering, "Okay, what the hell? God loved one and hated the other when He did not really do either of those things; and yet now God loves both men?" To get a better understanding, read the paraphrase below and then the explanation.

Romans 9:13 ...just as it stands written, I loved the Jacob, but I hated the Esau. [Malachi 1:2–3] (Kukis mostly literal translation)

Jacob I have loved; and Esau I have hated (a graphic); from [Sovereign Grace](#); accessed May 11, 2024.

Quite frankly, you are not going to read to correct explanation from many other teachers. I have read at least twice, *The text means what it says* (or words to that effect). Well, not exactly.



Romans 9:10–13 Now, not only so, but also Rebecca, having male sperm from one [man], Isaac, our father. For [their sons, Jacob and Esau,] not yet having been born and not yet having done good or bad, that the [plan and] purpose of God, according to [the] election, might keep on abiding, not out from works but out from the one calling. It was said to her, the older (one) will serve the younger; just as it stands written, I loved the Jacob, but I hated the Esau. [Genesis 25:23 Malachi 1:2–3] (Kukis mostly literal translation)

Romans 9:10–13 God’s plan and purpose did not stop with Abraham and Sarah, but it continued with Rebecca, having been impregnated by her one man, Isaac, who is our father. God, in his sovereignty, made His plan known before Jacob and Esau were born, even before either one had done good or bad. It is God’s plan and purpose which continues, from the One Who calls it from the beginning. Works were never the issue. Therefore, Rebecca had been told, in Genesis 25:23, Your older son will serve the younger one. This is confirmed in Malachi 1:2–3, which reads, I loved Jacob [Israel], but I hated that Esau [Edom]. (Kukis paraphrase)

When God looked at Jacob, He did not simply see the very flawed individual Jacob—a man who took forever to enter into spiritual maturity. God does not simply see Esau and think, “This is pretty sad that this man made a couple of mistakes and was chiseled out of his inheritance by Jacob, his devious brother.” God sees not only Jacob, but Joseph, and Moses, and David, and Mary; and Jesus the Messiah. And God sees further into the future to the 144,000 Jewish evangelists. When God sees Esau, He sees far more than Esau; God see what Esau’s family becomes. He sees them continually picking fights with the Israelites, subjecting themselves to great judgments from God.

The United States has enjoyed both greatness and corruption; and yet, we are still standing as perhaps the greatest nation in human history, apart from Israel (Israel in the long, distant past). Why has God not come and destroyed us, given our proclivities for drugs and drinking and debauchery? The United States has always been a friend to the Jewish people. The United States has given great support the Jewish people; and God has honored us for that reason.

However, as the number of believers (and mature believers) is reduced and our country turns toward more antisemitism, we may find ourselves in a world of hurt, as a nation; and under great national discipline (and, guaranteed, every preacher around is going to predict when the rapture is coming when this national discipline sets in).

What, therefore, will we say? [There is] no injustice with the Lord. May it not be! For to Moses, He keeps on saying, “I will have mercy toward whomever I might have mercy on; and I will show compassion toward whomever I might show compassion.” So then not of the one wishing, neither of the one running; but of the God having mercy. [Exodus 33:19]

Romans
9:14–16

What, therefore, will we say? [Is there] not injustice with the Lord [there]? May it never be! For [God] keeps on saying to Moses, “I will have mercy on whomever I might have mercy on; and I will show compassion to whomever I might show compassion to.” [Exodus 33:19] So then, [it is] not of the one willing, neither the one striving (hard), [it is] of God having mercy.

To what conclusion are we forced? Is it possible that God is unjust? Absolutely not! God, through the Scriptures, in Exodus 33:19, keeps on speaking to Moses, saying, “I will have mercy on whomever I choose to have mercy on; and I will show compassion to whomever I choose.” So, then salvation is not about having strong will or about striving, but it all depends upon the person upon whom God gives His mercy.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) What, therefore, will we say? [There is] no injustice with the Lord. May it not be! For to Moses, He keeps on saying, “I will have mercy toward whomever I might have mercy on; and I will show compassion toward whomever I might show compassion.” So then not of the one wishing, neither of the one running; but of the God having mercy. [Exodus 33:19]

Complete Apostles Bible What shall we say then? Is there unrighteousness with God? Absolutely not! For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him that wills, nor of him that runs, but of God who shows mercy.

Douay-Rheims 1899 (Amer.) What shall we say then? Is there injustice with God? God forbid! For he saith to Moses: I will have mercy on whom I will have mercy. And I will shew mercy to whom I will shew mercy. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Holy Aramaic Scriptures
Original Aramaic NT .
What then shall we say? There is no avla (injustice) with G-d, is there? Chas v'shalom!
For to Moshe Rabbeinu Hashem says, V'CHANNOTI ES ASHER ACHON V'RICHAMETTI ES ASHER ARACHEM ("I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion" SHEMOT 33:19).
So then, it is not a matter of the one who wills or the one who runs. It is a matter of the YAD HASHEM HACHANINAH (the hand of the G-d of gracious, free mercy).

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English What may we say then? is God not upright? let it not be said. For he says to Moses, I will have mercy on whom I will have mercy, and pity on whom I will have pity. So then, it is not by the desire or by the attempt of man, but by the mercy of God.

Bible in Worldwide English	He says to Moses, I will be kind to a person if I choose to be kind to him. I will share in the suffering of others if I choose to be sorry for them. God is not kind to a person because the person wants God to be kind to him. God is not kind to him because the person runs to him to ask him for help. God is kind because he chooses to be kind. In the holy writings it says to Pharaoh, That is why I made you live. I wanted to show my power through you. I wanted people to know about me all over the earth.
Easy English Easy-to-Read Version–2008	. So what does this mean? That God is not fair? We cannot say that. God said to Moses, "I will show mercy to anyone I want to show mercy to. I will show pity to anyone I choose." So God will choose anyone he decides to show mercy to, and his choice does not depend on what people want or try to do.
God's Word™	What can we say-that God is unfair? That's unthinkable! For example, God said to Moses, "I will be kind to anyone I want to. I will be merciful to anyone I want to." Therefore, God's choice does not depend on a person's desire or effort, but on God's mercy.
Good News Bible (TEV)	Shall we say, then, that God is unjust? Not at all. For he said to Moses, "I will have mercy on anyone I wish; I will take pity on anyone I wish." So then, everything depends, not on what we humans want or do, but only on God's mercy.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Version	.
Contemporary English V.	Are we saying that God is unfair? Certainly not! The Lord told Moses that he has pity and mercy on anyone he wants to. Everything then depends on God's mercy and not on what people want or do.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So, what does all this mean? Are we saying that God is unfair? Of course not! He had every right to say to Moses: "I will be merciful to whomever I choose and I will show compassion to whomever I wish." Again, this proves that God's choice doesn't depend on how badly someone wants it or tries to earn it, but it depends on God's kindness and mercy..
Plain English Version	.
UnfoldingWord Simplified T.	Someone might ask me, "Is God unjust by choosing only certain people?" I would reply, "He is certainly not unjust!" God told Moses, "I will pity and help anyone whom I choose!" So God chooses people, not because they want God to choose them or because they try hard to please him. Instead, he chooses people because he himself has mercy on undeserving ones.
Williams' New Testament	What are we then to conclude? It is not that there is injustice in God, is it? Of course not! For He says to Moses, "I will have mercy on any man that I choose to have mercy on, and take pity on any man that I choose to take pity on." So one's destiny does not depend on his own willing or strenuous actions but on God's having mercy on him.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So what will we state? <i>There is</i> not wrong beside God, is there? It could not happen. You see, He says to Moses, "I will show forgiving kindness on whomever I show forgiving kindness, and I will have compassion on whomever I have compassion." So clearly <i>it is</i> not of the <i>one</i> who wants it, nor of the <i>one</i> who runs, but of God, the <i>One</i> showing forgiving kindness.
Common English Bible	.
Len Gane Paraphrase	What will we say then? That God is unrighteous? Absolutely not! For he tells Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then, it is not on the one who wills or strains with effort but of God who shows mercy.
A. Campbell's Living Oracles	. him who
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	What are we to say, then? Is God guilty of injustice? Heaven forbid! For his words to Moses are-'I will take pity on whom I take pity, and be merciful to whom I am merciful.' So, then, all depends, not on human wishes or human efforts, but on God's mercy.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
The Heritage Bible	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	. exercises
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	What will we say then? Is there unrighteousness with Elohim? Elohim forbid. Because he said to Moses, I will have mercy on who I will have mercy and I will have compassion on who I will have compassion. So then it is not of him that resolves nor of him that runs, but of Elohim that shows mercy.
Weymouth New Testament	What then are we to infer? That there is injustice in God? No, indeed; the solution is found in His words to Moses, "WHEREVER I SHOW MERCY IT SHALL BE NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION." And from this we learn that everything is dependent not on man's will or endeavour, but upon God who has mercy. A portion of v . 16 will be placed with the next passage for context.
Wikipedia Bible Project	So what do we conclude? Was God unjust? Certainly not! As he said to Moses, "I will be merciful to whoever I show mercy, and I will have compassion on whoever I show compassion." So it is not down to what we want, or what we run after, but the merciful nature of God.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . What then shall we say? Is there not unrighteousness with YAHWEH? Let it not be! For He said to Moses, "I will have mercy on whomever I will have mercy, and I will pity whomever I will pity." (Ex. 33:19) So then, it is not within reach of the one willing, nor within reach of him who strives, but it is within reach of the merciful Elohim.

Holy New Covenant Trans. . What should we conclude? God is not unfair, is He? Never! God said to Moses, "I will show mercy to the people I want to show mercy to. I will feel sorry for the people I want to feel sorry for." Therefore, it does not depend on what man wants or tries to do. Instead, it is the mercy of God.

The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentwhat? so [We] will say not? Wrong {is} with the god not [It] may become [to] the moses for [He] says [I] will give (care) whom ever [I] may give (care) and [I] will attend whom ever [I] may attend then so not the [man] wanting not the [man] running but the giving (care) god...

Alpha & Omega Bible .
 Awful Scroll Bible . What will we say then? Nonetheless is there in-justice with God? Would it not come about!
 For He instructs to Moses, "I will be kind to whom I shall be kind to, and I will pity whom I shall pity."
 So then consequently, it is not he desiring, moreover-not he dashing, however God showing Kindness!

Concordant Literal Version . What, then, shall we be declaring? Not that there is injustice with God? May it not be coming to that!"
 For to Moses He is saying, "I shall be merciful to whomever I may be merciful, and I shall be pitying whomever I may be pitying."
 Consequently, then, it is not of him who is willing, nor of him who is racing, but of God, the Merciful."

exeGeses companion Bible . So what say we?
 Injustice with Elohim?
 So be it not.
 For he words to Mosheh,
 I mercy whomever I mercy
 and I compassion whomever I compassion.
 - so it is neither of him who wills,
 nor of him who runs,
 but of Elohim who mercies.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
What then shall we say? There is no avla (injustice) with G-d, is there? Chas v'shalom!

For to Moshe Rabbeinu Hashem says, V'CHANNOTI ES ASHER ACHON V'RICHAMETTI ES ASHER ARACHEM ("I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion" SHEMOT 33:19).

So then, it is not a matter of the one who wills or the one who runs. It is a matter of the YAD HASHEM HACHANINAH (the hand of the G-d of gracious, free mercy).

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
What shall we say then? Is God guilty of wrongdoing? Certainly not! For He said to Moses [Ex. 33:19], "I will show pity to whomever I want, and I will show mercy to whomever I want."

So then, it does not depend on what a person wants or does, but on God, who shows pity [*i.e., to whomever He wants*].

Brodie's Expanded Trans.

What, then, shall we conclude? There is no injustice [unrighteous prejudice] with God, is there? Let it not be so!

For He said to Moses [in Exodus 33:19]: I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion [God reserves the right to exercise divine sovereignty in both election and reprobation]. So then, it [election to salvation] is not by means of him who wills [not by man's positive volition], nor by means of him who attempts to make forward progress [man trying to earn it by works], but by means of God Who shows mercy .

The Expanded Bible

Jonathan Mitchell NT

.
What, then, shall we continue saying? Not [that there is] injustice (behavior contrary to the Way pointed out) with God? Of course not (May it not come to be)!

For He is saying to Moses, "I will continue being merciful to (will progressively relieve the distress and misery of) whomever I should presently be merciful (or: I may continuously relieve of distress and misery), and I will continue being compassionate to whomever I should (or: may; would) be continuously compassionate." [Ex. 33:19]

Consequently, then, [it is] not of or from the one constantly exercising [his] will (or: [it does] not pertain or belong to habitually intending or designing), nor of the one constantly rushing forward (or: nor does it pertain or belong to the one continuously running or habitually racing), but rather of, from, pertaining to and belonging to God, the One constantly being merciful (or: but from God's habitually and continuously relieving from distress and misery; or: but to the contrary, [it is] from the One repeatedly dispensing mercy, which is God).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

God's Sovereign Choice to Show Mercy

What then shall we say? There is no injustice with God, is there ? [*The negative construction in Greek anticipates a negative answer here] May it never be! For to Moses he says, "I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion." [A quotation from Exod 33:19] Consequently therefore,

it does not depend on the [Literally “not of the”] one who wills or on the one who runs, but on God who shows mercy.

NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
Rotherham’s Emphasized B.	What, then, shall we say? Is there injustice with God? Far be it! For [unto Moses] he saith— <i>I will have mercy upon whomsoever I can have^l mercy, And I will have compassion upon whomsoever I can have^a compassion.^b</i> Hence, then, it is not of him that wisheth, nor of him that runneth, But of the mercy'-shewing God. ^l Or: “am having.” ^a See previous. ^b Exo. xxxiii. 19.
The Spoken English NT	So what shall we say? Is there injustice with God? Absolutely not! After all, he says to Moses, I will be merciful to whom I want to be merciful, And I will be compassionate to whom I want to be compassionate. ^k So it’s not a matter of who wants it, or who runs after it. No, it’s a matter of who God has mercy on.
Wilbur Pickering’s New T.	It is pointless to fight God’s Sovereignty! So what shall we say, there is no injustice with God, is there? Of course not! For He says to Moses: “I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion.” ⁷ So then, it is not of him who wills nor of him who strives, but of God who shows mercy. (7) See Exodus 33:19.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation	Therefore, what are we to conclude? [There is] no unrighteousness [wrongdoing, injustice] with God, is there? Emphatically not! For instance He says to Moses, ‘I will have mercy on whomever I show mercy, and I will have compassion on whomever I show compassion.’ So then, [it is] not because of him who desires [mercy and compassion], nor because of him who exerts oneself to the limit of one’s powers in an attempt to run [after blessing], but from God who has mercy.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	What shall we say then? Is there decadence {or injustice} with God? Absolutely not. For he says to Moses, I will be generous to whom I have generosity, and I will have compassion on whom I have compassion. So then it is not of him who wills, nor of him who runs, but of God that has generosity.
English Standard Version	.
Far Above All Translation	. human will
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	. FEEL COMPASSION
Literal Standard Version	.

Modern English Version .
 Modern Literal Version 2020 .
 New American Standard .
 New European Version .
 New King James Version .
 New Matthew Bible .
 NT (Variant Readings) .
 Niobi Study Bible .
 R. B. Thieme, Jr. translation

Therefore to what conclusion are we forced? There is no injustice with God, is there? Emphatically not.

For He communicates to Moses [Ex. 33:19], "I will have mercy [imputation of divine blessing at maturity] on whomever I show mercy [salvation], and I will have compassion [logistical grace] on whomever I show compassion [salvation adjustment to the justice of God]." (Exodus 33:19)

So then it is not from who desires [blessing], and not from him who runs [after blessing], but from God who shows mercy.

R. B. Thieme, Jr. trans2

Therefore to what conclusion are we forced? There is no injustice or unrighteousness with God is there? Definitely Emphatically NOT! For he, God, communicated to Moses, (Ex 33:19) "I will, in the future, have or show grace in action or mercy through the imputation of divine blessing at Maturity Adjustment to the Justice of God, on who ever believer I will show mercy to after Salvation Adjustment to the Justice of God, I will have emotional sympathetic compassion in providing Logistical Grace after Salvation Adjustment to the Justice of God through faith alone in Jesus of Nazareth, The Christ alone, on whomever I have compassion on Salvation Adjustment to the Justice of God." So then OR Consequently therefore it (divine blessing) is not from him, Esau, who desires blessing, nor from him who runs after blessing or from man's will or exertions for blessing, but from God who has mercy or grace in action.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

14-16

Romans 9:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
eréô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	1 st person plural, future active indicative	Strong's #2046

Translation: What, therefore, will we say?

Paul has just talked about Jacob and Esau, and how God chose Jacob over Esau before either man did good or bad. I have explained how and why that takes place. God sees the line of Jacob and where it goes; He see the line of Esau and where it goes. What takes place along the line is thousands of man making millions of free will decisions, each one going from here to there; and all of these free will decisions taking their respective lines in a direction.

Paul is going to look at this from a different perspective.

Romans 9:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, nominative case	Strong's #93
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: [Is there] not injustice with the Lord [there]?

Paul asks a rhetorical question where he supplies the answer in the question. He asks if injustice can be imputed to the Lord for doing what He did. The negative is added to this question, which requires a negative answer. So, the answer is, *no, the Lord is not unjust in His decisions and actions.*

Romans 9:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GHIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096

Romans 9:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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These two words are variously translated: *by no means, let it not happen, let it not be, may it never be; may it not be so, no by no means, absolutely not, never, no; in no way; not at all; no it does not mean that; never may it be; God forbid; certainly not; it could not happen, no indeed; of course not, that would be unthinkable; be it not so, no indeed.* Most of these are presented as stand alone sentences followed by an exclamation point. These examples were taken from Romans 3:4, but they are not exhaustive. The ones at the beginning were found three or more times.

Translation: *May it never be!*

Paul does not simply reply *no* to his own question; he answers with a *hell no!* So, even though this was a rhetorical question with the correct answer already supplied, Paul answers his own question with a very strong negative.

Romans 9:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Môseus/Môsês/Môusês (Μωσεύς/Μωσῆς/Μωῦσῆς) [pronounced <i>moce-YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475

Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.

gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Translation: *For [God] keeps on saying to Moses,...*

Paul then goes to the Scriptures in order to provide an explanation. This is something that God said to Moses. Now, God said this to Moses in the past, one time. Why didn't Paul use the aorist (point of time) tense? Because this is in the Scriptures, it is as if God is saying this to Moses over and over and over again, every time that someone reads it.

Romans 9:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐλεεῶ (ἐλεέω) [pronounced ehl-eh-EH-oh]	<i>to have mercy on, to have compassion for, to be compassionate; to help an afflicted person</i>	1 st person singular, future active indicative	Strong's #1653
ὃν (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ἄν (ἄν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
ἐλεεῶ (ἐλεέω) [pronounced ehl-eh-EH-oh]	<i>to have mercy on, to have compassion for, to be compassionate; to help an afflicted person</i>	1 st person singular, present active subjunctive	Strong's #1653

Translation: ...“I will have mercy on whomever I might have mercy on;...

God told Moses, “I will have mercy on whomever I will have mercy on.” In other words, “I am God; I am sovereign; I get to make these decisions.”

Romans 9:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
οἰκτείρω (οἰκτείρω) [pronounced oyk-TEE-roh]	<i>to have compassion (for, on); to pity</i>	1 st person singular, future active indicative	Strong's #3627
ὃν (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ἄν (ἄν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
οἰκτείρω (οἰκτείρω) [pronounced oyk-TEE-roh]	<i>to have compassion (for, on); to pity</i>	1 st person singular, present active subjunctive	Strong's #3627

Translation: ...and I will show compassion to whomever I might show compassion to.”

Furthermore, God says, “I will show My compassion to whomever I choose to show My compassion to.” [Exodus 33:19]

I use the purple code to indicate that this is an Old Testament statement (blue) quoted in the New Testament (generally red).

Interestingly enough, the entire context of these words from God is Moses asking to be able to see God.

The ESV; capitalized is used below.

“Let me see Your glory.” (Exodus 33:13–23)

Scripture	Text/Commentary
Exodus 33:13 [Moses is speaking directly to God]: “Now therefore, if I have found favor [grace] in Your sight, please show me now Your ways, that I may know You in order to find favor [grace] in Your sight. Consider too that this nation is Your people.”	
Exodus 33:14 And he said, "My presence will go with you, and I will give you rest."	
Exodus 33:15 And he said to Him, "If Your Presence will not go with me, do not bring us up from here.	Moses recognizes that God must go with the Jews. Without His Presence, they are nothing.
Exodus 33:16 For how shall it be known that I have found favor in Your sight, I and Your people? Is it not in Your going with us, so that we are distinct, I and Your people, from every other people on the face of the earth?"	Moses recognizes the importance of his people, the God has made the Jews distinct from every other race on earth.
Exodus 33:17 And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in My sight, and I know you by name."	
Exodus 33:18 Moses said, "Please show me Your glory."	
Exodus 33:19 And he said, "I will make all My goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.	What God chooses to do is a matter of His sovereignty.
Exodus 33:20 But," he said, "you cannot see My face, for man shall not see Me and live."	
Exodus 33:21–22 And the LORD said, "Behold, there is a place by Me where you shall stand on the rock, and while My glory passes by I will put you in a cleft of the rock, and I will cover you with My hand until I have passed by.	
Exodus 33:23 Then I will take away My hand, and you shall see My back, but My face shall not be seen."	

To get the whole story, check out the chapter study on **Exodus 33** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Romans 9:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2309

Translation: *So then, [it is] not of the one willing,...*

God's plan is not about the person who is willing to do this or that; it is not about man's purpose.

Romans 9:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
trechô (τρέχω) [pronounced TREK-oh]	<i>running (in haste); metaphorically, striving hard (like runners in a race); spending one's strength</i>	masculine singular, present active participle, genitive/ablative case	Strong's #5143

Translation: *...neither the one striving (hard),...*

God's plan is not about the person who is striving hard to achieve something.

Romans 9:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἐλεεὶ (ἐλεέω) [pronounced <i>ehl-eh-EH-oh</i>]	<i>having mercy toward, having compassion for, the one being compassionate; helping an afflicted person</i>	masculine singular, present active participle; genitive/ablative case	Strong's #1653
θεος (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[it is] of God having mercy. [Exodus 33:19] (Kukis mostly literal translation)

God's plan is all about God's mercy (His grace in action) and God's sovereignty.

Romans 9:14–16 What, therefore, will we say? [Is there] not injustice with the Lord [there]? May it never be! For [God] keeps on saying to Moses, "I will have mercy on whomever I might have mercy on; and I will show compassion to whomever I might show compassion to." [Exodus 33:19] So then, [it is] not of the one willing, neither the one striving (hard), [it is] of God having mercy. (Kukis mostly literal translation)

Romans 9:14–16 To what conclusion are we forced? Is it possible that God is unjust? Absolutely not! God, through the Scriptures, in Exodus 33:19, keeps on speaking to Moses, saying, "I will have mercy on whomever I choose to have mercy on; and I will show compassion to whomever I choose." So, then salvation is not about having strong will or about striving, but it all depends upon the person upon whom God gives His mercy. (Kukis paraphrase)

In order for God's plan to be perfect, it must depend 100% upon Him and 0% on you and me.

For keeps on saying the Scripture to pharaoh, that, for him, this (thing), I raised up you that I might demonstrate by you the power of Me and that might be announced the Name of Me in all the earth. Consequently, therefore, on whom He keeps on willing, He keeps on having mercy; and on whom He keeps on being will, He keeps on hardening. [Exodus 9:16]

Romans
9:17–18

For the Scripture keeps on saying to Pharaoh, "For this very (thing), I raised you up [as if from the dead], that I might demonstrate by you My power; and that My name might be proclaimed throughout all the earth." [Exodus 9:16] Consequently, therefore, He keeps on having mercy on whomever He wills and He keeps on hardening whomever He wills.

The Scripture (Exodus 9:16) is a permanent record of what God said to Pharaoh: “I raised you up, as if from the dead, for this very reason: that I might demonstrate through you My great power and that My name might be proclaimed throughout the entire earth as a result.” Therefore, we may conclude that God can choose to show grace to whomever He will; and that He might harden whomever He will.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For keeps on saying the Scripture to pharaoh, that, for him, this (thing), I raised up you that I might demonstrate by you the power of Me and that might be announced the Name of Me in all the earth. Consequently, therefore, on whom He keeps on willing, He keeps on having mercy; and on whom He keeps on being will, He keeps on hardening. [Exodus 9:16]
Complete Apostles Bible	For the Scripture says to Pharaoh, "For this very thing I have raised you up, that I may show My power in you, and that My name may be proclaimed in all the earth." So then He has mercy on whom He wills, and whom He wills He hardens.
Douay-Rheims 1899 (Amer.)	So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith to Pharaoh: To this purpose have I raised thee, that I may shew my power in thee and that my name may be declared throughout all the earth..
Holy Aramaic Scriptures Original Aramaic NT	. Therefore it is not by means of him who wills, neither by means of him who runs, but in the hand of God, the merciful. For he said in the Scriptures to Pharaoh, "For this I have raised you up, that I may show my power with you, and that my name may be declared in the whole Earth."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, it is not by the desire or by the attempt of man, but by the mercy of God. For the holy Writings say to Pharaoh, For this same purpose did I put you on high, so that I might make my power seen in you, and that there might be knowledge of my name through all the earth.
Bible in Worldwide English	In the holy writings it says to Pharaoh, That is why I made you live. I wanted to show my power through you. I wanted people to know about me all over the earth. So God is kind to any person if he wants to be kind to him. And God makes a mans heart hard if he wants to do that.
Easy English Easy-to-Read Version–2008	. In the Scriptures God says to Pharaoh: "I made you king so that you could do this for me. I wanted to show my power through you. I wanted my name to be announced throughout the world." So God shows mercy to those he wants to show mercy to and makes stubborn those he wants to make stubborn.
God's Word™	For example, Scripture says to Pharaoh, "I put you here for this reason: to demonstrate my power through you and to spread my name throughout the earth." Therefore, if God wants to be kind to anyone, he will be. If he wants to make someone stubborn, he will.
Good News Bible (TEV)	For the scripture says to the king of Egypt, "I made you king in order to use you to show my power and to spread my fame over the whole world."

So then, God has mercy on anyone he wishes, and he makes stubborn anyone he wishes.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. In the Scriptures the Lord says to Pharaoh of Egypt, "I let you become king, so that I could show you my power and be praised by all people on earth."
 Everything depends on what God decides to do, and he can either have pity on people or make them stubborn.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation For just as God said to Pharaoh: "I raised you up as ruler of Egypt for this reason, that I might make you an example of how I demonstrate my miracle power. For by the example of how I deal with you, my powerful name will be a message proclaimed throughout the earth!" So again we see that it is entirely up to God to show mercy or to harden the hearts of whomever he chooses.

Plain English Version .
 UnfoldingWord Simplified T. Moses recorded that God had told Pharaoh, "This is why I made you king of Egypt: It was so I might fight against you and everyone in the world will help others respect my reputation."
 So we know that God kindly helps the ones he wants to act kindly toward. And we also know that he makes stubborn anyone who he wants to be stubborn, such as Pharaoh.

Williams' New Testament For the Scripture says to Pharaoh, "I have raised you to your position for this very purpose of displaying my power in dealing with you, of announcing my name all over the earth."
 So He has mercy on any man that He chooses to, and He hardens any man that He chooses to harden.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, the *Old Testament* writing says to Pharaoh in *Exodus 9:16*, "For this very *thing* I got you up, in order that I might display in you My ability and in order that My name might be announced everywhere in all the earth."
 So clearly He shows forgiving kindness to whom He wants. He hardens whom He wants.

Common English Bible .
 Len Gane Paraphrase For the Scripture says to Pharaoh, "For this very reason I raised you up, so that I could show my power in you and that my name might be publicized throughout the whole earth." Therefore he has mercy on whom he wants, and he hardens whom he wants.

- A. Campbell's Living Oracles Besides, the scripture says to Pharaoh, "Even for this same purpose I have roused you up; that I might show, in you, my power; and that my name might be published through all the earth."
Well, then, he has mercy on whom he will; and whom he will, he hardens.
- New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament In Scripture, again, it is said to Pharaoh-'It was for this very purpose that I raised thee to the throne, to show my power by my dealings with thee, and to make my name known throughout the world.'
So, then, where God wills, he takes pity, and where he wills, he hardens the heart.

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version Scripture records God saying to Pharaoh: "I put you here for a reason—so that through you I could demonstrate my power, and so that my name could be made known throughout the earth."*
So God is merciful to those he wishes to be, and hardens the hearts of those he wants to*.
- The Heritage Bible .
International Standard V .
Lexham Bible .
Montgomery NT For the Scripture says to Pharaoh, It is for this very purpose that I have raised you up, To show in you my power, And to proclaim my name far and wide, in all the earth. So then he has mercy on whom he will, and whom he will, he hardens.
- NIV, ©2011 .
Riverside New Testament .
Leicester A. Sawyer's NT .
The Spoken English NT .
UnfoldingWord Literal Text .
Urim-Thummim Version .
Weymouth New Testament "IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH--THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH."
This is a proof that wherever He chooses He shows mercy, and wherever he chooses He hardens the heart.
- Wikipedia Bible Project As Scripture records God's words to Pharaoh: "I brought you to this for a reason—so that through you I could demonstrate my power, and so that my name could be made known throughout the earth."
So God is merciful to those he wishes to be, and hardens the hearts of those he wants to.
- Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Because the Scripture said this about Pharaoh: "I allowed you to become a leader for a reason — that I might show My power through you. My name will spread to the whole world." So God shows mercy to those to whom He wants to show mercy. And, if God wants to do so, He makes some people hard.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says for The Writing [to] the pharaoh for to it this [I] raise you so [I] may show in you the power [of] me and so may be proclaimed The Name [of] me in every the earth then so whom [He] wants [He] gives (care) whom but [He] wants [He] hardens...
Alpha & Omega Bible	.
Awful Scroll Bible	For the Writing instructs of Pharaoh, certainly-of-which, "For this-same thing I raise-you -up-out, how that I Myself should exhibit-from-within My power by-within you, and how that My name shall be announced-throughout from-among all the land." Therefore consequently, He is kind to whom He purposes, and on whom He purposes it, He hardens.
Concordant Literal Version	For the scripture is saying to Pharaoh that "For this selfsame thing I rouse you up, so that I should be displaying in you My power, and so that My name should be published in the entire earth." Consequently, then, to whom He will, He is merciful, yet whom He will, He is hardening."
exeGesés companion Bible	For the scripture words to Paroh, Even to this I raised you, to indicate my dynamis in you and to evangelize my name in all the earth. Hosea 1:10 So, whomever he wills, he mercies; and whomever he wills, he hardens.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	For the Kitvei Hakodesh says to Pharaoh, BA'AVUR ZOT HE'EMADTICHA BA'AVUR HAROTECHA ES KOCHI ULEMA'AN SAPER SHMI BECHOL HA'ARETZ ("For this purpose I raised you up, in order that I might demonstrate in you my power and in order that my Name might be proclaimed in all the earth" SHEMOT 9:16). So then, to whom Hashem wills Hashem shows chaninah (mercy, free grace), but whom Hashem wills he hardens (that is, makes unresponsive or more mired down in KESHI (stubbornness, hardness))[DEVARIM 9:27].
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For the Scripture said to Pharaoh [Ex. 9:16], "I raised you up [to be a ruler] for the very purpose of demonstrating my power in your life and that my name might be

Brodie's Expanded Trans.	made known throughout the entire world." So then, God has pity on whomever He wants to, and He makes stubborn whomever He wants. For the Scripture communicated to Pharaoh [in Exodus 9:16]: For this very purpose I have raised you up, so that I might demonstrate My power through you, and so My Name might be proclaimed far and wide throughout all the land. Consequently, therefore, He has mercy on whomever He wills [the elect]; in fact, He hardens whomever He wills [the non-elect].
The Expanded Bible Jonathan Mitchell NT	. For the Scripture is saying to Pharaoh that, "Into this itself (or: For this very thing) I roused you forth (I awakened and stirred you to come out), so that I may (or: would) display and demonstrate in you My power and ability, so that My Name would be thoroughly proclaimed (preached and published far and wide) within all the land (or: in the entire earth)." [Ex. 9:16] Consequently, then, on whom He from time to time wills (or: to whom His will is presently directing) He is continuously merciful (He constantly relieves from distress and misery). Yet whom He from time to time wills (intends; designs), He continues progressively hardening.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	For the scripture says to Pharaoh, "For this very <i>reason</i> I have raised you up, so that I may demonstrate my power in you, and so that my name might be proclaimed in all the earth." [A quotation from Exod 9:16] Consequently therefore, he has mercy on whomever he wishes, and he hardens whomever he wishes.
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B.	. . . For the Scripture saith unto Pharaoh— Unto this end have I raised thee up, That I may thus shew in thee my power, And that I may declare my name in all the earth. ^c Hence, then, — On whom he pleaseth he hath mercy, And whom he pleaseth he doth harden. ^d
	^c Exo. ix. 16. ^d Exo. vii. 3; ix. 12; xiv. 4, 17.
The Spoken English NT	After all, scripture says to Pharaoh: I have raised you up for one reason: To demonstrate my power through you, And to make my name known to the whole world. ¹ So whoever God wants to have mercy on, he has mercy on. But whoever he wants to harden, he hardens. I. Lit. "earth." Exodus 9:16.
Wilbur Pickering's New T.	For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you, and that my name might be proclaimed in all the earth." ⁸ So then, He has mercy on whom He wishes, and He hardens whom He wishes. (8) See Exodus 9:16. If you check the record, Pharaoh hardened his own heart the first five times; after that God did the hardening.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For the Scripture says to Pharaoh, "For this very [reason] I raised you up, in order that I should show in you My power, and in order that My name shall be proclaimed far and wide in all the land." [Exod 9:16]
So, consequently, [to] whom He wills He shows mercy, but whom He wills He hardens [fig., makes stubborn].

Berean Literal Bible .

Bill Puryear translation

For the Scripture says about Pharaoh, 'For this very reason I have caused you to appear [in history], in order that I might demonstrate My power by means of you, and in order that My Person might be proclaimed throughout all the earth.'
So then, He shows mercy on whom He desires, but whom He wishes He hardens.

C. Thomson updated NT .

Charles Thomson NT

For the scripture saith to Pharaoh, "I have raised thee up for this purpose that by thee I may display my power; and that my name may be celebrated throughout all the earth."

Well then, he sheweth mercy to whom he pleaseth, and hardeneth whom he pleaseth,
wilt thou then say to me, Why doth he yet find fault, for who hath resisted his will?
V. 19 is included for context.

Context Group Version

For the scripture says to Pharaoh, For this very purpose I raised you up, that I might show in you my power, and that my name might be announced abroad in all the land. So then he has generosity on whom he wants, and he hardens whom he wants.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

For* the Scripture says to Pharaoh, 'I lifted you up *for this same thing, *that I myself might show in you my power and *that my name might be thoroughly proclaimed in all the earth.' {Exo 9:16}
Therefore consequently*, he shows-mercy on whom he wills and he hardens whom he wills.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation

For the scripture says to Pharaoh [in Exodus 9:16], I have caused you to continue in history in order that I might demonstrate My power by means of you, and in order that My person might be proclaimed throughout the entire earth [everywhere].
Consequently therefore, He shows mercy on whom He desires, in fact whom He wishes He hardens.

R. B. Thieme, Jr. trans2

For the Old Testament Scripture communicates to pharaoh (Ex 9:16), "For this very same purpose, I, Jesus of Nazareth, The Christ controlling history, have caused you, Pharaoh Amenhotep II, to appear and continue in history in order that I might evangelize the world through demonstration of my power by means of you in 10 plague confrontations and in order that My reputation, fame, person and name

might be proclaimed in evangelism far and wide everywhere throughout the entire earth. Consequently therefore, he has, demonstrates or shows mercy on whom he wills, chooses, or desires; in fact on whom he, God, wishes, chooses or desires, he hardens or calcifies the heart.

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .

For the Scripture says to Pharaoh, "For this very purpose did I raise you up, that I might show forth My power in you, and that my name might be published abroad in all the earth."

So, then, He hath mercy on whom He willeth, and whom He willeth He hardeneth.

The gist of this passage:

17-18

Romans 9:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
graphê (γραφή) [pronounced graf-AY]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun; nominative case	Strong's #1124
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Pharaô (Φαραώ) [pronounced far-ah-OH]	<i>his nakedness; Egyptian king; transliterated, Pharaoh</i>	masculine singular proper noun, indeclinable	Strong's #5328
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: For the Scripture keeps on saying to Pharaoh,...

Remember how God kept on saying to Moses? This means, because of the Scriptures, it is as if God speaks to Moses constantly for anyone who reads the Scriptures. Similarly, the Scriptures keep on speaking to Pharaoh, even though he is long dead. Every time a person reads this passage, it is as if God is speaking to Pharaoh.

Romans 9:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
exegeirō (ἐξεγείρω) [pronounced ex-Exodus generation-EYE-ro]	<i>to raise up, to arouse, to raise up (from sleep); to rouse up (fully), stir up, incite; (figuratively) to resuscitate (from death)</i>	1 st person singular, aorist active indicative	Strong's #1825
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...*For this very (thing), I raised you up [as if from the dead],...*

God purposely raised Pharaoh up, as if raised from the dead. God had a reason and a purpose for Pharaoh, even though this man would resist God unto his very dying breath.

Moses should have been Pharaoh over all Egypt. No one else came close to Moses when it came to character, wisdom and intelligence. All the palace would have favored Moses to reign over Egypt. However, this thing happened, and Moses killed a man; and, therefore, he had to flee. This very unexpected event resurrected the career of the Pharaoh who took over (and I believe that he was replaced by his son after him). As long as Moses was around and alive, this succession would never have taken place.

Romans 9:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
endeiknumi (ἐνδείκνυμι) [pronounced en-DIKE-noo-mee]	<i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i>	1 st person singular, aorist middle subjunctive	Strong's #1731

Romans 9:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...that I might demonstrate by you My power;...

God put this Pharaoh in charge—knowing his future disposition toward God—in order to demonstrate His power.

Romans 9:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hopôs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
diaggellô (διαγγέλλω) [pronounced de-ang-GEHL-low]	<i>to carry a message through, to announce everywhere; to publish abroad, to declare, to herald</i>	3 rd person singular, aorist passive subjunctive	Strong's #1229
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Romans 9:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
εν (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1093

Translation: ...and that My name might be proclaimed throughout all the earth." [Exodus 9:16]

God chose Pharaoh, that God's name might be proclaimed throughout the earth as the One having deposed and destroyed Pharaoh.

Romans 9:17 For the Scripture keeps on saying to Pharaoh, "For this very (thing), I raised you up [as if from the dead], that I might demonstrate by you My power; and that My name might be proclaimed throughout all the earth." [Exodus 9:16] (Kukis mostly literal translation)

The ESV (capitalized) is used below.

Why God Raised Up Pharaoh (Exodus 9:13–23)

Scripture	Text/Commentary
Exo 9:13 Then the LORD said to Moses, "Rise up early in the morning and present yourself before Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let My people go, that they may serve Me.	

Why God Raised Up Pharaoh (Exodus 9:13–23)

Scripture	Text/Commentary
Exodus 9:14 For this time I will send all My plagues on you yourself, and on your servants and your people, so that you may know that there is none like Me in all the earth.	Anyone hearing about this would also know that there is no one like God in all the earth. That was God's intention.
Exodus 9:15 For by now I could have put out My hand and struck you and your people with pestilence, and you would have been cut off from the earth.	God points out, "I could have easily just killed all of you and led My people out of Egypt, but I chose not to do this."
Exodus 9:16 But for this purpose I have raised you up, to show you My power, so that My name may be proclaimed in all the earth.	God takes a man who is terribly negative toward Him and uses his negative volition to glorify God.
Exodus 9:17 You are still exalting yourself against My people and will not let them go.	
Exodus 9:18 Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now.	
Exodus 9:19 Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.""	
Exodus 9:20–21 Then whoever feared the word of the LORD among the servants of Pharaoh hurried his slaves and his livestock into the houses, but whoever did not pay attention to the word of the LORD left his slaves and his livestock in the field.	Some Egyptians believed God and heeded the words of Moses. These Egyptians are saved and in heaven today.
Exodus 9:22 Then the LORD said to Moses, "Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt."	
Exodus 9:23 Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt.	

See **Exodus 9** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Romans 9:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced <i>AHR-ah</i>]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686

Romans 9:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active indicative	Strong's #2309
èleëô (ἐλεέω) [pronounced eh/eh-EH-oh]	<i>to have mercy on, to have compassion for, to be compassionate; to help an afflicted person</i>	3 rd person singular, present active indicative	Strong's #1653

Translation: *Consequently, therefore, He keeps on having mercy on whomever He wills...*

God, because He created us and this earth, is able to show His grace toward anyone that He chooses. Based upon the continued reference to the free will of man throughout the Scriptures, I would suggest that God chooses to grace out those who have believed in Him.

Romans 9:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active indicative	Strong's #2309
sklêrunô (σκληρύνω) [pronounced sklay-ROO-no]	<i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i>	3 rd person singular, present active indicative	Strong's #4645

Translation: *...and He keeps on hardening whomever He wills.* (Kukis mostly literal translation)

God has the ability to harden anyone whom He chooses to harden. We are His creation. However, there is no indication in the historical record that God actually changed Pharaoh's volition at any point in time. The hardening of Pharaoh's heart is discussed many times in my exegesis of Exodus, but the best place for this information is **Exodus 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) (check v. 13, but there is extensive discussion throughout).

Romans 9:18 *Consequently, therefore, He keeps on having mercy on whomever He wills and He keeps on hardening whomever He wills.* (Kukis mostly literal translation)

Romans 9:17–18 For the Scripture keeps on saying to Pharaoh, “For this very (thing), I raised you up [as if from the dead], that I might demonstrate by you My power; and that My name might be proclaimed throughout all the earth.” [Exodus 9:16] Consequently, therefore, He keeps on having mercy on whomever He wills and He keeps on hardening whomever He wills. (Kukis mostly literal translation)

Romans 9:17–18 The Scripture (Exodus 9:16) is a permanent record of what God said to Pharaoh: “I raised you up, as if from the dead, for this very reason: that I might demonstrate through you My great power and that My name might be proclaimed throughout the entire earth as a result.” Therefore, we may conclude that God can chose to show grace to whomever He will; and that He might harden whomever He will. (Kukis paraphrase)

You will say to me, therefore, who still keeps on finding fault? For the will of him who opposes? O man, no, you who keeps on being the one answering back to God, [will] you not say, the thing formed to the one forming [it], why did You make me thus? Or does he not have authority—the potter—of the clay? Our from a batch of dough of him to make what indeed to an honorable vessel and what [is] to a dishonorable [vessel]?

Romans
9:19–21

You will say to me, therefore, “Why does He still find fault? For who keeps resisting His will (and purpose)?” Rather, O man, who are you to answer back to the God? Shall not the thing formed say to the one forming [it], “Why have You made me thus?” Or does the potter not have authority [over] the clay? [Can He not] make from the same batch a vessel which [is] indeed for honor and another [lit., *whom, which, what*] for dishonor.

Nevertheless, you will probably ask me, “Why does He still find fault with me and others? Who can really resist God’s will?” Instead, you impertinent fool, who do you think you are to answer back to God? Can the thing formed really complain to the one forming it, “What did you make me this way?” Doesn’t the potter have authority over the clay? Can’t he take the same batch of clay, and make some vessels for a special use and others for a more common use?

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) You will say to me, therefore, who still keeps on finding fault? For the will of him who opposes? O man, no, you who keeps on being the one answering back to God, [will] you not say, the thing formed to the one forming [it], why did You make me thus? Or does he not have authority—the potter—of the clay? Our from a batch of dough of him to make what indeed to an honorable vessel and what [is] to a dishonorable [vessel]?
- Complete Apostles Bible You will say to me then, "Why does He still find fault? For who has ever resisted His will?"
But indeed, O man, who are you to be answering back against God? Surely the thing formed will not say to him who formed it, "Why did you made me like this?"
Or does not the potter have authority over the clay, from the same lump to make one vessel for honor and the other for dishonor?
- Douay-Rheims 1899 (Amer.) Thou wilt say therefore to me: Why doth he then find fault? For who resisteth his will?

O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus?
Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?

Holy Aramaic Scriptures
Original Aramaic NT

.
Doubtless you will say, "Why does he find fault, for who stands against his will?"
Therefore, who are you, oh son of man, that you give a rebuttal to God? Does the thing formed say to the one who formed it, "Why have you made me this way?"
Or is not a potter authorized over the clay to make some formed things from it, one vessel for honor and one for dishonor?

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But you will say to me, Why does he still make us responsible? who is able to go against his purpose?

But, O man, who are you, to make answer against God? May the thing which is made say to him who made it, Why did you make me so?

Or has not the potter the right to make out of one part of his earth a vessel for honour, and out of another a vessel for shame?

Bible in Worldwide English

But you are only a man. Will you tell God what to do? Can the pot say to the man who made it, Why did you make me like this?

The person who makes pots has power over the mud. He can make two different pots out of one pile of mud. One pot will be fine and another will not be fine. Can the potter not make them so?

God has a right to be very angry if he wants to be. He has the right to show his power. God was very angry with some people who deserved to die. And yet he waited a long time before he did anything to them.

Easy English

Easy-to-Read Version–2008

.
So one of you will ask me, "If God controls what we do, why does he blame us for our sins?" Don't ask that. You are only human and have no right to question God. A clay jar does not question the one who made it. It does not say, "Why did you make me like this?" The one who makes the jar can make anything he wants. He uses the same clay to make different things. He might make one thing for special purposes and another for daily use.

God's Word™

You may ask me, "Why does God still find fault with anyone? Who can resist whatever God wants to do?"

Who do you think you are to talk back to God like that? Can an object that was made say to its maker, "Why did you make me like this?"

A potter has the right to do whatever he wants with his clay. He can make something for a special occasion or something for everyday use from the same lump of clay.

Good News Bible (TEV)

But one of you will say to me, "If this is so, how can God find fault with anyone? Who can resist God's will?" But who are you, my friend, to talk back to God? A clay pot does not ask the man who made it, "Why did you make me like this?" After all, the man who makes the pots has the right to use the clay as he wishes, and to make two pots from the same lump of clay, one for special occasions and the other for ordinary use.

J. B. Phillips

The Message

NIRV

New Life Version

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Radiant New Testament .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
Contemporary English V. .
Someone may ask, "How can God blame us, if he makes us behave in the way he wants us to?"
But, my friend, I ask, "Who do you think you are to question God? Does the clay have the right to ask the potter why he shaped it the way he did?
Doesn't a potter have the right to make a fancy bowl and a plain bowl out of the same lump of clay?"

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation .
Well then, one might ask, "If God is in complete control, how could he blame us? For who can resist whatever he wants done?"
But who do you think you are to second-guess God? How could a human being molded out of clay say to the one who molded him, "Why in the world did you make me this way?"
Or are you denying the right of the potter to make out of clay whatever he wants? Doesn't the potter have the right to make from the same lump of clay an elegant vase or an ordinary pot?

Plain English Version .
UnfoldingWord Simplified T. .
Maybe one of you will say to me, "Because God determines ahead of time everything that people do and no one can resist what God has wished, it is not right for God to punish those who sin."
I would reply, "You are only a human being, so you have no right to criticize God! He is like a man who makes clay pots. A pot has no right to ask its maker, "Why did you make me like this?"
Instead, the potter certainly has the right to take a lump of clay and use part of it to make a beautiful pot that people will value highly— and then use the rest of the clay for a pot that someone will use every day. Certainly God has the same right.

Williams' New Testament .
So you will ask me, "Why does He still find fault? For who can resist His will?" On the contrary, friend, who are you anyway that you would answer back to God? Can the clay that is molded ask the man who molds it, "Why did you make me like this?" Has not the potter the right with his clay to make of the same lump one vessel for ornamental purposes, another for degrading service?

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version .
So you will state to me, "So why does He still find fault? You see, has anyone stood in opposition to His intention?"
O human being, no, of course not, but who are you? The person responding in opposition to God? Will the sculpture state to the One who sculpted it, "Why did you make me this way?"
Or doesn't the potter have authority over the mud from the same batch to make one container into value, another into no value?

Common English Bible .
Len Gane Paraphrase .
So are you going to tell me, "Why does he still find fault, for who can resist his will?"

No, on the contrary, O man, who are YOU to contradict God? Will what is molded say to the one who molded it, "Why have you made me this way?" Doesn't the potter have authority over the clay to make pottery for honorable use as well as for common use from the same lump?

A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Perhaps you will say to me-'How can any one still be blamed? For who withstands his purpose?'
 I might rather ask 'Who are you who are arguing with God?' Does a thing which a man has molded say to him who has molded it 'Why did you make me like this?' Has not the potter absolute power over his clay, so that out of the same lump he makes one thing for better, and another for common, use?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Now you'll argue with me and ask, "So why does he still blame us then? Who can resist the will of God?"

That's no way to speak, for who are you—a mere mortal—to contradict God? Can something that is created say to its creator, "Why did you make me like this?" Doesn't a potter have the right to use the same batch of clay to make both a decorative bowl and an everyday pot?*

The Heritage Bible .
 International Standard V

God Chose People who are Not Jewish

You may ask me, "Then why does God [Lit. he] still find fault with anybody? [The Gk. lacks with anybody] For who can resist his will?" On the contrary, who are you—mere man that you are—to talk back to God? Can an object that was molded say to the one who molded it, "Why did you make me like this?" A potter has the right to do what he wants to with his clay, doesn't he? He can make something for a special occasion or something for ordinary use from the same lump of clay.

Lexham Bible .
 Montgomery NT . ignoble
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT

You will say to me then, Why then does he yet find fault? for who has resisted his will? Yes indeed, O man, who are you that reply against God? Shall the work say to him that made it, Why did you make me thus? or has not the potter a right, in respect to the clay, to make of the same mass one vessel to honor and another to dishonor?

The Spoken English NT .
 UnfoldingWord Literal Text

You will say then to me, " Why then does he still find fault? For who has ever withstood his will?"
 On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, " Why did you make me this way?"
 Does the potter not have the right over the clay to make from the same lump a container for special use, and another container for daily use?

Urim-Thummim Version .
 Weymouth New Testament

"Why then does God still find fault?" you will ask; "for who is resisting His will?"

Nay, but who are you, a mere man, that you should cavil against GOD? SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT, "WHY HAVE YOU MADE ME THUS?"

Or has not the potter rightful power over the clay to make out of the same lump one vessel for more honourable and another for less honourable uses?

Wikipedia Bible Project

You will argue with me, "So why does he still blame us then? Who can go against what God wants?"

No, for who are you human to argue with God? Can what is created say to its creator, "Why did you make me like this?"

Does a potter not have the right to use one lump from the same batch of clay for a pretty vase and another lump for a chamber pot?

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. Surely you will say this to me: "Then why does God blame us? Who can resist God's plan?"
 Who are you? You are only a human being. You cannot talk back to God. The thing which is made cannot say to the One who made it, "Why did you make me like this?".
 Does the potter have the right to use the same clay in two ways? Yes, He may use part of it to make a beautiful pot; or he may use part of it for something ordinary.
 Then you shall say to me, "Why does He still find fault? For who has resisted His counsel?"
 But who are you, O man, to talk back to Elohim? **Shall that which is formed say to him who formed it, "Why have you made me like this?"** Isaiah 29:16, Isaiah 45:9.
 Does not the potter have authority over the clay, from the same lump to make one vessel for value and another not for value?

The Scriptures 2009

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[You] will say [to] me so why? so still [He] blames the for desire [of] him Who? has resisted Oh Man then You Who? are The [Man] Contradicting the god not will say The Form [to] the [one] forming {it} why? me [You] make so or not? has authority The Potter [of] the clay from the it lump to make which certainly to honor vessel which but to dishonor...

Alpha & Omega Bible .
 Awful Scroll Bible You will say then to me, "Why He still blames? For who has stood-against His will?"
 Certainly-then, O man, who is you resolving-away-over-against God? Notwithstanding, will that formed say to Him forming it, "Why make you me the same-as-this?"

Concordant Literal Version	<p>Or holds not the potter existence-by over the clay, out of the same lump, that surely to make a vessel for honor and that for dishonor?</p> <p>You will be protesting to me, then, "Why, then, is He still blaming? for who has withstood His intention?</p> <p>O man! who are you, to be sure, who are answering again to God? That which is molded will not protest to the molder, "Why do you make me thus?</p> <p>Or has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, yet one for dishonor?.</p>
exeGesés companion Bible	<p>So you say to me, Why blames he still?</p> <p>For who withstands his counsel?</p> <p>Yet so, O humanity,</p> <p>who are you to contradict Elohim?</p> <p>Says the molded to the molder,</p> <p>Why made you me thus?</p> <p>Or has not the potter authority over the clay</p> <p>- to make of the same lump</p> <p>one vessel indeed to honor</p> <p>and another to dishonor?</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.</p> <p>You will say to me, "Then why does Hashem still find fault? For who has resisted His will?"</p> <p>On the contrary, who are you, a human being, to answer back to G-d? VEYETZER AMAR LEYOTZRO ("Can the pot say to the potter" YESHAYAH 29:16), "Why have you made me thus?"</p> <p>Or does the potter not have the right over the clay [YIRMEYAH 18:6] to make from the same lump one vessel for honorable use and another for dishonorable use?</p>
Rotherham's Emphasized B.	<p>.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>.</p> <p>But you [<i>i.e., probably an objecting Jew</i>] will say to me, "Why does God still find fault [<i>with people</i>]? For who can [<i>successfully</i>] resist what God wants to do?" But who [<i>do you think</i>] you are, [<i>you mere</i>] man, to [<i>attempt a</i>] reply to God? Will the object formed [<i>i.e., a clay pot</i>] say to the one who molded it, "Why did you make me this way?" Or, does not the potter have the right to make what he wants to out of the clay? Can he not make both a beautiful vase and a common pot out of the same lump [<i>of clay</i>]?</p>
Brodie's Expanded Trans.	<p>Therefore, will you ask me: Why then does He continue to find fault? For who can resist His sovereign will?</p> <p>On the contrary, oh man [<i>derogatory insult</i>], who are you who argues against [<i>impugns the integrity of</i>] the God? Shall the thing formed [<i>creature</i>] reply against Him Who did the creative forming [<i>Creator</i>]: Why have you made me this way?</p> <p>Or doesn't the Potter possess authority over the clay to make, on the one hand, out of the same lump of clay [<i>body of believers</i>], a vessel unto honor [<i>those pursuing super-abounding grace</i>], but on the other hand, a vessel unto dishonor [<i>those living a life of habitual sin</i>]?</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>You will ask me (or: protest to me), then, "Why, then, is He still blaming and continuing to find fault? For who (which one; what) has resisted (stood against or in place of) His intention (the effect of His deliberated purpose and resolve) and is yet still so standing?"</p> <p>O man (or: human)! On the contrary, even more, what (or: who) are you – the one habitually answering back to God (or: replying against God; from a position of</p>

standing instead and in opposition, judging for God; disputing with God)? "The thing molded and formed will not proceed to be saying to the One molding and forming, 'Why do you make me thus (or: did you create and construct me this way)?" [cf Isa. 29:16; 45:9; 64:8]

Or does not the Potter hold authority or have a right pertaining to clay, forth from out of the same kneaded mixture (effect of uniform mixture) to make the one a container (a vessel; an instrument; a utensil) into honor and value, yet the other into an unhonored one (a worthless one; one without value; one deprived of privileges; or: = one for common use)?

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Therefore you will say to me, "Why then does he still find fault? For who has resisted [Or "who resists"] his will? On the contrary, O man, who are you who answers back to God? Will what is molded say to the one who molded it, "Why did you make me like this"? [A quotation from Isa 29:16; 45:9] Or does the potter not have authority over the clay, to make from the same lump a vessel that is for honorable use [Literally "honor"] and one that is for ordinary use [Literally "dishonor"]?

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

Thou wilt say to me, then—
 Why longer' findeth he fault?
 For ||his purpose|| who hath withstood?
 O man! Who, nevertheless, art ||thou|| that art answering again unto God?
 Shall |the thing formed| say |unto him that formed it|—^e
 Why didst thou make me thus?
 Or hath not |the potter| a right |over the clay|—^f
 ||Out of the same' lump||
 To make some, indeed, into a vessel for honour,
 And some for dishonour?

^e Is. xxix. 16; xlv. 9.

^f Jer. xviii. 6; Is. xxix. 16; xlv. 9.

The Spoken English NT

Then you'll say to me, "So how does God still blame people? After all, who stands up against his will?"

Friend, that argument cuts against you!^m Who are you to answer back to God? Surely something that's shaped can't say to the one who shaped it, "Why did you make me this way?"

And doesn't a potter have the right to make different pieces from one lump of clay—maybe one especially fine piece, and one ordinary piece?

m. Lit. "O human being, to the contrary!" Paul's point is that their argument leads straight to its own defeat. If your chosen defense against being blamed by God for your behavior is that God made you that way, then you equally remove any right to blame God if God should decide to unmake you.

Wilbur Pickering's New T.

You will say to me then, "Why does He still find fault? For who has ever resisted His will?"

Really now, just who are you, O man, to talk back to God? What is formed will not say to the one who formed it, "Why did you make me like this," will it?

Or has the potter no right over the clay, to make from the same lump one vessel for honor and another for dishonor?

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation You will say then to me, "Why does He still find fault? For who has [ever] stood up against [or, resisted] His purpose?"

But rather, O human, who are you, the one answering back to God? The thing formed will not say to the one having formed [it], "Why did you make me like this?" will it?

The potter has [the] right [over] the clay to make out of the same lump on the one hand one vessel to honor, on the other hand one to dishonor, does he not?

Berean Literal Bible .

Bill Puryear translation

Therefore, you will say to me, 'Why does He still find fault? Because who has resisted His purpose?'

On the contrary, O mankind, you, who are you, who answers back to God? Can what is molded say to its molder, 'Why have you made me like this?' No of course not.

Or does not the potter have authority over the clay from the same lump to make one on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? Of course he does.

C. Thomson updated NT

Well then, he shows mercy to whom he pleases, and hardens whom he pleases, will you then say to me, Why does he yet find fault, for who has resisted his will? But who are you, O man, who enters into a dispute with God? Will the thing formed say to him who formed it, Why have you made me thus? Has not the potter power over the clay to make, out of the same lump, one vessel for honour, and another for dishonour? V. 18 is included for context.

Charles Thomson NT .

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation

Therefore you will say to me, "Why does He still find fault? For who has resisted His purpose [or, *His intention*]?"On the contrary, O mankind, you, who are you who answers back to the God? Can what is molded say to its molder [or *the pot say to the potter*], "Why have you made me like this?" No, of course not!

Or does not the potter possess authority over the clay? From the same lump [free will, self-determination] to make on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? [of course, he does].

R. B. Thieme, Jr. trans2

Therefore You will say to me, "Why does he (God) still find fault? For then who can or has ever resisted, opposed or stood against his, God's will, plan, goal, intention

or purpose?" On the contrary, YOU ARE WRONG, stupid, imbecilic, irrational, idiotic Mankind, HEY STUPID, who are YOU who are impudent, contradictory and answer back with unjustifiable accusations to THE Eternal God? Can what is formed or molded, the arrogant man here the Jew, say to its molder God, "Why have you manufactured or made me like this?" NO of course NOT! Or does not the potter (God) possess power or authority over the clay or wet mud (Mankind) from the same lump of volitional free will clay to make, mold or manufacture, on the one hand a vessel or container for the purpose of Honor and on the other hand a vessel or container for the purpose of Dishonor, YES, of course he does.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

19-21

Romans 9:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eréō (ἐρέω) [pronounced <i>eh-REH-oh</i>]	<i>to say, to speak, to utter, to declare</i>	2 nd person singular, future active indicative	Strong's #2046
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Translation: You will say to me, therefore,...

Paul anticipates the objection which he will be given. "I know what you are thinking. This is the objection which you would like to make."

Romans 9:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
memphomai (μέμφομαι) [pronounced <i>MEHM- fom-ahee</i>]	<i>to blame, to find fault</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3201

Translation: ...“Why does He still find fault?”

If God made us this way, how can he find fault with us?

On occasion, on Facebook, I sometimes go to a page where Christianity versus atheism is debated. Many times I have heard this same question, “If God made me like this, how can He find fault with me? I am only doing what He programmed me to do.”

The problem with this question is, we all have free will. We all have a conscience. We all make real decisions. God in His plan made it possible for us to make free will decisions.

Many of you marry and begin to raise up a family. Your children are going to have free will. Sometimes, they will use their free will against you. Are you really to blame for that?

Romans 9:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
boúlēma (βούλημα) [pronounced BOO-lay-mah]	<i>will, counsel, resolve, purpose</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1013
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
anthístēmi (ἀνθίστημι) [pronounced anth-IHS-tay-mee]	<i>to oppose, to stand against, to resist, to withstand</i>	3 rd person singular, perfect active indicative	Strong's #436

Translation: For who keeps resisting His will (and purpose)?”

This same thought is continued. “God made me this way. How can I resist His will and purpose?”

Again, the person making such an objection is acting as if they do not have free will. They are acting as if God programmed them to do X, Y and then Z; and therefore, they can only do X, Y and then Z.

When you have a children and you instill certain values in that child, is it impossible for that child to resist your values? Every child comes into this world with free will. Sometimes we know what our kid is going to do and sometimes we don't.

Romans 9:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ο (ὦ) [pronounced <i>oh</i>]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; vocative	Strong's #444
menoûnge (μενοῦνγε) [pronounced mehn-OON-geh]	<i>no, nay but, wrong; yea doubtless; rather, verily</i>	disjunctive particle	Strong's #3304
Other spellings include: μενοῦνγε, μενοῦν, μενοῦν, μενοῦνγε.			
su (σου) [pronounced <i>sue</i>]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong's #4771
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
antapokrínomai (ἀνταποκρίνομαι) [pronounced an-tap-ok-REE-nom-ahee]	<i>answering (back, again), one replying (against); a responder (with a solid argument); contradicting, those disputing</i>	masculine singular; present (deponent) middle/passive participle; nominative case	Strong's #470
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: Rather, O man, who are you to answer back to the God?

However, Paul, rather than approach this from the free will angle, he considers it from the impertinence angle. Do you dare answer back to God in this way, he asks. Who do you think you are?

Romans 9:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
erêô (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 rd person singular, future active indicative	Strong's #2046
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plasma (πλάσμα) [pronounced PLAS-mah]	<i>that which is molded or formed, as from wax; the thing formed by a potter, earthen vessel</i>	neuter singular noun; nominative case	Strong's #4110 hapax legomenon
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
plássō (πλάσσω) [pronounced PLAS-so]	<i>forming, the one shaping, a fabricator, the person molding</i>	masculine singular; aorist active participle; dative, locative or instrumental case	Strong's #4111

Translation: Shall not the thing formed say to the one forming [it],...

Shall the thing formed complained to the thing which formed it?

Romans 9:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
poiêô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, aorist active indicative	Strong's #4160

Romans 9:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Translation: ...“Why have You made me thus?”

Do you think it is your place to ask God, “Why did you make me in this way?”

Again, such an impertinent question completely skirts the question of personal responsibility. You have free will. Are you going to complain to God that you are misusing your own free will?

Romans 9:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kerameús (κεραμεύς) [pronounced ker-am-YOOCE]	<i>potter, one working with clay</i>	masculine singular noun; nominative case	Strong's #2763
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
pēlós (πηλός) [pronounced pay-LOSS]	<i>clay, which potters uses; mud (wet clay)</i>	masculine singular noun; genitive/ablative case	Strong's #4081

Translation: Or does the potter not have authority [over] the clay?

If we have a potter and a lump of clay, who has the authority in this situation? The potter or the clay? Obviously, the potter.

Romans 9:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
phurama (φύραμα) [pronounced FOO-ram-ah]	<i>batch of dough, any substance mixed with water and kneaded; a mass, a lump; of dough; of clay</i>	neuter singular noun; genitive/ablative case	Strong's #5445
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aoist active infinitive	Strong's #4160
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
timê (τιμή, ἡς, ἡ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; accusative case	Strong's #5092
skeuos (σκεῦος) [pronounced SKYOO-oss]	<i>a vessel; an implement, equipment; household utensils; metaphorically; a man of quality, a chosen instrument; the body</i>	neuter singular noun; accusative case	Strong's #4632
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739

Romans 9:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
atimia (ἀτιμία) [pronounced at-ee-MEE-ah]	<i>dishonour, ignominy, disgrace, disgraceful; reproach, shame; indignity; vile</i>	feminine singular noun; accusative case	Strong's #819

Translation: [Can He not] make from the same batch a vessel which [is] indeed for honor and another [lit., whom, which, what] for dishonor. (Kukis mostly literal translation)

Is it not possible for the potter to take the same lump of clay and make some special use vessels from this lump; and some very common use vessels as well? Does the clay get to make the distinctions?

Romans 9:19–21 You will say to me, therefore, “Why does He still find fault? For who keeps resisting His will (and purpose)?” Rather, O man, who are you to answer back to the God? Shall not the thing formed say to the one forming [it], “Why have You made me thus?” Or does the potter not have authority [over] the clay? [Can He not] make from the same batch a vessel which [is] indeed for honor and another [lit., whom, which, what] for dishonor. (Kukis mostly literal translation)

Romans 9:19–21 Nevertheless, you will probably ask me, “Why does He still find fault with me and others? Who can really resist God’s will?” Instead, you impertinent fool, who do you think you are to answer back to God? Can the thing formed really complain to the one forming it, “What did you make me this way?” Doesn’t the potter have authority over the clay? Can’t he take the same batch of clay, and make some vessels for a special use and others for a more common use? (Kukis paraphrase)

Now, if willing the God to manifest the wrath and to make known the power of Him, He has borne with much patience vessels of wrath having been prepared for destruction, that to make known the wealth of the glory of Him by vessels of grace which He previously prepared for glory; which even He even called us, not only [us] from [the] Judæans but also from the gentiles.

Romans
9:22–24

Now, if the God is willing to demonstrate [His] wrath and to make known His power, He has borne [these] vessels of wrath with much patience, them having been prepared for destruction in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory, even us, whom He called, not only out from [the] Jews but also out from the gentiles.

Now, if God purposes to demonstrate His wrath and to make His power known to all, He has borne these vessels of wrath with great patience, them having been prepared for destruction in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory, even us, whom He called, not only out from the Jews but also out from the other nations.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, if willing the God to manifest the wrath and to make known the power of Him, He has borne with much patience vessels of wrath having been prepared for destruction, that to make known the wealth of the glory of Him by vessels of grace which He previously prepared for glory; which even He even called us, not only [us] from [the] Judæans but also from the gentiles.
Complete Apostles Bible	But what if God, wanting to show His wrath and to make known His power, endured with much longsuffering the vessels of wrath having been prepared for destruction, and so that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not only of the Jews, but also of the Gentiles?
Douay-Rheims 1899 (Amer.)	What if God, willing to shew his wrath and to make his power known, endured with much patience vessels of wrath, fitted for destruction, That he might shew the riches of his glory on the vessels of mercy which he hath prepared unto glory? Even us, whom also he hath called, not only of the Jews but also of the Gentiles.
Holy Aramaic Scriptures Original Aramaic NT	. But if God was willing to show his wrath and reveal his power, bringing wrath with a multitude of patience against vessels of wrath that were perfected for destruction, And his love overflowed on the vessels of compassion that were prepared by God for glory; For we are called, not only from the Jews but also from the Gentiles.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What if God, desiring to let his wrath and his power be seen, for a long time put up with the vessels of wrath which were ready for destruction: And to make clear the wealth of his glory to vessels of mercy, which he had before made ready for glory, Even us, who were marked out by him, not only from the Jews, but from the Gentiles?
Bible in Worldwide English	He did it to show how very great he is. He was kind to some people. He planned for them to be made great. That means he also called us. He called not only those who are Jews, but also those who are not Jews. In the book written long ago by the prophet Hosea, God says They were not my people. But I will call them "my people". I did not love her, but I will call her "the one I love."
Easy English Easy-to-Read Version–2008	. It is the same way with what God has done. He wanted to show his anger and to let people see his power. But he patiently endured those he was angry with--people who were ready to be destroyed. He waited with patience so that he could make known the riches of his glory to the people he has chosen to receive his mercy. God has already prepared them to share his glory. We are those people, the ones God chose not only from the Jews but also from those who are not Jews.
<i>God's Word™</i>	If God wants to demonstrate his anger and reveal his power, he can do it. But can't he be extremely patient with people who are objects of his anger because they are headed for destruction? Can't God also reveal the riches of his glory to people who

are objects of his mercy and who he had already prepared for glory? This is what God did for us whom he called—whether we are Jews or not.

Good News Bible (TEV) And the same is true of what God has done. He wanted to show his anger and to make his power known. But he was very patient in enduring those who were the objects of his anger, who were doomed to destruction. And he also wanted to reveal his abundant glory, which was poured out on us who are the objects of his mercy, those of us whom he has prepared to receive his glory. For we are the people he called, not only from among the Jews but also from among the Gentiles.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. God wanted to show his anger and reveal his power against everyone who deserved to be destroyed. But instead, he patiently put up with them. He did this by showing how glorious he is when he has pity on the people he has chosen to share in his glory. V 24 will be placed with the next passage for context.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation And in the same way, although God has every right to unleash his anger and demonstrate his power, yet he is extremely patient with those who deserve wrath—vessels prepared for destruction. And doesn't he also have the right to release the revelation of the wealth of his glory to his vessels of mercy, whom God prepared beforehand to receive his glory? Even for us, whether we are Jews or non-Jews, we are those he has called to experience his glory.

Plain English Version .
 UnfoldingWord Simplified T. Although God desires to show that he is angry about sin, and although he desires to make clear that he can powerfully punish people who have sinned, he tolerated very patiently the people who caused him to be angry and who deserved to be destroyed. God has been patient in order that he might make clear how very wonderfully he acts toward those upon whom he has mercy, whom he prepared ahead of time in order that they might live with him. That means us whom he chose— not only us Jews, but also non- Jews.

Williams' New Testament And what if God, though wishing to display His anger and make known His power, yet, has most patiently borne with the objects of His anger, already ripe for destruction, so as to make known the riches of His glory for the objects of His mercy, whom He prepared in ages past to share His glory -- even us whom He has called, not only from among the Jews but from among the heathen too?

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version *What* if God, wanting to display the punishment and to make known His ability, in much lengthy patience, put up with containers of punishment that have been developed for ruin, even so that He might make known the wealth of His magnificence on containers of forgiving kindness that He had ready beforehand for

	magnificence, whom He also invited, us, not only from Jewish <i>people</i> , but also from non-Jews?
Common English Bible Len Gane Paraphrase	. And [what] if God, wishing to show his wrath and make his authority known, endured with much long suffering the objects of wrath ready for destruction, and that He might make known the riches of his glory on objects of mercy, which he prepared ahead of time for glory? Even us whom he has called, not only Jews but also Gentiles.
A. Campbell's Living Oracles	. fitted
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And what if God, intending to reveal his displeasure and make his power known, bore most patiently with the objects of his displeasure, though they were fit only to be destroyed, So as to make known his surpassing glory in dealing with the objects of his mercy, whom he prepared beforehand for glory, And whom he called—even us—Not only from among the Jews but from among the Gentiles also!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	It's as if God, wanting to demonstrate his opposition to sin* and to reveal his power, bears patiently with these "pots destined for destruction," so that he might reveal the greatness of his glory through these "pots of mercy" which he has prepared in advance for glory. This is who we are—people he has called, not just from among the Jews, but from among the foreigners too...
The Heritage Bible	.
International Standard V	.
Lexham Bible	.
Montgomery NT	But what if God, while intending to show forth his wrath, and to make known his power, yet endured, with much long-suffering, vessels of wrath, fitted to destruction? And what if he thus purposed to make known the riches of his glory upon vessels of mercy, which he had before prepared for glory? Now such are we whom he has called, not only from among the Jews, but also from among the Gentiles.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Now if God wants to demonstrate his wrath and reveal his power, can't he be extremely patient with the objects of his wrath that are made for destruction? Can't he also reveal his glorious riches to the objects of his mercy that he has prepared ahead of time for glory— including us, whom he also called, not only from the Jews but from the gentiles as well?
Urim-Thummim Version	.
Weymouth New Testament	And what if God, while choosing to make manifest the terrors of His anger and to show what is possible with Him, has yet borne with long-forbearing patience with the subjects of His anger who stand ready for destruction, in order to make known His infinite goodness towards the subjects of His mercy whom He has prepared beforehand for glory, even towards us whom He has called not only from among the Jews but also from among the Gentiles?

Wikipedia Bible Project	What if God wanted to demonstrate the conflict and to reveal his power, and put up for a long while with such “pots destined for destruction,” so that he might reveal the wealth of his glory through these “pots of mercy” which he has prepared for glory? That is us—who he has called, not just from among the Jews, but from the foreigners too...
Worsley’s New Testament	And <i>what</i> if God, <i>though</i> resolved to shew his displeasure <i>at last</i> , and to make known his power, <i>yet</i> bore with much long-suffering the vessels of wrath fitted to destruction? and that He might make known the riches of his glory in the vessels of mercy, which He hath prepared for glory? whom He hath also called, <i>even us</i> , not only of the Jews, but also of the Gentiles.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But if YAHWEH, desiring to demonstrate His wrath, and to make His power known, endured in much long-suffering vessels of wrath having been fitted out for destruction, but He poured out His mercy on the vessels of favor, which He before prepared for the glory of Elohim, whom He also called, not only us, of Jews, but also out of nations.
Holy New Covenant Trans.	God wanted to show His anger and to make His power clear. So He was very patient with people who would be punished. They were made ready for destruction. God wanted to make the wealth of His glory clear to people who would receive mercy. Long ago He prepared them to receive glory. God called us not only from among Jews but also from among non-Jews.
The Scriptures 2009	And if Elohim, desiring to show wrath, and to make His power known, with much patience tolerated the vessels of wrath prepared for destruction, and that He might make known the riches of His esteem on vessels of compassion, which He had prepared beforehand for esteem, even whom He called, not only us of the Yehudim, but also of the nations?
Tree of Life Version	Now what if God, willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath designed for destruction? And what if He did so to make known the riches of His glory on vessels of mercy, which He prepared beforehand for glory? V. 24 will be placed with the next passage for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	... if but Wanting The God to show the anger and to show the [thing] able [of] him bears in much patience vessels [of] anger having been prepared to destruction and that [He] may show the wealth [of] the recognition [of] him to vessels [of] caring which* [He] prepares to recognition whom* and [He] calls us not only from jews but and {He calls us} from aliens...
Alpha & Omega Bible	.

Awful Scroll Bible	If moreover, God Himself wanting to exhibit-from-within His wrath, and His power to be made known, bears from-within much long-enraging vessels of wrath, having been accordingly-fitted for destroying-away, even in order that, He shall make known the fullness of His Splendor, on the vessels of his Kindness, which He readies-beforehand for splendor, indeed us whom He calls, not that out of Jews only, however, even out of the nations?
Concordant Literal Version	Now if God, wanting to display His indignation and to make His powerful doings known, carries, with much patience, the vessels of indignation, adapted for destruction, it is that He should also be making known the riches of His glory on the vessels of mercy, which He makes ready before for glory -" us, whom He calls also, not only out of the Jews, but out of the nations also."
exeGeses companion Bible	And if Elohim wills to indicate his wrath and to make known his ability, bears in much patience the vessels of wrath prepared for destruction: and to make known the riches of his glory on the vessels of mercy, whom he previously prepared for glory, - us, whom he called, not of the Yah Hudiym only, but also of the goyim?
God's Truth (Tyndale) Orthodox Jewish Bible	. But what if naniach (supposing) Hashem, willing to demonstrate His Charon Af Hashem (burning anger of G-d) and to make known His ko'ach (power)[1:18,16], put up with and endured with zitzfleisch (patience) vessels which are objects of G-d's Charon Af (burning anger), objects made ready for Churban [9:3], And in order that He might make known the wealth of His kavod (glory) on vessels which are objects of Hashem's chaninah (mercy, free grace) which He prepared beforehand for kavod? [8:29-30] v. 24 will be placed with the next passage for context.
Rotherham's Emphasized B. .	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. What if God [<i>did</i>] patiently put up with people who deserved His wrath and [<i>who were</i>] ready for destruction, even though He was willing to demonstrate His wrath and power? [<i>What if He did this</i>] in order to demonstrate His wealth of glory toward people who deserved His mercy, whom He had previously determined should receive [<i>such special</i>] honor? We were these people, whom He called, not only from the Jews but also from the Gentiles.
Brodie's Expanded Trans.	Now suppose God, Who desires to demonstrate wrath [divine judgment] and to reveal His power [omnipotence], endures with great patience [postpones judgment on] the vessels of wrath [unbelievers] who are fitted for destruction [eternal judgment], Also suppose that He desires to reveal the riches of His glory [grace blessings] upon the vessels of mercy [the elect] whom He has prepared beforehand for glory: Namely us, whom He has called, not only out from the Jews, but also out from the Gentiles .
The Expanded Bible Jonathan Mitchell NT	. Now since (or: So what if) God – habitually willing (or: repeatedly intending) to display and demonstrate inherent fervor, natural impulse, propensity and disposition (or: teeming passion; swelling desire; or: anger, wrath and indignation), and also to

make known by personal experience His power and ability – in much long-suffering (long-breathing; forbearance) **bears and carries** (or: brought forth and produced; or: enduringly supports while moving) **containers** (vessels; instruments; utensils) **of natural impulse** (belonging to a passionate disposition; displaying inherent fervor; from teeming passion and swelling desire; or: of anger; having the character of wrath; owned by indignation), **being folks having been fully outfitted, thoroughly prepared and made correspondingly adequate for loss** (or: having equipped, adapted and adjusted themselves down into ruin, waste and destruction [of their well-being]), **and now continuing in this condition,** [it is] **to the end that He could and would** (or: may) **also at some point make known by intimate experience the wealth of His glory** (or: of His manifestation of that which calls forth praise; of the glory which is Him; which pertains to His reputation; from His imagination and opinion) **upon containers of mercy** (instruments of mercy), **which He beforehand prepares into [being]** (or: made ready and provides into the midst of) **a manifestation of [that] glory** – **even us, whom He calls** (or: at one point summoned; invites), **not only from out of the Jews, but further, even from out of the nations** (or: out of the ethnic multitudes, also; forth from the Gentiles, too).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

And *what* if God, wanting to demonstrate his wrath and to make known his power, endured with much patience vessels of wrath prepared for destruction? And *he did so* [*The words “he did so” are not in the Greek text, but are an understood repetition from the previous clause] in order that he could make known the riches of his glory upon vessels of mercy that he prepared beforehand for glory, us whom he also called, not only from the Jews but also from the Gentiles?

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

And <if God—

Wishing to shew his anger_ and to make known his power—

Bare_ in much’ patience_ *with vessels of anger⁹* already fitted for destruction,

In order that he might make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory,—

[Whom] he also called_ [even us]

Not only from among Jews_ But also from among the nations> [What then?].

⁹ Jer. I. 25; Is. xiii. 5 (Heb.); liv. 16.

The Spoken English NT

But what if God was willing all along to show his anger and make known his power—but still showed great restraint and patience towards the pieces that he was angry at, those destined to be broken?ⁿ

What if it was to make known the wealth of his glory in relation to the pieces that were objects of mercy, the ones that he had prepared beforehand for glory?

In other words, ourselves—those whom he has called not only from the Jews, but also from the Gentiles!

n. Lit. “prepared for loss/destruction.” Paul’s metaphor of the household vessels is still active: everyday pots inevitably get broken sooner or later.

Wilbur Pickering’s New T.

What if God, wishing to display His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction, just in order to make known the riches of His glory on vessels of mercy,⁹ which He prepared beforehand

for glory, even us whom He called, not only from the Jews but also from the Gentiles?

(9) Presumably by way of contrast.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

And *who dares to question His purpose* if God, willing to show *His* wrath and to make known His power, chose in much long-suffering to put up with *the* vessels of wrath which were created for destruction; In order that He might make known the riches of His glory unto *the* vessels of mercy, which He prepared before for glory, Those of us whom He also called, not from among *the* Jews only, but also from among the Gentiles?

Analytical-Literal Translation .

Berean Literal Bible .

Bill Puryear translation

Moreover, although willing to demonstrate His wrath and to reveal His omnipotence, God has endured with great patience vessels of wrath [unbelievers] having been prepared for destruction [the Last Judgment], also in order that He might reveal the riches of His glory on vessels of mercy, which He previously prepared for glory, even us whom He has elected, not only from Jews but also from Gentiles.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

What if God, willing to show his retaliation, and to make his power known, endured with much patience vessels of retaliation fitted to destruction: and that he might make known the riches of his public honor on vessels of generosity, which he prepared in advance to public honor, [even] us, whom he also called, not from the Judeans only, but also from the ethnic groups?

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version

And if God, willing to show the wrath and to make known His power, endured, in much long suffering, vessels of wrath fitted for destruction, and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He called—us— not only out of Jews, but also out of nations, as also in Hosea He says, "I will call what [is] not My people—My people; and her not beloved—Beloved, and it will be—in the place where it was said to them, You [are] not My people; there they will be called sons of the living God." Vv. 25–26 are included for context.

Modern English Version .

Modern Literal Version 2020

But *what* if God, willing to show *his* wrath and to make his power known, carried *us* in much patience vessels of wrath having been framed *for destruction; and in-order-that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand *for glory, whom he also invited us, not only from the Jews, but also from the Gentiles?

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible

As He says also in Hosea: "I will call them 'My people,' who were not My people, and 'her beloved' who was not beloved."

And, "It shall come to pass that in the place where it was said unto them, 'You(p) are not My people,' there shall they be called the children of the living God ."

Isaiah also cries concerning Israel: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth."

And as Isaiah said before: "Except the Lord of Sabaoth had left us a seed, we would have been as Sodom and been made like unto Gomorrah."

R. B. Thieme, Jr. translation

Moreover, if as is the case, the God, willing to demonstrate His indignation, and to reveal His omnipotence, has endured with great patience vessels of wrath [unbelievers] having been equipped [or, prepared] for destruction [the last judgement], and in order that He might make known [or, reveal] the riches of His glory on vessels of mercy, which vessels He previously prepared for glory, even us, whom He has elected, not only from among Jews, but also from among Gentiles.

R. B. Thieme, Jr. trans2

Moreover, If, as is the case, and it is true, The God; having every right to use his free will, and wishing or willing to demonstrate or show, but you say he has no right to show, his anger or wrath or indignation in divine judgment and to reveal and make known his omnipotent power in the 5th Cycle of Discipline; has endured over a prolonged time with great patience (Ex 6-12) unbeliever vessels of anger or wrath including the Big Blot Out, they having been prepared or equipped for destruction by their own volition in the last judgment. And he, God, did so in order that he, God, might totally lucidly reveal and make known through our perception and inculcation, in order to give another chance for possessing Salvation Adjustment to the Justice of God, the unique true wealth and true riches of Metabolized Bible Doctrine in the Stream of Consciousness of the Soul, which belong to him and are his glory, on vessels of mercy or grace in action through imputation of blessing in time to believers in Maturity Adjustment to the Justice of God, which vessels he has previously prepared or appointed before hand or ahead of time in Eternity Past, for Glory. Even us, believers in the Royal Family of God in the Church Age, whom he has elected, not only from among the Jews but also from among the gentiles.

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

22-24

Romans 9:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309

Romans 9:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
endeiknumi (ἐνδείκνυμι) [pronounced en-DIKE-noo-mee]	<i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i>	aorist middle infinitive	Strong's #1731
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; accusative case	Strong's #3709

Translation: Now, if the God is willing to demonstrate [His] wrath...

Paul is now going to explore these two sets of vessels, those prepared for an honorable use and those prepared for common use.

God has purposed from eternity past to demonstrate His wrath. That is, from eternity past, He needed to make known the reality and horror of His wrath.

Our point of reference with God is His justice. We either adjust to the justice of God or the justice of God adjusts to us. When speaking of God's wrath or God's anger or God's judgment, Paul is telling us about option two, where the justice of God adjusts to us. By *us*, I do not mean those who have believed in Jesus Christ but those who have chosen not to.

Romans 9:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
gnôrizô (γνωρίζω) [pronounced gnoh-RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	aorist active infinitive	Strong's #1107
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Romans 9:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; accusative case	Strong's #1415
αυτου (αυτου) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and to make known His power,...

God has purposed from eternity past to make His wrath and His power known to all. There is the right side of the justice of God and the wrong side of the justice of God. When God's righteous demands are not met, that places man on the receiving end of the justice of God—where His wrath and power are made known.

Romans 9:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérō (φέρω) [pronounced <i>FEH-row</i>]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	3 rd person singular, aorist active indicative	Strong's #5342
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #4183
makrothumia (μακροθυμία) [pronounced <i>mak-roth-oo-MEE-ah</i>]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3115
skeuoi (σκευοί) [pronounced <i>SKYOO-oy</i>]	<i>vessels; implements, equipment; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; men of quality, chosen instruments</i>	neuter plural noun; accusative case	Strong's #4632
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; genitive/ablative case	Strong's #3709
katartizō (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i>]	<i>completing thoroughly; repairing, mending, preparing, restoring; adjusting, fitting, framing, making perfect (-ly); joining together</i>	neuter plural, perfect passive participle; accusative case	Strong's #2675

Romans 9:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
apōleia (ἀπώλεια) [pronounced ap-OH-lie-a]	<i>destruction, ruin, loss (physical, spiritual or eternal); waste; perishing</i>	feminine singular noun; accusative case	Strong's #684

Translation: ...He has borne [these] vessels of wrath with much patience, them having been prepared for destruction...

In time, God bears up these vessels of wrath with great patience, these vessels having been prepared for destruction.

Remember that much of the theme of this section of Romans is all about God's sovereignty. Paul is setting aside individual free will for awhile in order to make many salient points on God's justice and sovereignty.

So, God has made these vessels of wrath, these vessels designed to be destroyed; and yet, God has over a long period of time carried along these vessels—preserved them, if you will—with great patience.

For unbelievers, this refers to their entire lifetime during which, God patiently bears them up. For fallen angels, this refers to billions of years.

Romans 9:22 Now, if the God is willing to demonstrate [His] wrath and to make known His power, He has borne [these] vessels of wrath with much patience, them having been prepared for destruction... (Kukis mostly literal translation)

Romans 9:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
gnōrizō (γνωρίζω) [pronounced gnoh-RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 rd person singular, aorist active subjunctive	Strong's #1107
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ploutos (πλοῦτος) [pronounced PLOO-toss]	<i>wealth, riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	masculine singular noun, accusative case	Strong's #4149

Romans 9:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...in order to make known the wealth of His glory...

God also purposes to make known the wealth of His glory. God's glory is the knowledge of His essence. There is great wealth—and abundance of blessings—in His glory.

God's glory is the knowledge of His essence.

Romans 9:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
skeuoi (σκεῦοι) [pronounced SKYOO-oy]	<i>vessels; implements, equipment; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; men of quality, chosen instruments</i>	neuter plural noun; accusative case	Strong's #4632
eleos (ἔλεος) [pronounced EHL-eh-oss]	<i>grace, mercy, kindness, compassion; clemency</i>	neuter singular noun; genitive/ablative case	Strong's #1656

Translation: ...by the vessels of grace,...

The knowledge of God's essence is made known by the vessels of grace which He has prepared.

Romans 9:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἧ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
proetoimázō (προετοιμάζω) [pronounced <i>pro-et-oy-MAHJD-zo</i>]	<i>to previously prepare, to make ready beforehand, to ordain before</i>	3 rd person singular, aorist active indicative	Strong's #4282
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391

Translation: ...which He previously designed for glory,...

God has made two types of vessels. The second type of vessels are designed for glory.

At one time, a family (often the patriarch and the matriarch) had two sets of dishes: the regular plates for daily meals; and the fine china designed for special occasions like Thanksgiving, Christmas dinners, special family dinners, anniversaries, etc. The use of this special china (I guess I should describe these as really, really nice dishes) was for special occasions.

Just as families once owned two sets of dishes; God has designed two sets of vessels.

Romans 9:23 ...in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory,... (Kukis mostly literal translation)

This second set of vessels makes known the wealth of God's glory, which we participate in by being in Christ.

Romans 9:22–23 Now, if the God is willing to demonstrate [His] wrath and to make known His power, He has borne [these] vessels of wrath with much patience, them having been prepared for destruction in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory,... (Kukis mostly literal translation)

Now, viewing all of this from the standpoint of God's sovereignty, God has made two types of vessels in mankind. He has made these vessels of destruction and these vessels of grace. The vessels of destruction teach God's justice and its severity; and they also reveal His great patience. There are also the vessels of grace, and they teach God's benevolence and wealth. These vessels were designed for glory. Because we are in Christ, we share His glory, which is the knowledge of His essence.

Romans 9:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooç</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739

Romans 9:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	3 rd person singular, aorist active indicative	Strong's #2564
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...even us, whom He called,...

These vessels of honor, Paul writes, refer to us, those who have believed in Jesus Christ, those who were called by God and responded positively with faith in God's Son.

Romans 9:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μόνον (μόνον) [pronounced <i>MOHN-on</i>]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
ἐκ (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
Ἰουδαῖοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
ἀλλά (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ἐκ (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced *ehks*], because it comes before a vowel.

Romans 9:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...not only out from [the] Jews but also out from the gentiles. (Kukis mostly literal translation)

God's calling has gone out to the Jews and to the Romans.

Romans 9:24 ...even us, whom He called, not only out from [the] Jews but also out from the gentiles. (Kukis mostly literal translation)

God has called out these vessels of honor out from the Jewish people and out from the gentiles (the other nations).

Romans 9:22–24 Now, if the God is willing to demonstrate [His] wrath and to make known His power, He has borne [these] vessels of wrath with much patience, them having been prepared for destruction in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory, even us, whom He called, not only out from [the] Jews but also out from the gentiles. (Kukis mostly literal translation)

Again, the context has us considering the sovereignty of God, Who has made two sets of vessels, those which will be destroyed and reveal His wrath. There are the second set of vessels those which are made to reveal His glory.

Romans 9:22–24 Now, if God purposes to demonstrate His wrath and to make His power known to all, He has borne these vessels of wrath with great patience, them having been prepared for destruction in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory, even us, whom He called, not only out from the Jews but also out from the other nations. (Kukis paraphrase)

This passage is all about documentation. Paul has made a number of statements, and it is possible that some of the Jewish believers in the Roman church are questioning Paul in the back of their minds. In the next five verses, Paul will quote four different passages from two different prophets, documenting the points that he has been making. Paul has written this:

Romans 9:19–24 Nevertheless, you will probably ask me, "Why does He still find fault with me and others? Who can really resist God's will?" Instead, you impertinent fool, who do you think you are to answer back to God? Can the thing formed really complain to the one forming it, "What did you make me this way?" Doesn't the potter have authority over the clay? Can't he take the same batch of clay, and make some vessels for a special use and others for a more common use? Now, if God purposes to demonstrate His wrath and to make His power known to all, He has borne these vessels of wrath with great patience, them having been prepared for destruction in order to make known the wealth of His glory by the vessels of grace, which He previously designed for glory, even us, whom He called, not only out from the Jews but also out from the other nations. (Kukis paraphrase)

What is going to catch the ear of Jewish believers is, there will be vessels of grace called out from other nations (that is, from non-Jews). Even though these Jews are in a congregation of Jews and gentiles, they will still be

asking themselves, in the deep recesses of their souls, "Did God really tell us that this was going to take place?" Paul is going to document that God did tell them this.

As even in the Osee He keeps on saying, I will call not the people of Me, people of Me; and the ones not having been loved, having been loved. (Hosea 2:23) And it will be in the place where it was said to them, not people of Me, you (all), there you will be called children of the God of Living. (Hosea 1:10) Now Esaias keeps on calling out regarding the Israel, If it might be, the number of the sons of Israel [will be] like the sand of the sea. The remnant will be saved. For [the] Lord over all the earth will execute [the] word, fulfilling and hastening [it]. (Isaiah 10:22–23) Even as had prophesied Esaias, If not a Lord of Tsebaoth left to us seed, like Sodoma we would have become and like Gomorrah we would have been made like. (Isaiah 1:9)

Romans
9:25–29

Even as in the [scroll] of Hosea, [God] keeps on saying, "The not-My-people, I will call My people; and the ones not having been loved [will become] those having been loved." (Hosea 2:23) And it will be in the [very] place where it was said to them, "You (all) [are] not My people," there you will be called the sons of the Living God. (Hosea 1:10) Now Isaiah keeps on calling out concerning the Israel, "Though the number of sons of Israel might be like the sand of the sea, the remnant [of them] will be saved. For the Lord over all the earth will execute [His] word, fulfilling and hastening [His promises]." (Isaiah 10:22–23) Even as Isaiah had prophesied [elsewhere], "If the Lord of [the] Armies had not left to us a [saved] posterity, we would have become like Sodom and we would have been made like Gomorrah." (Isaiah 1:9)

Even as far back as the scroll of Hosea, God keeps on saying, "Those who are not-My-people I will call My people; and the ones not having been loved will become loved." (Hosea 2:23) And it will come to pass in the very place where it was said to them, "You are not My people," there you will be called the sons of the Living God. (Hosea 1:10) Now Isaiah continually calls out these words about Israel: "Though the number of the [genetic] sons of Israel might be like the sand of the sea, only a remnant of them will be saved. For you see, the Lord over all the earth will do what He promised, fulfilling his promises and hastening the fulfillment of His word." (Isaiah 10:22–23) Isaiah spoke of the same topic elsewhere, saying, "If the Lord of the Armies had not left to us a regenerate posterity, we soul have become like Sodom, being destroyed; and we would have been made like Gomorrah, left in ashes." (Isaiah 1:9)

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **As even in the Osee He keeps on saying, I will call not the people of Me, people of Me; and the ones not having been loved, having been loved. (Hosea 2:23) And it will be in the place where it was said to them, not people of Me, you (all), there you will be called children of the God of Living. (Hosea 1:10) Now Esaias keeps on calling out regarding the Israel, If it might be, the number of the sons of Israel [will be] like the sand of the sea. The remnant will be saved. For [the] Lord over all the earth will execute [the] word, fulfilling and hastening [it]. (Isaiah 10:22–23) Even as had prophesied Esaias, If not a Lord of Tsebaoth left to us seed, like Sodoma we would have become and like Gomorrah we would have been made like. (Isaiah 1:9)**

Complete Apostles Bible

As also in Hosea He says: "I will call those My people who were not My people, and her beloved, who was not beloved."
"And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God."
Isaiah also cries out concerning Israel: "If the number of the sons of Israel were as the sand of the sea, the remnant shall be saved;

For He is finishing and cutting short an account in righteousness, because the LORD will make a short account upon the earth."

And just as Isaiah predicted: "Unless the LORD of Sabaoth had left us a seed, we would have become like Sodom, and like Gomorrah we would have been compared."

Douay-Rheims 1899 (Amer.) As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy; one that hath obtained mercy.

And it shalt be in the place where it was said unto them: you are not my people; there they shall be called the sons of the living God.

And Isaias cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

For he shall finish his word and cut it short in justice: because a short word shall the Lord make upon the earth.

And Isaias foretold: Unless the Lord of Sabbath had left us a seed, we had been made as Sodom and we had been like unto Gomorrha.

Holy Aramaic Scriptures
Original Aramaic NT

Just as it says also in Hosea: "I shall call those who were not my people, 'My people', and you who were not beloved, 'Beloved'.

For it shall be in the place where they were called, 'Not my people', there they shall be called 'children of THE LIVING GOD.' "

But Isaiah preached against the children of Israel: "If the number of the children of Israel is as the sand of the sea, a remnant of them shall be saved."

He has cut the matter short and has cut it off; THE LORD JEHOVAH shall do it upon The Earth.

And as that which Isaiah said before: "If THE LORD JEHOVAH of Hosts* had not left survivors*, we would have been like Sadom and we would have been like Amorah.

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

As he says in Hosea, They will be named my people who were not my people, and she will be loved who was not loved.

And in the place where it was said to them, You are not my people, there they will be named the sons of the living God.

And Isaiah says about Israel, Even if the number of the children of Israel is as the sand of the sea, only a small part will get salvation:

For the Lord will give effect to his word on the earth, putting an end to it and cutting it short.

And, as Isaiah had said before, If the Lord of armies had not given us a seed, we would have been like Sodom and Gomorrah.

Bible in Worldwide English

And in the very place where it was said to them, "You are not my people," they will be called "sons of the living God."

Isaiah the prophet of God said long ago about Israel, Even if the people of Israel are as many as the sand by the sea, only some of them will be saved.

The Lord will do what he said he will do on the earth. He will do it all and do it soon.

And Isaiah also said, The Lord who has power, left some of our children. If he had not, we would have been like Sodom. We would have been destroyed like Gomorrah.

So what shall we say? The people who are not Jews have been put right with God. They did nothing to make themselves right with God. But they were put right because they believed God.

Easy English
Easy-to-Read Version–2008

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As the Scriptures say in the book of Hosea, "The people who are not mine-- I will say they are my people. And the people I did not love-- I will say they are the people I love." And, "Where God said in the past, 'You are not my people'-- there they will be called children of the living God." And Isaiah cries out about Israel: "There are so many people of Israel, they are like the grains of sand by the sea. But only a few of them will be saved. Yes, the Lord will quickly finish judging the people on the earth." It is just as Isaiah said: "The Lord All-Powerful allowed some of our people to live. If he had not done that, we would now be like Sodom, and we would be like Gomorrah."

God's Word™
Good News Bible (TEV)

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This is what he says in the book of Hosea: "The people who were not mine I will call 'My People.' The nation that I did not love I will call 'My Beloved.' And in the very place where they were told, 'You are not my people,' there they will be called the children of the living God."
And Isaiah exclaims about Israel: "Even if the people of Israel are as many as the grains of sand by the sea, yet only a few of them will be saved; for the Lord will quickly settle his full account with the world."
It is as Isaiah had said before, "If the Lord Almighty had not left us some descendants, we would have become like Sodom, we would have been like Gomorrah."

J. B. Phillips
The Message
NIRV
New Life Version
Radiant New Testament
New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version
Contemporary English V.

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Whether Jews or Gentiles, we are those chosen ones, just as the Lord says in the book of Hosea, "Although they are not my people, I will make them my people. I will treat with love those nations that have never been loved.
"Once they were told, 'You are not my people.' But in that very place they will be called children of the living God."
And this is what the prophet Isaiah said about the people of Israel, "The people of Israel are as many as the grains of sand along the beach. But only a few who are left will be saved. The Lord will be quick and sure to do on earth what he has warned he will do."
Isaiah also said, "If the Lord All-Powerful had not spared some of our descendants, we would have been destroyed like the cities of Sodom and Gomorrah." V. 24 is included for context..

Goodspeed New Testament
The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

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Remember the prophecy God gave in Hosea: "To those who were rejected and not my people, I will say to them: 'You are mine.' And to those who were unloved I will say: 'You are my darling.' " And: "In the place where they were told, 'You are

nobody,' this will be the very place where they will be renamed 'Children of the living God.' "

And the prophet Isaiah cries out to Israel: Though the children of Israel are as many as the sands of the seashore, only a remnant will be saved. For the Lord Yahweh will act and carry out his word on the earth, and waste no time to accomplish it! Just as Isaiah saw it coming and prophesied: If the Lord God of angel armies had not left us a remnant, we would have been destroyed like Sodom and left desolate like Gomorrah!

Plain English Version
UnfoldingWord Simplified T.

God has the right to choose from among both Jews and non- Jews, as the prophet Hosea wrote: " Many people who were not my people— I will say they are my people. Many people whom I did not love before, I will say that I now love them." And another prophet wrote:" Where God told them before,' You are not my people,' in those same places they are told that they will become children of the true God." Isaiah also exclaimed concerning the Israelites:" Even though the Israelites are so many that no one can count them, like sand particles beside the ocean, only a small part of them will be saved, because the Lord will punish completely and speedily the people who live in that land, as he said that he would do."

Isaiah also wrote, "If the Lord of the heavenly armies had not mercifully allowed some of our descendants to survive, we would have become like the people of the cities of Sodom and Gomorrah, whom he completely destroyed."

Williams' New Testament

Just as He says in Hosea: "I will call a people that was not mine, my people, and her who was not beloved, my beloved, And in the place where it was said, 'You are no people of mine,' they shall be called sons of the living God."

And Isaiah cries out about Israel, "Although the sons of Israel are as numberless as the sands of the sea, only a remnant of them will be saved, for the Lord will completely and quickly execute His sentence on the earth."

As Isaiah again has foretold, "Unless the Lord of hosts had left us some descendants, we would have fared as Sodom did and would have been like Gomorrah."

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

As He also says in Hosea 2:23, "I will invite the 'Not My Ethnic Group' to be My ethnic group, and the 'Woman Who Hasn't Been Loved' *to be a woman* who has been loved." And *in Hosea 1:10*, "It will be in the place where it was stated to them, 'You are "Not My Ethnic Group";' there they will be invited to be sons of *the* living God."

Isaiah in Isaiah 10:22 yells over Israel, "Though the number of the sons of Israel is as the sand of the sea, only the part left over will be rescued." You see, a message, as He is totally finishing and cutting *it* short, *the* Master will make on the earth. And *it is* just as Isaiah had stated before *in Isaiah 1:9*, "If *the* Master of Sabaoth (*Hebrew for army, the name of God's army*) didn't leave behind a seed for us, as Sodom we would have become, and as Gomorrah we would be like."

Common English Bible
Len Gane Paraphrase

As He says also in Hosea, "I will call them "My People" who were not my people and "My Beloved" who were not beloved. And it will be [that] in the place where it was said to them, 'You are not my people,' there they will be called the children of the living God."

Isaiah also speaks out concerning Israel, "Though the number of Israel's children are as the sand of the sea, [only] a remnant will be saved. For He by righteousness will complete and quickly do the word, because the Lord will expedite [His] word on

the earth." And just as Isaiah predicted, "If the Lord of armies had not left us a remnant, we would have been like Sodom and resembled Gomorrah."

A. Campbell's Living Oracles .
New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament

This, indeed, is what he says in the Book of Hosea-'I will call those my People who were not my People, and her my beloved who was not beloved. And in the very place where it was said to them-"Ye are not my People", they shall be called Sons of the Living God.'

And Isaiah cries aloud over Israel-'Though the Sons of Israel are like the sand of the sea in number, only a remnant of them shall escape! For the Lord will execute his sentence upon the world, fully and without delay.'

It is as Isaiah foretold-'Had not the Lord of Hosts spared some few of our race to us, we should have become like Sodom and been made to resemble Gomorrah.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version

As God said in the book of Hosea, "Those who are not my people I will call my people, and those who are not loved I will call the ones I love,"* and, "It will happen that at the place where they were told, 'You're not my people,' there they will be called the children of the living God."*

Isaiah cries out regarding Israel: "Even if the children of Israel have become as numerous as the sands of the sea, only a small number* will be saved. For the Lord is going to quickly and completely finish his work of judgment on the earth.

As Isaiah previously said, "If the Lord Almighty had not left us some descendants, we would have become just like Sodom and Gomorrah."*

The Heritage Bible .
International Standard V

As the Scripture [Lit. As it] says in Hosea,
"Those who are not my people
I will call my people,
and the one who was not loved
I will call my loved one. [Hos 2:23]

In the very place where it was told them,
'You are not my people,'
they will be called children of the living God." [Hos 1:10]

Isaiah also calls out concerning Israel,
"Although the descendants of Israel
are as numerous as the grains of sand on the seashore,
only a few will be saved.
For the Lord will carry out his plan decisively,
bringing it to completion on the earth." [Isa 10:22-23]

It is just as Isaiah predicted:
"If the Lord of the Heavenly Armies
had not left us some descendants,
we would have become like Sodom
and would have been compared to Gomorrah." [Isa 1:9].

Lexham Bible .
Montgomery NT

As he also said in Hosea. Those who were not my people I will call "my people,"
And her "beloved" who was not beloved;

And in that very spot where it was told them, "You are not my people," There they shall be called "Sons of the living God."

And in regard to Israel, Isaiah exclaims. Though the number of the sons of Israel be like the sands of the sea, it is but a remnant of those who shall be saved; for the Lord will execute his word upon the earth, finishing it and cutting it short. Even as in an earlier passage, Isaiah says, Except the Lord of Sabbath had us some few descendants, we should have become like Sodom, and should have fared like Gomorrah.

NIV, ©2011
Riverside New Testament

As also he says in Hosea, "Those who are not my people I will call my people, and her who has not been beloved I will call beloved, and in the place where it was said to them, 'You are not my people,' there they shall be called sons of the living God." Isaiah cried aloud regarding Israel, "Though the number of the sons of Israel is as the sand of the sea, only a remnant will be saved. For the Lord will execute his sentence on the earth completely and speedily." Even as Isaiah predicted, "Unless the Lord of armies had left us some descendants, we should have become like Sodom and should have been made to resemble Gomorrah."

Leicester A. Sawyer's NT

But if God wishing to show his wrath and to make known his power endured with much long suffering vessels of wrath fitted for destruction, and that he might make known the riches of his glory on the vessels of mercy, which he before prepared for glory, whom he also called, us not of the Jews only but also of the gentiles, as he says also in Hosea, I will call them that were not my people, my people, and her that was not beloved, beloved, and in the place where it was said to them, You are not my people, there they shall be called children of the living God.

But Isaiah cries concerning Israel, Though the number of the children of Israel is as the sand of the sea, a remnant shall be saved; for he executes and performs his word in righteousness, for a finished work will the Lord perform on the earth. As also Isaiah said before, Unless the Lord of Sabaoth had left us a posterity, we should have been like Sodom, and should have resembled Gomorrah. Vv. 22–24 are included for context.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

As he said also in Hosea, I will call them my people that were not my people; and her beloved that was not beloved.

And it will come to pass that in the place where it was said to them, You are not my people; there will they be called the Offspring of the Living Elohim.

Isaiah also cried concerning Israel, Though the number of the offspring of Israel is as the sand of the sea, a Remnant will be saved: Because he will finish the work, and cut it short in righteousness: because a short work will the LORD make upon the earth. And as Isaiah said before, Except the LORD of Sabaoth had left us a seed, we had been as Sodom and been made like as Gomorrha.

Weymouth New Testament

So also in Hosea He says, "I WILL CALL THAT NATION MY PEOPLE WHICH WAS NOT MY PEOPLE, AND I WILL CALL HER BELOVED WHO WAS NOT BELOVED.

AND IN THE PLACE WHERE IT WAS SAID TO THEM, 'NO PEOPLE OF MINE ARE YOU,' THERE SHALL THEY BE CALLED SONS OF THE EVERLIVING GOD."

And Isaiah cries aloud concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SANDS OF THE SEA, ONLY A REMNANT OF THEM SHALL BE SAVED;

FOR THE LORD WILL HOLD A RECKONING UPON THE EARTH, MAKING IT EFFICACIOUS AND BRIEF."

Wikipedia Bible Project Even as Isaiah says in an earlier place, "WERE IT NOT THAT THE LORD, THE GOD OF HOSTS, HAD LEFT US SOME FEW DESCENDANTS, WE SHOULD HAVE BECOME LIKE SODOM, AND HAVE COME TO RESEMBLE GOMORRAH." As God said in the book of Hosea, "Those who are not my people I will call my people, and those who are not loved I will call the ones I love," and "At the place where they were told 'You are not my people,' there they will be called the children of the living God."

It was Isaiah who cried out regarding Israel, "Even if Israel is as many as the sands of the sea, only a remnant few will be saved. For the Lord will make sure to shorten and complete his word of judgment on the earth."

And as Isaiah previously said, "If the Lord Sabaoth had not provided us surviving seed, we would have become just as Sodom, made just like Gomorrah."

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

As also He says in Hosea, "I will call those Not My people, My people! And those not beloved, Beloved!" (Hos. 2:23)

"And it shall be, in the place where it was said to them, You are not My people, there they will be called, Sons of the Living Elohim."

But Isaiah cries on behalf of Israel, "If the number of the sons of Israel be as the sand of the sea, only a remnant will be saved."

For He is bringing the matter to an end, and having been cut short "in righteousness, because YAHWEH will do a thing cut short on the earth." (Isa. 10:22, 23)

And as Isaiah has said before, "If YAHWEH of hosts had not shown favor to us with a remnant, we would have become as Sodom, and we would have become as Gomorrah." (Isa. 1:9)

Holy New Covenant Trans. It is as God says in the book of Hosea: "I will call people who didn't belong to Me 'My People'. I will give Myself to the nation that I did not give Myself to, for their good, expecting nothing in return."

"This will happen where they said, 'You are not My people': they will be called 'the sons of the living God' in that same place!"

Isaiah cried out for Israel: "Even if the number of the sons of Israel becomes as large as the number of grains of the ocean sands, only some of them will be saved. The Lord God will close His books on the whole world quickly and completely." It is like Isaiah said long ago: "If Almighty God had not left us some descendants, we would have become like the cities of Sodom and Gomorrah."

The Scriptures 2009 As He says in Hoshēa too, **"I shall call them My people, who were not My people, and her beloved, who was not beloved."** Hosea 2:23.

"And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living Elohim." Hosea 1:10.

And Yeshayahu cries out on behalf of Yisra'ël, **“Though the number of the children of Yisra'ël be as the sand of the sea, the remnant shall be saved.** Isaiah 10:22, Genesis 22:17, Hosea 1:10.

For He is bringing a matter to an end, and is cutting it short in righteousness, because הוהי shall cut short a matter on the earth.” Isaiah 10:23.

And as Yeshayahu said before, **“If הוהי of hosts had not left us a seed, we would have become like Se?om, and we would have been made like Amorah.”**^b Isaiah 1:9, Deuteronomy 29:23.

^bSee Jeremiah 49:18, Jeremiah 50:40, Amos 4:11.

Tree of Life Version

Even us He called—not only from the Jewish people, but also from the Gentiles—as He says also in Hosea, “I will call those who were not My people, ‘My people,’ and her who was not loved, ‘Beloved.’

And it shall be that in the place where it was said to them, ‘You are not My people,’ there they shall be called sons of the living God.”

Isaiah cries out concerning Israel, “Though the number of B’nei-Israel be as the sand of the sea, only the remnant shall be saved.

For Adonai will carry out His word upon the earth, bringing it to an end and finishing quickly.”

And just as Isaiah foretold, “Unless Adonai-Tzva’ot had left us seed, we would have become like Sodom and resembled Gomorrah.” V. 24 is included for context.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

...as and in the hosea [He] says [I] will call the not people [of] me people [of] me and {I will call} the [woman] not having been loved [woman] having been loved and [It] will be in the place where [It] is told them not People [of] me {are} You* there [They] will be called Sons [of] god living Isaiah but shouts for the israel if may be The Number [of] the sons {of} israel as The Sand [of] the sea The Remnant will be saved word for Completing and Cutting (Shorter) {him} will make Lord on the earth and as has foretold Isaiah if not Lord {of} sabaoth leaves [to] us seed as Sodom* ever [We] become and as gomorrah* ever [We] are made (like)...

Alpha & Omega Bible
Awful Scroll Bible

Instructs also from-within Hosea, "I will call them my people which are not My people, and having been beloved, which were not having been beloved."

"Indeed it will be from-within the place, where it is being expressed to them, 'You is not My people', in that place, they will be called, 'sons of the Living God'."

Isaiah moreover cries out in behalf of Israel, "If- the number of the sons of Israel - shall be as the sands of the sea, the left-along-down will be preserved sound.

(")For He is concluding-together the consideration, and making it sharp-together from-within Virtuousness, certainly-of-which a having been sharp-together consideration, the Lord will perform on the land."

And accordingly-as-to Isaiah has said-beforehand, "If- the Lord of armies, accordingly-left- -not -from-among us a seed, we should come about as to Sodom and we should be like as to Gomorrah."

Concordant Literal Version

As He is saying in Hosea also: I shall be calling those who are not My people "My people, And she who is not beloved "Beloved, And it shall be, in the place where it was declared to them, 'Not My people are you,' There "they shall be called 'sons of the living God.'"

Now Isaiah is crying over Israel, If the number of the sons of Israel should be as the sand of the sea, the residue shall be saved, for "a conclusive and concise accounting the Lord will be doing on the earth."

And according as Isaiah declared before, "Except the Lord of hosts conserved us a seed, As Sodom would we become, And to Gomorrah would we be likened."

exeGesés companion Bible

As he also words in Hoshea,

I call the Not my people, My people;
 and the Not beloved, Beloved.
 And so be it,
 that in the place they rhetorized,
 You, Not my people;
 there they call them, Sons of the living Elohim.
 Hosea 1:10
 Yesha Yah also cries in behalf of Yisra El,
 Whenever the number of the sons of Yisra El
 become as the sand of the sea,
 only the remnant is saved:
 for he completes/shalams the word
 and cuts it short in justness:
 because Yah Veh makes a short word upon the earth.
 Isaiah 10:22, 23
 And exactly as Yesha Yah foretold,
 Unless Yah Veh Sabaoth had left behind a sperma,
 we had ever become as Sedom
 and ever likened as Amorah.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 As it says in Hoshea, V'AMARTI L'LO AMMI AMI ATAH ("And I will call the 'not my people' my people" HOSHEA 2:25 [23]) and the 'not loved' loved;
 "And it shall be in the place where it was said to them, 'You are not my people,' there they shall be called B'NEI EL CHAI ("sons of the living G-d—HOSHEA 2:1)"
 Yeshayah proclaims concerning Yisroel, "Even if the number of the Bnei Yisroel are as the sand of the sea, only the She'erit (Remnant) will return (be saved), For Hashem will complete and cut short and will perform His Word on the earth [YESHAYAH 10:22-23].
 And as Yeshayah said beforehand, "Except Adonoi Tzvaot had left us SARID KIM'AT ("some survivors" (Ro 9:7), we would have become like S'dom and we would have been the same as Amora" [YESHAYAH 1:9].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 God said this also, in Hosea [2:23], "I [*i.e.*, God] will call those people mine who were not [*previously*] my people. And [*I will call*] her 'dearly loved' who was not [*previously*] loved." [Hosea 1:10 says], "And it will happen that in the very place where people were told, 'You people do not belong to me [*i.e.*, God],' they will be called children of the living God."
 And Isaiah declares about [*the nation of*] Israel [Isa. 10:22-23], "[*Even*] if the number of Israelites were [*as many*] as the grains of sand in the ocean, [*still only*] a small minority will be saved. For the Lord will carry out His word in the world [*i.e.*, He will require an accounting from the people] quickly and decisively."
 And, as Isaiah had said in a previous passage [1:9], "If the Lord of the [*heavenly*] armies [*i.e.*, Almighty God] had not left us some descendants [*i.e.*, a small minority], we would have become like Sodom; He would have made us like Gomorrah [*i.e.*, destroyed]."

Brodie's Expanded Trans.

Likewise, He also communicated in Hosea [2:23]: I will call them [illegitimate Gentile children of Hosea's wife] who were not My people - My people [saved Gentiles during the dispensation of Israel], and she [Hosea's unfaithful wife] who was not beloved [physical Israel during the "times of the Gentiles"] - beloved [restored, spiritual Israel during the millennium],

And it shall come to pass [at the 2nd advent of Christ] in the place [land of Israel] where it was said [Hosea 1:10] to them [Jews of the Northern Kingdom]: "You are not My people - in this same place, they [all Jewish believers in the future] shall be called the adult sons of the living God."

In fact, Isaiah cried out in a loud voice [10:22] concerning Israel: "If the number of the sons of Israel [Jewish race] is as the sand of the sea [a vast earthly multitude that cannot be numbered], a remnant [of believing Jews] shall be saved [delivered through the tribulation]."

For "the Lord [Jesus Christ] will execute His Word [at the 2nd advent] by completing [the remaining 7 years of the 490 years of Jewish discipline] and shortening [bringing the Church Age to a close and ushering in the 1,000 year millennium] the time on the earth."

And so, just as Isaiah [1:9] prophesied: "If the Lord of the Armies had not left us a seed [Jewish remnant], we would have become like Sodom [completely destroyed, 3 survivors] and we would have been made like Gomorrah [completely destroyed, no survivors]."

The Expanded Bible
Jonathan Mitchell NT

And so, as He is saying in Hosea, "The one [that is] not My people, I will be continually (or: one-after-another) calling, 'My people,' and her being one that had not been loved, 'Beloved one;'

"and it will proceed being in the place where it was declared to them, 'You folks [are] not My people,' there they will continue being called 'sons of [the] Living God.'" [Hos. 2:23; 1:10]

Now Isaiah is repeatedly crying out over Israel, "If ever (or: Even if) the number of the sons of Israel may (or: should; would) be as the sand of the sea, [even] the destitute remainder (or: the fully forsaken; [even] the minority under the effect of lack; the subjected, left-behind surviving group; the failing part left below) will continue being delivered (saved, healed and made whole; rescued);

"for the Lord [= Yahweh] will progressively produce a Word of bringing ends together (or: will repeatedly construct a thought of completing combinations; will continue doing an accounting of combining goals together; will continue creating [the] message of finishing things together; will habitually perform [the] Logos of combined maturities and joined destinies) and of cutting things together (of combined or summary cuttings) upon the land (or: earth)." [Isa. 10:22-23]

And further, just as Isaiah before declared, "Except the Lord [= Yahweh] of Hosts left a seed down within for us (or: conserved a seed in or by us), we would become as Sodom, and we would be made like as (or: likened to) Gomorrah." [Isa. 1:9]

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

As he also says in Hosea,

"I will call those *who were* not my people, 'My people,'

and those *who were* not loved, 'Loved.' [A quotation from Hos 2:23]

And it will be in the place where it was said to them, 'You *are* not my people,'

there they will be called 'sons of the living God.' " [A quotation from Hos 1:10]

And Isaiah cries out concerning Israel,

"*Even* if the number of the sons of Israel is like the sand of the sea,
the remnant will be saved,

for the Lord will execute his sentence thoroughly and decisively [Literally “for the Lord will act, closing the account and cutting short”] upon the earth.” [A paraphrased quotation from Isa 10:22–23]

And just as Isaiah foretold,

“If the Lord of hosts had not left us descendants,
we would have become like Sodom

and would have resembled Gomorrah.” [A quotation from Isa 1:9]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

As also [in Hosea] he saith—

I will call the Not-my-people ||My people||

And the Not-beloved ||Beloved||,^h

And it shall be—

<In the place where it was said {to them}—

|Not my people| are ||ye||!>

||There|| shall they be called—

Sons of a Living God.^l

||Isaiah|| moreover, exclaimeth over^j Israel—

<Though the number of the sons of Israel be’ as the sand of the sea>

||The remnant|| shall be saved;

*For ||a complete and concise account|| will the
Lord make upon the earth.^k*

And ||even as Isaiah hath before said||—

<If ||the Lord of hosts|| had not left us a seed>

||As Sodom|| had we become,

And ||as Gomorrha|| had we been made like.^l

^h Ho. ii. 23.

ⁱ Ho. i. 10.

^j Or: “in behalf of.”

^k Is. x. 22 f.

^l Is. i. 9.

The Spoken English NT

As God also says in Hosea,

I’m going to call a people that is not my people, “My people!”

And the one that is not loved, “My loved one!”

And in the very place where it was said to them, “You’re not my people,”

They going to be called children of the Living God!

Yet Isaiah cries over Israel,

Even if the population of the children of Israel is like the sand on the seashore,

Only a tail end is going to be saved,

Because the Lord of the whole earth is going to do something,

And he’s going to be thorough and quick about it.

And as Isaiah had said earlier,

If the Lord of Hosts hadn’t left us offspring,

We would have ended up like Sodom^o-

We would have been just like Gomorrah.^p

o. Prn. **sodd-am**.

p. Prn. **gom-moer-a**.

Wilbur Pickering’s New T.

As He also says in Hosea: “I will call the ‘not my people’, ‘my people’, and the ‘not loved’ (f), ‘loved’.”¹⁰

“And it will be in the place where it was said to them, ‘You are not my people’, there they will be called sons of the living God.”¹¹

And Isaiah cries out concerning Israel: “Though the number of the children of Israel be as the sand of the sea, only the remnant will be saved;

because He is finishing and cutting short an accounting in righteousness; yes, the Lord will impose a condensed accounting¹² upon the earth."¹³

And as Isaiah had said previously: "Unless the LORD of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah."¹⁴

(10) See Hosea 2:23.

(11) See Hosea 1:10.

(12) "In righteousness; yes, the Lord will impose a condensed accounting" is omitted by less than 3% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

(13) See Isaiah 10:22-23. It has always been the case that those who really want to walk with God represent a small minority of the population sample.

(14) See Isaiah 1:9.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Accordingly, He also said in Hosea, "I will call those who *are* not My people, 'My people,' and those who *were* not beloved, 'Beloved.'

And it shall be, in the place where it was said to them, 'You *are* not My people,' there they shall be called *the* sons of *the* living God."

But Isaiah cried out concerning Israel, "Although the number of the children of Israel shall be as the sand of the sea, a remnant shall be saved. For *He is* accomplishing and limiting *the* matter in righteousness; because the Lord will limit the matter *He is doing* upon the earth."

Accordingly, Isaiah also said before, "Unless *the* Lord of hosts had left us a seed, we would have become as Sodom, and we would have been made like Gomorrah."

Analytical-Literal Translation

As also in Hosea He says, "I will call the [one] not My people, 'My people;' and the [one] not beloved, 'Beloved.'" [Hosea 2:23]

"And it will be in the place where it was said to them, 'You [are] not My people,' in that place they will be called sons [and daughters] of the living God." [Hosea 1:10]

But Isaiah cries out concerning Israel, "If the number of the sons [and daughters] of Israel are as the sand of the sea, the remnant will be saved.

"For He is finishing and abruptly ending [the] matter in righteousness, because [the] matter having been ended abruptly will the LORD do on the land." [Isaiah 10:22,23]

And just as Isaiah had foretold, "Unless the LORD of Armies [fig., LORD Almighty] left us a seed, we would have become as Sodom, and we would have been made like Gomorrah." [Isaiah 1:9]

Berean Literal Bible

Bill Puryear translation

Just as it also says in Hosea, 'I will call the Not My people [Gentiles], My people [royal family of God].' And the one who has not been loved [Jewish unbelievers in the times of the Gentiles] as being loved [Jewish believers as members of the royal family].

'And it shall happen in the place where it was said to them, You [are] not My people, in that same place they shall be called, Sons of the Living God.'

In fact, Isaiah speaks urgently with reference to Israel, 'If the number of the sons of Israel might be as the sands of the sea, the remnant shall be delivered.'

'For the Lord will keep [His] promise on the earth, fulfilling and shortening [the time].'

And so, just as Isaiah has prophesied, 'Except the Lord of the Armies [Jesus Christ] had left us a seed [a spiritual seed of positive believers], we would have become like Sodom, and we would have been made like Gomorrah.'

C. Thomson updated NT

Charles Thomson NT

As he actually saith by Hosea, "I will call them my people who are not my people; and I will call her beloved, who was not beloved.?"

Context Group Version	<p>And it shall come to pass that in the place where it was said to them, You are not my people, they shall there be called children of the⁷ living God."</p> <p>Esaias also crieth concerning Israel, "Though the number of the children of Israel be as the sand of the sea, this remnant shall be saved. For he is closing an account and making a deduction with saving goodness. Because the Lord will make with the land a reckoning from which a deduction is made, therefore as Esaias said. "Had not the Lord of hosts left us a seed, we must have been like Sodom and become like Gomorrah."</p> <p>As he says also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved. And it shall be, [that] in the place where it was said to them, You (pl) are not my people, There they shall be called sons of the living God.</p> <p>And Isaiah cries concerning Israel, If the number of the sons of Israel be as the sand of the sea, it is the remnant that shall be rescued: for the Lord will execute [his] word on the land, finishing it and cutting it short.</p> <p>And, as Isaiah has said before, Unless the Lord of Armies {Lit., Hebrew word "Sabaoth"} had left us a seed, We had become as Sodom, and had been made like Gomorrah.</p>
English Standard Version Far Above All Translation	<p>.</p> <p>As he also says in Hosea, "I will call those <i>who are</i> not my people, 'my people', and her <i>who was</i> not beloved, 'beloved'. And it will be <i>the</i> case that in the place where it was said to them, 'You <i>are</i> not my people,' there they will be called 'the sons of <i>the</i> living God.' "</p> <p>And Isaiah cries out concerning Israel, "<i>Even</i> if the number of the sons of Israel is like the sand of the sea, the remnant will be saved. For he will complete <i>the</i> account and make decrees in righteousness, because <i>the</i> Lord will carry out <i>the</i> pronouncement <i>which has been</i> decreed on the earth."</p>
Green's Literal Translation	<p>And as Isaiah foretold, "If <i>the</i> Lord of hosts had not left us a seed, we would have become like Sodom, and we would have been made to resemble Gomorraha."</p> <p>As also He says in Hosea, I will call those Not My people, My people! And those not beloved, Beloved! Hosea 2:23</p> <p>"And it shall be, in the place where it was said to them, You are not My people, there they will be called, "Sons of the Living God." LXX-Hos. 2:1; MT-Hos. 2:23</p> <p>But Isaiah cries on behalf of Israel, "If the number of the sons of Israel be as the sand of the sea, the remnant will be saved."</p> <p>For He is bringing the matter to an end, and having been cut short "in righteousness," "because the Lord" "will do a thing cut short" "on the earth." Isaiah 10:22, 23</p> <p>And as Isaiah has said before, "Except the Lord of hosts left a seed to us, we would have become as Sodom, and we would have become as Gomorrah." Isa. 1:9</p>
James Allen translation Legacy Standard Bible Literal New Testament	<p>.</p> <p>AS ALSO IN HOSEA HE SAYS, I WILL CALL THAT WHICH [IS] NOT PEOPLE MY PEOPLE; MY AND THAT NOT BELOVED, BELOVED.</p> <p>AND IT SHALL BE IN THE PLACE WHERE IT WAS SAID TO THEM, NOT PEOPLE MY [ARE] YE, THERE THEY SHALL BE CALLED SONS OF GOD [THE] LIVING.</p> <p>ISAIAH BUT CRIES CONCERNING ISRAEL, IF SHOULD BE THE NUMBER OF THE SONS OF ISRAEL AS THE SAND OF THE SEA, THE REMNANT SHALL BE SAVED :</p> <p>THE MATTER FOR [HE IS] CONCLUDING AND CUTTING SHORT IN RIGHTEOUSNESS : BECAUSE A MATTER CUT SHORT WILL DO [THE] LORD UPON THE EARTH.</p>

AND ACCORDING AS SAID BEFORE ISAIAH, UNLESS [THE] LORD OF HOSTS HAD LEFT US A SEED, AS SODOM WE SHOULD HAVE BECOME, AND AS GOMORRAH WE SHOULD HAVE BEEN MADE LIKE.

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

As he also says in Hosea, 'I will be calling the people who are not my people, my people, and she who is not beloved, beloved.' {Ho. 2:23}

And it will be, in the place where it was said to them, 'You° are not my people; they will be called sons of the living God there.' {Ho. 1:10}

Now Isaiah cries on behalf of Israel, 'If the number of the sons of Israel is like the sand of the sea, only the remnant will be saved; for* he is completing and cutting-short the word in righteousness because having been cut-short, the Lord will make* the word upon the earth.' {Isa 10:22, 23}

And, just-as Isaiah has said beforehand, 'If the Lord of Hosts did not leave us a seed, we would have become like Sodom and we would have been similar to Gomorrah.' {Isa 1:9}

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) . Quick work

Niobi Study Bible .

R. B. Thieme, Jr. translation

As He has also communicated in Hosea [Hosea 2:23], I will call those who are not my people [Gentiles], My people [Gentiles become the client nations]; and those who have not been loved [Jewish nations in the times of the Gentiles] as those who having been loved [the restoration of the Jews at the second advent].

And it shall be in the place [Israel] where it was said [Hosea 1:10], You are not my people [because of the big blot-out]; in that same place [Israel] they shall be called the sons of the living God.

In fact, Isaiah speaking in an emergency, with reference to Israel, "If the number of the sons of Israel be as the sand of the sea the remnant shall be delivered."

For the Lord will execute his word on the earth, completing what He also decreed. And so, just as Isaiah had prophesied [Isaiah 1:9], Except the Lord of the armies [the Lord Jesus Christ] had left to us a seed [a spiritual seed, a pivot of mature believers], we would have become like Sodom, we would have been made like unto Gomorrah.

R. B. Thieme, Jr. trans2

As he, God, has also communicated in Hosea 2:23, "I, God, will elect or call, being past the 1st advent, those who are not my people, gentile believers and client nations, 'my people,' and I will call those who have not been loved in Jewish nations in times of the gentiles 'as those who have been loved.' being restored at the 2nd advent." "And, at the 2nd advent, it shall be in the very place of the land of Israel, where it was spoken to them, first to the ten tribes but to any group of Jews in any dispensation when guilty of the great blot out, in a flow of words now being quoted (Hos 1:10), 'You, Jews in all dispensations guilty of the great blot out, are not my people,' in that very same place they will be called 'sons of the living God.'" In fact Isaiah intensively bellowing with urgent speaking, preaching during the emergency of the Assyrian invasion, with reference to Israel: (Septuagint Is 10:22-23) "If, maybe it will be and maybe not, the number of the racial sons of Israel be as the sand of the sea, and it certainly will be only a remnant, mature believers who completely understand that Jesus of Nazareth, The Christ is God of Israel and messiah, of them will be saved; for the Unique Lord God, Jesus of Nazareth, The Christ at the 2nd advent, will execute his word or sentence on the earth, completing or consummating or terminating what he also has decreed from Eternity Past, the big blot outs, with out any possibility of it ever recurring; terminating Jewish troubles

from the blot out with Israel restored as client nation to God." And so, just as Isaiah has prophesied in the past with continuous results for those who study him, (Is 1:9) "If not or except that the Lord of the armies; Jesus of Nazareth, The Christ, the Shekinah Glory of Israel who controls Human History; left and had allowed to remain behind as a pivot for preservation of the client nation as a remnant of Jewish believers, the spiritual seed of Abraham, to us for interest to both Jew and Gentile; and there never will be a time of having no Jewish believers in history; we would have become, but we never could become, like Sodom and been made like, resemble or be comparable to Gomorrah, Adma, Zeboium and Zoar."

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

25-29

Romans 9:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Ὡσέε (Ὡσηέ) [pronounced oh-say-EH]	<i>salvation; transliterated, Hosea, Hosee, Hoshea, Osee</i>	indeclinable proper noun	Strong's #5617 hapax legomenon

Thayer: Hosea [is] the well known Hebrew prophet, son of Beerī and contemporary with Isaiah.

This is the only place his name is found in the New Testament. This is the form of his name found in the LXX, in Hosea 1:1, 2, 3, 4, 6.

Interestingly enough, if we go back to the Hebrew, Joshua's original name was Hosea (see Numbers 13:8, 16). Moses decided to call him Joshua (Numbers 13:16). It was a play on the name. *Hoshea* (Joshua's original name) means, *savior, deliverer*. Moses put a *J^e* on the front of it (actually, a *Y^e*), so his name meant *Jehovah-saved*.

légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
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Translation: Even as in the [scroll] of Hosea, [God] keeps on saying,...

Paul is going to document the things which he has said by quoting various from Isaiah and Hosea. Primarily, he is going to justify God reaching out to the democrats.

God is the most recent nominative case, so He is the subject of this verb. *Hosea*, an indeclinable noun, is preceded by a definite article which defines its case (it is in the locative case).

Romans 9:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	1 st person singular, future active indicative	Strong's #2564
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...“The not-My-people, I will call My people;...

The gentiles are not God's people. God says, “I will call them My people!”

Romans 9:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τήν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἀγαπαῖ (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward; one being loved</i>	feminine singular, perfect passive participle; accusative case	Strong's #25
ἀγαπαῖ (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward; one being loved</i>	feminine singular, perfect passive participle; accusative case	Strong's #25

Translation: ...and the ones not having been loved [will become] those having been loved.” (Hosea 2:23)

Similarly, those who are not thought to be loved by God (the gentiles) are loved by Him.

Hosea 2:16–23 is all about the restoration of Israel. This passage has been placed in the **Addendum** for easy reference. **The Restoration of Israel** (Hosea 2:16–23)

Even though the context of this passage is Israel's restoration, there are also the gentiles, who are called, *not My people*. They similarly will be called by God, “My people.”

Romans 9:25 **Even as in the [scroll] of Hosea, [God] keeps on saying, “The not-My-people, I will call My people; and the ones not having been loved [will become] those having been loved.”** (Hosea 2:23) (Kukis mostly literal translation)

Hosea speaks of those who were not God's people, yet God will now call them, *My people*. There are those who previously were not loved; and now they are loved.

Romans 9:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 9:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5117
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
rhēō (ῥέω) [pronounced HREH-oh]	<i>to say, to utter, to speak (of), to command; to make</i>	3 rd person singular, aorist passive indicative	Strong's #4483
Strong's #4482 and #4483 are identical. I have decided to treat them as homonyms, and where the definition to say, to speak is demanded, I will use #4483.			
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: And it will be in the [very] place where it was said to them,...

Paul will go to another passage in Hosea. There will be a place where it was said to them...

Romans 9:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992

Romans 9:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
humeis (ὑμεῖς) [pronounced <i>hoo-</i> <i>MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Translation: ...“You (all) [are] not My people,”...

God said, “You are not My people.”

Romans 9:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced <i>ehk-ĭ</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563
kaleō (καλέω) [pronounced <i>kal-EH-</i> <i>oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person plural, future passive indicative	Strong's #2564
huiοι (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
theos (θεός) [pronounced <i>teh-</i> <i>OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2198

Translation: ...there you will be called the sons of the Living God. (Hosea 1:10)

Paul takes this quote from the latter half of Hosea 1:10. The entire verse reads: **Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not My people," it shall be said to them, "Children of the living God."** (ESV; capitalized)

Like the previous passage quoted, although this is applied in context to Israel; it can also be applied to gentiles in general. They were not God's people, but now they are being called *the sons of the Living God*.

The first part of v. 10 reminds Paul of another passage written by another prophet.

Romans 9:26 And it will be in the [very] place where it was said to them, “You (all) [are] not My people,” there you will be called the sons of the Living God. (Hosea 1:10) (Kukis mostly literal translation)

There is another place in Hosea when he speaks of those who are not God’s people (God actually speaks through him, saying, “You are not My people.” But now, they are the sons of God.

Even if the context says to us, Jewish people, this just as easily applies to gentiles.

Romans 9:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Hêsaias (Ἡσαΐας) [pronounced hay-sah-EE-as]	<i>Jehovah’s help</i> ; transliterated, <i>Isaiah</i> , <i>Hesaias</i> , <i>Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong’s #2268
He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
krazô (κράζω) [pronounced KRAD-zoh]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	3 rd person singular, present active indicative	Strong’s #2896
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong’s #5228
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God</i> ; transliterated <i>Israel</i>	proper singular noun; masculine, Indeclinable	Strong’s #2474

Translation: Now Isaiah keeps on calling out concerning the Israel,...

So Paul now goes to Isaiah for a related prophecy.

Romans 9:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let’s suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong’s #1437
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong’s #5600 (subjunctive of Strong’s #1510)

Romans 9:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
arithmós (ἀριθμός) [pronounced ar-ith-MOSS]	<i>number; a fixed and definite number; an indefinite number, a multitude</i>	masculine singular noun, nominative case	Strong's #706
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
huiοι (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ámmos (ἄμμος) [pronounced AM-moss]	<i>sand, sand as heaped on the beach; sandy ground</i>	feminine singular noun; nominative case	Strong's #285
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, genitive/ablative case	Strong's #2281

Translation: ...“Though the number of sons of Israel might be like the sand of the sea,...

In the passage quote from Hosea, you may recall that the number of Israelites would be like the sand of the sea. That caused Paul, presumably, to think about this passage from Isaiah.

Romans 9:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
katáleimma (κατάλειμμα) [pronounced <i>kat-AHL-ime-mah</i>]	<i>remnant, remains; a remainder, (by implication) a few</i>	neuter singular noun; nominative case	Strong's #2640 hapax legomenon
<p>I am not sure if any of this is significant, but my Westcott Hort text and Tischendorf's Greek text read ὑπόλειμμα but with the Strong's #2640. The Byzantine Greek text and Scrivener Textus Receptus both read κατάλειμμα and the same Strong's number. The Bible Hub associates this with hupoleíro (ὑπολείπω) [pronounced <i>hoop-ol-I-po</i>], which means, <i>to leave remaining</i>. Strong's #5275. It is a verb; but in Bible Hub given as a noun (which it is). The difference between these two is obviously the prefix (kata v. hupo); kata meaning, <i>according to a norm or standard, against</i>; hupo meaning, <i>under, beneath, under the authority of</i>.</p> <p>Was this originally a preposition and the noun lemma (λείμμα) [pronounced <i>LIME-mah</i>], which means, <i>remnant</i>. Strong's #3005? There is good support for this meaning through the related verbs. Without more research, I don't know that we can further tie down the meaning here.</p>			
sôzô (σώζω) [pronounced <i>SOHD-zoh</i>]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	3 rd person singular, future passive indicative	Strong's #4982

Translation: ...the remnant [of them] will be saved.

There is a lot of discussion of the word translated *remnant* in the Greek text above. Given the Greek verb this word is associated with, *remnant* is likely a good translation.

What we read here might be considered unnerving for the traditional Jew. Would not most Jews simply assume that they were related to God and therefore saved? Yet here, we are speaking of a remnant which is saved.

Romans 9:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
sunteleô (συντελέω) [pronounced <i>soon-tel-EH-oh</i>]	<i>ending; completing entirely; generally executing (literally or figuratively); finishing, fulfilling, making</i>	masculine singular, present active participle; nominative case	Strong's #4931

Romans 9:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
suntémnō (συντέμνω) [pronounced <i>soon-TEHM-no</i>]	<i>cutting in pieces; cutting short; metaphorically; something dispatched briefly, executed or finished quickly; those hastening; a short word, that is, an expedited prophecy or decree</i>	masculine singular, present active participle; nominative case	Strong's #4932
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, future active indicative	Strong's #4160
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: For the Lord over all the earth will execute [His] word, fulfilling and hastening [His promises].” (Isaiah 10:22–23)

v. 28 continues this passage, where Scripture simply tells us that, God is going to do what he said he was going to do.

Romans 9:27–28 Now Isaiah keeps on calling out concerning the Israel, “Though the number of sons of Israel might be like the sand of the sea, the remnant [of them] will be saved. For the Lord over all the earth will execute [His] word, fulfilling and hastening [His promises].” (Isaiah 10:22–23) (Kukis mostly literal translation)

What Paul quotes here must be hard for some to hear. There will be many Israelites, but only a remnant will be delivered.

Romans 9:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
The two words occur often together, but in the reverse order.			
proerēō (προερέω) [pronounced <i>pro-er-EH-oh</i>]	<i>to say before; to say in what precedes, to say above; to say before (heretofore, formerly); to say (tell) beforehand, before the event: prophecies</i>	3 rd person singular, perfect active indicative	Strong's #4280
Hêsaias (Ἡσαΐας) [pronounced <i>hay-sah-EE-as</i>]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; nominative case	Strong's #2268

Translation: Even as Isaiah had prophesied [elsewhere],...

Paul then quotes from Isaiah from elsewhere.

Romans 9:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
sabaōth (σαβαώθ) [pronounced <i>sab-ah-OWTH</i>]	<i>armies; sabaoth (that is, tsebaoth), a military epithet of God's army; transliterated, Sabaoth</i>	Hebrew transliterated word; undeclinable	Strong's #4519
This is the feminine plural form of the Hebrew word tsâbâ' (צבא) [pronounced <i>tsaw^b-VAW</i>], which means, <i>army, war, or warfare</i> . Strong's #6635 BDB #838.			
egkataleipō (ἐγκαταλείπω) [pronounced <i>eng-kat-al-ī-po</i>]	<i>to abandon, to forsake, to desert; to leave (in straits, helpless); to be totally abandoned, to be utterly forsaken; to leave (behind, among, surviving)</i>	3 rd person singular, aorist active indicative	Strong's #1459

Romans 9:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmin (ἡμῖν) [pronounced hay- MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
sperma (σπέρμα) [pronounced SPHER- mah]	<i>seed, sperm; offspring, descendant; remnant; a posterity</i>	neuter singular noun; accusative case	Strong's #4690

Translation: ...“If the Lord of [the] Armies had not left to us a [saved] posterity,...

Here, Jesus Christ (known as the Revealed God), is the point of contract with Jewish believers in the Age of Israel. He is called the Lord of the Sabaoth, which sounds to us like *the Sabbath*, but it is really a reference to a large army.

The key to Israel's long survival was that God always left to them a saved seed. We understand that to be the pivot, and due to this pivot, the pivot being mature believers.

Romans 9:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
Sodoma (Σόδομα) [pronounced SOD-oh- ah]	<i>burning; transliterated, Sodom, Sodoma, Sedom</i>	proper noun; plural form; transliterated from the Hebrew	Strong's #4670
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
gínomai (γίνομαι) [pronounced GHIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person plural, aorist passive (deponent) indicative	Strong's #1096

Translation: ...we would have become like Sodom...

Without a pivot of mature believers, the people of Israel might face serious destruction, as took place in Sodom.

Romans 9:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 9:29d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
Gómorrha (Γόμορρά) [pronounced GOM-or-hrhah]	<i>submersion; transliterated, Gomorrah</i>	proper noun; location	Strong's #1116
Transliterated from Hebrew noun: 'Ămôrâh (עַמּוֹרָה) [pronounced <i>gum-oh-RAW</i>]. Strong's #6017 BDB #771.			
Thayer: Gomorrha [was] a city in eastern part of Judah that was destroyed when the Lord rained fire and brimstone on it; now covered by the Dead Sea.			
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
homoioð (ὁμοιόω) [pronounced hom-oy-OH-oh]	<i>to be made like; to liken, to compare; to illustrate by comparisons; to become similar</i>	1 st person plural, aorist passive indicative	Strong's #3666

Translation: ...and we would have been made like Gomorrah.” (Isaiah 1:9) (Kukis mostly literal translation)

The believers could face the destruction known in Gomorrah as well.

Romans 9:29 **Even as Isaiah had prophesied [elsewhere], “If the Lord of [the] Armies had not left to us a [saved] posterity, we would have become like Sodom and we would have been made like Gomorrah.”** (Isaiah 1:9) (Kukis mostly literal translation)

The key to Israel's survival as a people in any geographical area is a pivot of mature believers. When there are a great many unbelievers (not just a majority, but a massive majority), the Israelites, wherever they are located, are subject to a holocaust. This could take place at any time in any dispensation.

Romans 9:25–29 **Even as in the [scroll] of Hosea, [God] keeps on saying, “The not-My-people, I will call My people; and the ones not having been loved [will become] those having been loved.”** (Hosea 2:23) **And it will be in the [very] place where it was said to them, “You (all) [are] not My people,” there you will be called the sons of the Living God.** (Hosea 1:10) **Now Isaiah keeps on calling out concerning the Israel, “Though the number of sons of Israel might be like the sand of the sea, the remnant [of them] will be saved. For the Lord over all the earth will execute [His] word, fulfilling and hastening [His promises].”** (Isaiah 10:22–23) **Even as Isaiah had prophesied [elsewhere], “If the Lord of [the] Armies had not left to us a [saved] posterity, we would have become like Sodom and we would have been made like Gomorrah.”** (Isaiah 1:9) (Kukis mostly literal translation)

Romans 9:25–29 **Even as far back as the scroll of Hosea, God keeps on saying, “Those who are not-My-people I will call My people; and the ones not having been loved will become loved.”** (Hosea 2:23) **And it will come to pass in the very place where it was said to them, “You are not My people,” there you will be called the sons of the Living God.** (Hosea 1:10) **Now Isaiah continually calls out these words about Israel: “Though the number of the [genetic] sons of Israel might be like the sand of the sea, only a remnant of them will be saved. For you see, the Lord over all the earth will do what He promised, fulfilling his promises and hastening the fulfillment of His word.”** (Isaiah 10:22–23) **Isaiah spoke of the same topic elsewhere, saying, “If the Lord of the Armies had not left to us a regenerate posterity, we soul have become like Sodom, being destroyed; and we would have been made like Gomorrah, left in ashes.”** (Isaiah 1:9) (Kukis paraphrase)

This is a little problem that might not occur to some believers.

Paul's Documentation and the Mystery of the Church Age

1. There is a very subtle and tricky point to be made. If the Church Age is a mystery age, unknown to previous ages, how exactly is Paul going to reach back into the Old Testament and find passages to document the conversion of gentiles in this new age? Should such passages not even exist?
2. Let me add another ingredient here: Paul may not have the Church Age fully worked out in his own mind yet. So far, in the book of Romans, Paul has not stopped and said, "Listen, some of you Jews are operating in the previous age, the Age of Israel, but that age is over and done with. We are now in the Church Age. Let me explain to you the difference." Even though this is a very legitimate approach, there are two possibilities: (1) Paul has not yet worked out the concept of dispensations fully in his mind or (2) Paul feels that that a dispensational approach would not give the satisfactory answers and explanations to the Jews.
3. In any case, Paul cannot go back into the Old Testament and produce quotations about the Church Age and how gentiles are going to become a big part of the faith which had been taught and preserved in nation Israel. Paul cannot do that because, the Church Age is a mystery age, hidden from the previous dispensation.
4. Related to all of this is the Doctrine of the Intercalation, where many Old Testament prophecies contain information about the 1st advent of Jesus Christ, the Tribulation, and/or the 2nd advent of Jesus Christ, and/or the Millennium. Intercalated (inserted) between the advents of Jesus Christ is the Church Age, which is completely left out of these prophecies. See the Doctrine in Intercalation ([HTML](#)) ([PDF](#)) ([WPD](#)). From this comes the challenge from some Jews and atheists, "Well Jesus did not fulfill all of the prophecies, because there are all these additional prophecies still to be fulfilled." Jesus will fulfill all of those prophecies at the 2nd advent.
5. So, restating the problem: the Church Age is a mystery age to those in the Old Testament, so how exactly can Paul go back and document gentiles being a major factor in these new times?
6. In the Old Testament, there begins this concept of a priest nation or a client nation; and for most of the time, from Moses to Christ, the client nation is one of the nations of Israel (whether this is the united kingdom or one of the two divided nations). So, what happens when there are no nations associated with the Jewish people in existence during the Jewish age? Temporarily, a gentile nation must fill the void. So, when Israel and then Judah had both been removed from the land under the fifth cycles of discipline (Israel in 712 B.C. and Judah in 586 B.C.), there is no Jewish nation during the Jewish Age for a period of 70 years. What happens then? The gentile nation to which all of the Jews have been deported becomes a temporary client nation—a gentile client nation in fact, with a significant population of Jews.
7. Add to this fact that gentiles were saved throughout the Jewish Age. The book of Jonah is an example of a large number of Assyrians being saved (even though Jonah did not want God to save them).
8. Therefore, it was not a secret that gentiles would hear the message of the Revealed God and believe in Him.
9. Therefore, the prophecies which Paul quotes have nothing to do with the Church Age. They relate to gentiles, who will be saved during the Age of Israel, during the Tribulation and during the Millennium (these future ages are not hidden from Israel).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What, therefore, will we say? That gentiles who were not pursuing righteousness, he seized righteousness, but righteousness out from the faith. Now Israel, hastening after a law of righteousness, to law nothing he attained. On account, why? Because [it was] not out from faith but as out from works. They stumbled by the stone of stumbling. Just as it has been written, in Zion a stone of stumbling and the one believing on Him will not be disgraced. (Isaiah 8:14b 28:16c)

Romans
9:30–33

What, therefore, will we say? That gentiles, who were not pursuing righteousness, who were not pursuing righteousness, attained to [the status of] righteousness, even a righteousness from the faith. But Israel, pursuing after [the] law of righteousness, did not attain to [this] law of righteousness. Why? Because [it was] not from faith, but [if attained] from works. [So] they stumbled on the stone of stumbling, even as it stands written, In Zion, [there will be] a Stone of Stumbling, and the one believing on Him will not be disgraced. (Isaiah 8:14b 28:16c)

To what conclusion are we forced? We may assume that the gentiles, who were not pursuing righteousness by the Law, attained to the status of righteousness from faith. But Israel, who pursued after the law of righteousness did not attain this righteousness through the law. Why is this the case? The righteousness that they pursued is reached through faith, not by works. Therefore, they found themselves stumbling on the stone of stumbling. In fact, Isaiah wrote about this: In Zion, there will be the Stone of Stumbling so that, whoever believes in Him will not be disgraced. (Isaiah 8:14b 28:16c)

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) What, therefore, will we say? That gentiles who were not pursuing righteousness, he seized righteousness, but righteousness out from the faith. Now Israel, hastening after a law of righteousness, to law nothing he attained. On account, why? Because [it was] not out from faith but as out from works. They stumbled by the stone of stumbling. Just as it has been written, in Zion a stone of stumbling and the one believing on Him will not be disgraced. (Isaiah 8:14b 28:16c)
- Complete Apostles Bible What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Israel, pursuing a law of righteousness, did not attain to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled the stone of stumbling. Just as it is written: "Behold, I lay in Zion a stone of stumbling and rock of offense, and everyone believing on Him will not be put to shame."
- Douay-Rheims 1899 (Amer.) What then shall we say? That the Gentiles who followed not after justice have attained to justice, even the justice that is of faith. But Israel, by following after the law of justice, is not come unto the law of justice. Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumblingstone. As it is written: Behold I lay in Sion a stumbling-stone and a rock of scandal. And whosoever believeth in him shall not be confounded.
- Holy Aramaic Scriptures
Original Aramaic NT .
What shall we say, therefore? The Gentiles, who did not run after righteousness have obtained righteousness, even the righteousness which is from faith, But Israel that had run after The Written Law of righteousness did not obtain the Law of righteousness?*. Why? Because it was not from faith, but from the works of The Written Law, for they were stumbled at the stumbling stone,

As it is written: "Behold. I have laid down in Zion a stumbling stone and a stone of offense and whoever will believe in him will not be disappointed."

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What then may we say? That the nations who did not go after righteousness have got righteousness, even the righteousness which is of faith: But Israel, going after a law of righteousness, did not get it. Why? Because they were not searching for it by faith, but by works. They came up against the stone which was in the way; As it is said, See, I am putting in Zion a stone causing a fall, and a rock in the way: but he who has faith in him will not be put to shame.
Bible in Worldwide English	But the Jews tried to obey the law that could make them good people. But they did not obey it all. Why was that? They did not trust in God. They only trusted in doing the things of the law. They therefore hit their feet on the stone on which men hit their feet. That is what the holy writings say, I put in Zion a stone on which people will hit their feet. It is a rock that will make them fall down. Anyone who believes in him will not be ashamed. The BWE reduced this from 4 verses to 3.
Easy English Easy-to-Read Version–2008	. So what does all this mean? It means that people who are not Jews were made right with God because of their faith, even though they were not trying to make themselves right. And the people of Israel, who tried to make themselves right with God by following the law, did not succeed. They failed because they tried to make themselves right by the things they did. They did not trust in God to make them right. They fell over the stone that makes people fall. The Scriptures talk about that stone: "Look, I put in Zion a stone that will make people stumble. It is a rock that will make people fall. But anyone who trusts in him will never be disappointed."
God's Word™	So what can we say? We can say that non-Jewish people who were not trying to gain God's approval won his approval, an approval based on faith. The people of Israel tried to gain God's approval by obeying Moses' Teachings, but they did not reach their goal. Why? They didn't rely on faith to gain God's approval, but they relied on their own efforts. They stumbled over the rock that trips people. As Scripture says, "I am placing a rock in Zion that people trip over, a large rock that people find offensive. Whoever believes in him will not be ashamed."
Good News Bible (TEV)	So we say that the Gentiles, who were not trying to put themselves right with God, were put right with him through faith; while God's people, who were seeking a law that would put them right with God, did not find it. And why not? Because they did not depend on faith but on what they did. And so they stumbled over the "stumbling stone" that the scripture speaks of: "Look, I place in Zion a stone that will make people stumble, a rock that will make them fall. But whoever believes in him will not be disappointed."
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version
Contemporary English V.

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What does all of this mean? It means that the Gentiles were not trying to be acceptable to God, but they found that he would accept them if they had faith. It also means that the people of Israel were not acceptable to God. And why not? It was because they were trying to be acceptable by obeying the Law instead of by having faith in God. The people of Israel fell over the stone that makes people stumble, just as God says in the Scriptures, "Look! I am placing in Zion a stone to make people stumble and fall. But those who have faith in that one will never be disappointed."

Goodspeed New Testament
The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

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So then, what does all this mean? Here's the irony: The non-Jewish people, who weren't even pursuing righteousness, were the ones who seized it—a perfect righteousness that is transferred by faith. Yet Israel, even though pursuing a legal righteousness, did not attain to it. And why was that? Because they did not pursue the path of faith but insisted on pursuing righteousness by works, as if it could be seized another way. They were offended by the means of obtaining it and stumbled over the stumbling stone, just as it is written: "Be careful! I am setting in Zion a stone that will cause people to stumble, a rock of offense that will make them fall, but believers in him will not experience shame."

Plain English Version
UnfoldingWord Simplified T.

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We must conclude this: Although the non- Jews were not trying to be holy, they discovered that God would put them right with himself if they trusted in the Messiah. But the people of Israel did indeed try to be holy by obeying God's law, but they were not able to. They were not able to, because they tried to do things to please God. They lost their balance when they refused to trust God to forgive them by putting their trust in the Messiah. This is what a prophet said would happen:" Listen! I am placing in Israel one who is like a stone on which people will stumble. What he does will make people angry. Nevertheless, those who believe in him will not be ashamed."

Williams' New Testament

What are we then to conclude? That heathen peoples who were not in search for right standing with God have obtained it, and that a right standing conditioned on faith; while Israel, though ever in pursuit of a law that would bring right standing, did not attain to it. Why? Because they did not try through faith but through what they could do. They have stumbled over the stone that causes people to stumble, as the Scripture says: "See, I put on Zion a stone for causing people to stumble, a rock to trip them on, but no one who puts his faith in it will ever be put to shame."

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

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So what will we state? That non-Jews, the *ones* not pursuing *the* right way, have completely taken the right way, but the right way from trust? But Israel pursuing *the* law of *the* right way didn't already come into *the* law? Why? Because they did not *pursue it* from trust, but as if from actions. They stumbled on the stumble stone. It is just as it has been written *in Isaiah 28:16 and 8:14*, "Look, I place in Zion a stumble stone and an obstacle rock. And the person trusting based on it will not be shamed."

Common English Bible
Len Gane Paraphrase

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What will we say then? [We will say] that the Gentiles who didn't pursue [God's standard of] righteousness have gotten hold of righteousness, even the

righteousness that is by faith. But Israel, which pursued the law of righteousness, has not reached [the goal] of the law of righteousness. Why? Because [they didn't seek it] by faith but as if it were by the works of the law, for they stumbled at the stumbling stone. As it is written, "Look, I lay in Zion a stumbling stone and a rock of offense, and whosoever believes on him will not be ashamed."

A. Campbell's Living Oracles	. attained
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	What are we to say, then? Why, that Gentiles, who were not in search of righteousness, secured it—a righteousness which was the result of faith; While Israel, which was in search of a Law which would ensure righteousness, failed to discover one. And why? Because they looked to obedience, and not to faith, to secure it. They stumbled over 'the Stumbling-block.' As Scripture says-'See, I place a Stumbling-block in Zion-- a Rock which shall prove a hindrance; and he who believes in him shall have no cause for shame.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	What shall we conclude, then? That even though the foreigners were not even looking to do right, they did grasp what is right, and through their trust in God did what was right. But the people of Israel, who looked to the law to make them right with God, never succeeded. Why not? Because they relied on what they did rather than trusting in God. They tripped on the stumbling-block, just as Scripture predicted: "Look, I'm placing in Zion a stumbling-block, a rock that will offend people. But those who trust in him won't be disappointed."*
The Heritage Bible	.
International Standard V	What can we say, then? Gentiles, who were not pursuing righteousness, have attained righteousness, a righteousness that comes through faith. But Israel, who pursued righteousness based on the Law, did not achieve the Law. Why not? Because they did not pursue it on the basis of faith, but as if it were based on achievements. They stumbled over the stone that causes people to stumble. As it is written, "Look! I am placing a stone in Zion over which people will stumble— a large rock that will make them fall— and the one who believes in him will never be ashamed." [Isa 28:16]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	What will we say then? That the Gentiles that followed not after righteousness, have attained to righteousness, even the righteousness that is of Faith. But Israel, that followed after the Law of righteousness, has not attained to the Law of

righteousness. Therefore because they sought it not by Faith, but as it were by the works of the Law. For they stumbled at that stone [Urim-Thummim]; As it is written, Behold, I lay in Zion a stone [Urim-Thummim] and rock of offense: and whoever believes on Him will not be ashamed.

Weymouth New Testament To what conclusion does this bring us? Why, that the Gentiles, who were not in pursuit of righteousness, have overtaken it--a righteousness, however, which arises from faith; while the descendants of Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. And why? Because they were pursuing a righteousness which should arise not from faith, but from what they regarded as merit. They stuck their foot against the stone which lay in their way; in agreement with the statement of Scripture, "SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE REASON TO FEEL ASHAMED."

Wikipedia Bible Project What shall we conclude? That foreigners, who were not even looking to do right, did grasp what is right, living right through faith; but Israel, who looked to follow the law of right living did not live up to that law. Why is this? Because they did not operate from a basis of trust, but on what they did. Consequently they tripped over the stumbling-stone, just as Scripture says: "Look, I am placing in Zion a stumbling-stone, a rock that will offend people." But anyone who trusts in him will not be disappointed.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

What then shall we say? That the nations not following after righteousness have taken on righteousness, but a righteousness of faith; but Israel following after a Law of righteousness did not arrive at a Law of righteousness? Why? Because it was not of faith, but as of works of Law. For they stumbled at the Stone-of-stumbling, as it has been written, Behold, I place in Zion a Stone-of-stumbling, and a Rock-of-offense, "and everyone believing on Him will not be shamed." (Isa. 28:16; Isa. 8:14)

Holy New Covenant Trans. What should we conclude? Non-Jews (who were not trying to be made right) received being made right; it was the kind of being made right which comes from faith. The people of Israel were trying to chase after a "law of being made right" in the law of Moses, but they did not get it. Why? Because that kind of being made right does not come from faith. Instead, it comes from human effort. They stumbled on the stone for stumbling. This is written: "Look! I am putting a stone for stumbling and a rock for tripping in Jerusalem. The person who believes in him will not be ashamed."

The Scriptures 2009 What shall we say then? That nations not following after righteousness, have obtained righteousness, even the righteousness of belief, but Yisra'el following after the Torah of righteousness, has not arrived at the Torah of righteousness. Why? Because it was not of belief, but as by works of Torah. For they stumbled at the **Stone of stumbling**. Isaiah 8:14. As it has been written, "**See, I lay in Tsiyon a**

Stone of stumbling and a Rock that makes for falling, and everyone who is believing on Him shall not be put to shame.” Isaiah 8:14, Isaiah 28:16.

Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...what? so [We] will say for Aliens The [Things] not Pursuing right grasps~ right {They grasp} right but the [one] from faith israel but Pursuing law [of] right to law not comes because of what? {not They come to him} for not {They pursue him} from faith but {They pursue him} as from works [They] stumble [on] the stone [of] the stumbling as [It] has been written look! [I] place in zion stone [of] stumbling and rock [of] offense and The [Man] Believing at him not will be shamed...

Alpha & Omega Bible

Awful Scroll Bible

What will we say then? That the nations, which were not endeavoring Virtuousness, accordingly-received Virtuousness, moreover a Virtuousness that is out of confidence.

But Israel, endeavoring a law of Virtuousness, attains not to a law of Virtuousness. Because-of-which, certainly-of-what it was not of confidence, however as of works of the Law, for they strike-at the stone of being struck-at.

Accordingly-as-to it has been written, "Be yourself looked, I place forth from-within Sion, a stone of being struck-at and a rock of entrapment, surely anyone confiding on Him will accordingly- not be -disgraced."

Concordant Literal Version

What, then, shall we be declaring? That the nations who are not pursuing righteousness overtook righteousness, yet a righteousness which is out of faith." Yet Israel, pursuing a law of righteousness, into a law of righteousness does not outstrip."

Wherefore? Seeing that it is not out of faith, but as out of law works, they stumble on the stumbling stone, according as it is written: Lo! I am laying in Zion a Stumbling Stone and a Snare Rock, And the one believing on Him shall not be disgraced."

exeGeses companion Bible

JUSTNESS BY TRUST

So what?

Say we that the goyim who pursued not justness overtook justness - even the justness of trust?

And Yisra El, who pursued the torah of justness, attained not to the torah of justness?

Why?

Because - not by trust,

but as by the works of the torah.

For they stumbled at that stumblingstone;

exactly as scribed,

Behold, I place in Siyon

a stumblingstone and a rock of scandal:

and whoever trusts thereon, shames not.

Psalm 118:22, Isaiah 8:14, 28:16

God's Truth (Tyndale)

Orthodox Jewish Bible

What then shall we say? That Goyim who do not pursue Tzedek (righteousness) have attained Tzedek which is Tzedek through emunah, Whereas Yisroel pursuing a Tzedek (righteousness) based on the Torah (see Ga 3:12-13) did not arrive at that Torah?

Why so? Because it was not on the mekor (basis) of emunah but on the mekor (basis) of [zechus-earning] ma'asim (works 3:20,28; 4:2,6; 9:11-12). They have stumbled over the EVEN NEGEF ("Stone of Stumbling" Isa 8:14; 28:16),

As it is written "Hinei, I place in Tziyon a stone of stumbling and a rock of offense; and he who believes in Me shall not be put to shame" (Isa 8:14; 28:16).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

What shall we say then? *[Simply this]:* That the Gentiles, who did not attempt to become right with God *[by how they lived]* were made right with God, and this was the result of their faith *[in Christ]*. But the Israelites, who were attempting to become right with God by *[conformity to]* the Law of Moses, never achieved *[this righteousness]* by that law. Why? Because they did not *[attempt to do it]* by faith *[in Him]*, but by trying to fulfill all the requirements *[of the law]*. So, they stumbled over "the stumbling stone," *[i.e., the Jews refused to become obedient to Christ. See 1 Pet. 2:6-8]*. Even as it is written *[Ex. 28:16]*, "Look, I am placing a stone in the city of Zion that people will stumble over and a rock on which they will trip and fall. But the person who believes in Him will not be put to shame *[i.e., he will never have unforgiven sin brought up against him]*."

Brodie's Expanded Trans.

What, then, should we conclude? That the Gentiles, who did not seek after righteousness, ended up attaining *[by grace]* the righteousness *[of God]*, that is, the righteousness by means of faith *[as opposed to works]*. But Israel, who repeatedly pursued after the law for righteousness *[incorrect protocol]*, did not overtake the law for righteousness *[failed efforts]*. Why? Because they did not pursue it by means of faith *[correct protocol]*, but rather by means of works *[incorrect protocol]*. They stumbled over *[rejected]* the Stone of stumbling *[Jesus Christ]*, Just as it stands written *[in Isaiah 8:14, 28:16]*: "Behold, I have laid a foundation in Zion, the Stone *[Jesus Christ]* of stumbling *[cross before the crown]*, even the Rock *[Jesus Christ]* of offense *[Jews ignore the 1st advent]*; nevertheless, he who believes on Him shall not be disappointed *[put to shame at the Last Judgment]*."

The Expanded Bible
Jonathan Mitchell NT

What, then, shall we continue declaring? That *[the] nations* (ethnic multitudes; Gentiles; non-Israelites) – the ones not constantly pursuing (pressing forward rapidly after) *rightwisedness* (covenant inclusion which is right and fair relationship with equitable dealings in accord to the Way pointed out; a turning in the right direction on the Path) – overtook, seized and took-down this *rightwisedness as a possession: yet [it is] a rightwisedness* (a turning to equity and justice in the Way; = covenant membership and participation) that *[is] forth from out of the midst of faith, trust and conviction* (or: *[Christ's] faithfulness*)! However Israel, habitually pursuing a Law which was *rightwisedness* (right and fair relationship with equitable dealings in accord to the way pointed out *[to them]*; right living on the path) *did not precede [the others] into [that] principle or custom* (or: did not outstrip or sooner arrive unto *[such]* a law or custom *[other MSS add: which was justice and rightwised living]*; = did not reach, ahead of other folks, what the Torah promised). Through what cause (or: Why)? Because *[it was]* not forth from out of a source of faith, trust and conviction, but rather as from out of works (actions) as its source. They dash against, trip and stumble on (or: by) the Stone that caused the Stumbling-effect, Just as it has been written, "Look and consider! I am repeatedly placing in Zion a 'Stone of Stumbling,' and a 'Rock of a trap-snare.' And the one habitually believing upon Him (or: It) will not continue being brought to shame, disgrace, or disappointment." *[Isa. 28:16]*

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

What then shall we say? That the Gentiles, who did not pursue righteousness, attained righteousness—even the righteousness *that is* by faith. But Israel, pursuing the law of righteousness, did not attain to the law. Why that? Because *they did not pursue it* by faith, but as *if* by works. They stumbled over the stone that causes people to stumble [Literally “stone of stumbling”], just as it is written,
 “Behold, I am laying in Zion a stone that causes people to stumble [Literally “a stone of stumbling”],
 and a rock that causes them to fall [Literally “a rock of offense”],
 and the one who believes in him will not be put to shame.” [A quotation from Isaiah 28:16; 8:14]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

What then shall we say?
 That ||they of the nations||
 <Who were not in pursuit of righteousness>
 Have laid hold of righteousness,—
 A righteousness, however, which is by faith;
 Whereas ||Israel||
 <Though in pursuit of a law of righteousness>
 ||Unto a law|| have not attained.
 Wherefore?
 Because <not by faith,
 But as by works> [have they sought it]:
 They have stumbled at the stone of stumbling,^m
 Even as it is written—
*Lo! I lay in Zion,
 A stone to strike against,
 And a rock to stumble over,
 And ||he that resteth faith thereupon|| shall
 not be put to shame.ⁿ*

^m Is. viii. 14.

ⁿ Is. xxviii. 16.

The Spoken English NT

So how shall we put it? Nations that had never pursued right living achieved right living^q-but it was a right living that came out of faith. But Israel, in going after a law of right living within the Law, never got there. And why? Because they weren’t going after it on the basis of faith, but on the basis of doing what the Law requires. They tripped over the tripping stone, just like the scripture says:^f
 Look! I am putting a stone in Zion that is easy to trip over,
 And a rock that offends.^s
 And the person that puts faith in him will not be brought to shame.^t
 q. “Right living” (here and in further instances): or, “justice”—traditionally: “righteousness.”
 r. Lit. “just as it is written.”
 s. Lit. “A stone of stumbling, and a rock of offense.”
 t. Isaiah 28:16.

Wilbur Pickering’s New T.

Their present condition

So what shall we say? That Gentiles, who did not pursue righteousness, attained

to righteousness, namely the righteousness that comes from faith; while Israel, pursuing a standard of righteousness, did not attain to that standard.

Why not? Because it was not from faith, but as from works of the law. They stumbled over the 'stumbling stone'; as it is written: "Look! I am placing in Zion a stumbling stone and a rock of offense, and no one who believes on Him will be put to shame."¹⁵

(15) See Isaiah 8:14; Isaiah 28:16. They had to 'believe on' the 'stumbling block', the Christ.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . What then will we say? That Gentiles, the ones not pursuing righteousness attained righteousness, but a righteousness by faith. But Israel, pursuing a law of righteousness, did not arrive at a law of righteousness. Why? Because [they did] not [pursue it] by faith, but as though [it was] by works of [the] Law; for they stumbled at the stone of stumbling. Just as it has been written, "Look! I place in Zion a stone of stumbling and a rock of offence; and every one believing on [or, trusting in] Him will not put to shame." [Isaiah 8:14; 28:16]

Berean Literal Bible .

Bill Puryear translation

Therefore, what are we to conclude? That the Gentiles, who did not strive for righteousness, have attained righteousness; that is, the righteousness which [is] from the source of faith, but Israel, who ran after the Law with [human self-] righteousness, has not achieved the purpose of the Law. Why? Because [they did] not [pursue] by means of faith, but as if it could be done by means of works. They have stumbled over that rock of stumbling. Just as it stands written, 'Behold I lay in Zion a Stone of stumbling, even a Rock which causes offense, nevertheless, he who believes on Him will not be disappointed.'

C. Thomson updated NT .

Charles Thomson NT

What then are we to infer? That the Gentiles who did not pursue righteousness, attained righteousness, but it was a righteousness because of belief; but Israel pursuing a law of righteousness did not come up to the law of righteousness. Why?) Because they sought it not from belief; but as if attainable by works of law. For they stumbled at the stumbling stone.

As it is written, "Behold I lay in Sion a stone of stumbling and a rock of offence. ?And "whosoever believeth in him shall not be shamed."

Context Group Version

What shall we say then? That the ethnic groups, who did not follow after vindication, lay hold of vindication, even the vindication which is from trust: but Israel, following after a law of vindication, did not arrive at [that] law. Why? Because [they sought it] not by trust, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Look, I lay in Zion a stone of stumbling and a rock of scandal: And he who trusts him shall not be put to shame.

English Standard Version .

Far Above All Translation

What, then, shall we say? – That the Gentiles who do not pursue righteousness have attained righteousness, and righteousness out of faith *at that*.

But Israel, pursuing the law of righteousness, has not come up to *the standard of the law of righteousness*.

How come? Because *they pursued it* not out of faith but out of works of *the law*. For they stumbled at the stumbling block, as it stands written, "Behold, I put a stumbling block in Zion and a rock of offence, but no-one who believes in it will be ashamed."

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore what will we say? That the Gentiles, the ones not pursuing righteousness, grabbed righteousness, but the righteousness from faith. But Israel, pursuing the law of righteousness, has not attained to that law of righteousness. Why? Because it was not from the faith, but as it was from works of the law, for* they stumbled on the stone of stumbling; just-as it has been written, 'Behold, I place a stone of stumbling and a rock of offense in Zion and everyone who believes on him will not be ashamed.' {Isa 8:14 & 28:16}
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore to what conclusion are we forced? That the Gentiles, who did not strive for (pursue after) righteousness, have attained (without effort) divine righteousness, that is, the righteousness which is from the source of faith [in Christ]. But Israel who ran after the law with [human] self-righteousness, has not accomplished the purpose of the law. Why not? Because they pursued it not by faith but (as if it were possible) by works. They stumbled over the stumbling stone,... (Isaiah 8:14b) Just as it stands written, Behold I lay in Zion a stone of stumbling, even a rock which arouses opposition; nevertheless, he who believes on Him will not be humiliated (or, disappointed). (Isaiah 28:16 8:14)
R. B. Thieme, Jr. trans2	(lit Therefore what shall we say) Therefore, to what conclusion are we forced? That the high quality Gentiles who did not strive for, run after or pursue Self Righteousness have attained, overtaken, acquired without their effort, divine righteousness in fact that is, even the Absolute Righteousness which is from the source of faith nin Jesus of Nazareth, The Christ? But in contrast the racial Jew, Israel, who seeks or strives after or purses Self or Works Righteousness based on or by keeping the great Mosaic Law has not accomplished nor attained the purpose of the law. (Salvation Adjustment to the Justice of God through faith in Jesus of Nazareth, The Christ alone Codex II, Function of freedom in the client nation Codex I & III and to provide bases for evangelism and spiritual advance to Maturity Adjustment to the Justice of God and missionary actions from the client nation and to demonstrate the falicy of Self Righteousness for blessing and salvation). Because Why? Because they absolutely did not pursue or did not seek it, salvation, by means of the first single act of faith, but as it were by means of their many works or by keeping the law; they have seen yet still tripped or stumbled against or over that Stumbling Stone or Rock of stumbling Jesus of Nazareth, the Christ. Just as it stands written (Is 28:16), "Behold, I am lay in Zion a stone of stumbling, a rock of offense; and he who has believed in him will not be disappointed."
Revised Geneva Translation	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	What shall we say then? That Gentiles, who did not pursue righteousness, have taken hold of righteousness, even the righteousness of faith; but Israel, pursuing the Law of righteousness, has not arrived at the Law of righteousness. Why? Because it was not by faith, but as out of works of the Law. For they stumbled at the stumbling stone. As it is written: Behold, I lay in Zion a stumbling stone and rock of offense, and everyone believing on Him will not be put to shame.
Webster's Translation	.
World English Bible	.

Worrell New Testament

The gist of this passage:
30-33

Romans 9:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
erêô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	1 st person plural, future active indicative	Strong's #2046

Translation: *What, therefore, will we say?*

Paul has made several statements, and then has backed up those statements with passages from Isaiah and Hosea. Paul is going to draw some additional conclusions.

Romans 9:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	neuter plural; present active participle, nominative case	Strong's #1377

Romans 9:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
katalambanô (καταλαμβάνω) [pronounced <i>kat-al-am-BAHN-oh</i>]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	3 rd person singular, aorist active indicative	Strong's #2638
Why is this a singular verb? Many times, a neuter singular subject will take on a singular verb (which will match up with a verb that will follow).			
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Translation: That gentiles, who were not pursuing righteousness, who were not pursuing righteousness, attained to [the status of] righteousness,...

The Jews had the Law of Moses and they had turned it into a system of works to gain the approbation of God through works. But, gentiles without the Law were not pursuing righteousness by means of the Law. Yet, they attained the status of righteousness. By this, Paul describes many of the gentiles believers at the church at Rome.

Romans 9:30c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 9:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...even a righteousness from the faith.

The righteousness of the believers in Rome was attained by faith (faith in Jesus Christ).

Romans 9:30 *What, therefore, will we say? That gentiles, who were not pursuing righteousness, who were not pursuing righteousness, attained to [the status of] righteousness, even a righteousness from the faith.* (Isaiah 8:14b 28:16c) (Kukis mostly literal translation)

Gentiles could be made righteous if they believe in Jesus Christ. This follows the pattern set by Abraham (Genesis 15:6).

Romans 9:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Israēl (Ισραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
diókō (διώκω) [pronounced <i>Dee-OH-koh</i>]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	masculine singular, present active participle, nominative case	Strong's #1377
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343

Translation: *But Israel, pursuing after [the] law of righteousness,...*

Many in Israel, on the other hand, believed that they could pursue righteousness by the Law of Moses. No one in all of Israel was ever good enough.

Romans 9:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
phthánō (φθάνω) [pronounced FTHAHN-oh]	<i>to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to</i>	3 rd person singular, aorist active indicative	Strong's #5348

Translation: ...did not attain to [this] law of righteousness.

No Israelite could fully follow the Law of Moses. They continually failed to meet God's standards. Therefore, no one who simply followed the Law could meet God's standard of righteousness.

Romans 9:31 **But Israel, pursuing after [the] law of righteousness, did not attain to [this] law of righteousness.** (Isaiah 8:14b 28:16c) (Kukis mostly literal translation)

Israel could not attain righteousness by following the Law.

Romans 9:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101

Translation: Why?

Why is this true? Why does the person with faith attain righteousness, but the person following the Law does not?

Romans 9:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Romans 9:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
πίστις (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: Because [it was] not from faith,...

The person following the Law does not achieve the status of righteousness because that comes through faith, not through works.

Romans 9:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ὡς (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ἐξ (ἐξ) [pronounced ehks], because it comes before a vowel.			
ἔργα (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041

Translation: ...but [if attained] from works.

If someone attempts to gain God's favor through works, there will be a problem with that.

Romans 9:32d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
προσκοπῶ (προσκοπῶ) [pronounced pros-KOP-toh]	<i>to stub on, to trip up; to beat upon, to dash, to stumble (at); to strike at; to surge against [with water as the subject]</i>	3 rd person plural, aorist active indicative	Strong's #4350

Romans 9:32d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
lithos (λίθος) [pronounced <i>LEE-thos</i>]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3037
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
próskomma (πρόσκομμα) [pronounced <i>PROS-kom-mah</i>]	<i>a cause for stumbling, stumbling stone, stumbling block; actual or metaphorical: an obstruction (to stumble over)</i>	neuter singular noun; genitive/ablative case	Strong's #4348

Translation: [So] they stumbled on the stone of stumbling,...

What happens is, the person who tries to follow the Law ends up stumbling on the Stone of Stumbling (which is a reference to Jesus Christ).

Romans 9:32 **Why?** Because [it was] not from faith, but [if attained] from works. [So] they stumbled on the stone of stumbling,... (Kukis mostly literal translation)

Romans 9:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Translation: ...even as it stands written,...

Paul decides to close out this thought with another Scripture.

Romans 9:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
tithēmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	1 st person singular, present active indicative	Strong's #5087
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Sion (Σιών), [pronounced sigh-OWN]	<i>dry, parched place; and is transliterated Zion, Tziyon or Sion</i>	indeclinable proper singular noun	Strong's #4622
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037
próskomma (πρόσκομμα) [pronounced PROS-kom-mah]	<i>a cause for stumbling, stumbling stone, stumbling block; actual or metaphorical: an obstruction (to stumble over)</i>	neuter singular noun; genitive/ablative case	Strong's #4348

Translation: ...In Zion, [there will be] a Stone of Stumbling,...

Paul again goes to the Scriptures to show that what he is writing is accurate. Isaiah wrote, *In Zion, a Stone of Stumbling*.

Romans 9:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine singular, present active participle; nominative case	Strong's #4100

Romans 9:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
καταισχύνω (καταισχύνω) [pronounced kat-ah-ee-SKHOO-noh]	<i>to dishonour, to disgrace; to put to shame, to make ashamed; to be ashamed, to blush with shame</i>	3 rd person singular, future passive indicative	Strong's #2617

Translation: ...and the one believing on Him will not be disgraced. (Isaiah 8:14b 28:16c) (Kukis mostly literal translation)

The person who places is faith in this Stone of Stumbling will be saved. He will not be disgraced.

Romans 9:33 ...even as it stands written, In Zion, [there will be] a Stone of Stumbling, and the one believing on Him will not be disgraced. (Isaiah 8:14b 28:16c) (Kukis mostly literal translation)

Paul actually goes to two different places in Isaiah to quote.

Isaiah 8:10b, 14–16, 18 "...God is with us. But the LORD of hosts, Him you shall honor as holy. Let Him be your fear, and let Him be your dread. And He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel [both the northern and the southern kingdom], a trap and a snare to the inhabitants of Jerusalem. And many shall stumble on it. They shall fall and be broken; they shall be snared and taken... Behold, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, Who dwells on Mount Zion." (ESV; capitalized)

Isaiah 8:14 And if you shall trust in Him, He shall be to you for a sanctuary; and you shall not come against Him as against a stumbling stone, neither as against the falling of a rock; but the houses of Jacob are in a snare, and those who dwell in Jerusalem are in a pit. Isaiah 28:16 Therefore thus says the Lord, even the Lord, Behold, I lay for the foundations of Zion a costly stone, a choice cornerstone and precious, for its foundations; and he that believes on Him shall by no means be ashamed. (Complete Apostles Bible) The Complete Apostles Bible is translated from the Greek LXX to the English.

The Stone of Stumbling, which God places in Zion, is the Lord Jesus Christ.

Romans 9:30–33 What, therefore, will we say? That gentiles, who were not pursuing righteousness, who were not pursuing righteousness, attained to [the status of] righteousness, even a righteousness from the faith. But Israel, pursuing after [the] law of righteousness, did not attain to [this] law of righteousness. Why? Because [it was] not from faith, but [if attained] from works. [So] they stumbled on the stone of stumbling, even as it stands

written, In Zion, [there will be] a Stone of Stumbling, and the one believing on Him will not be disgraced. (Isaiah 8:14b 28:16c) (Kukis mostly literal translation)

Romans 9:30–33 To what conclusion are we forced? We may assume that the gentiles, who were not pursuing righteousness by the Law, attained to the status of righteousness from faith. But Israel, who pursued after the law of righteousness did not attain this righteousness through the law. Why is this the case? The righteousness that they pursued is reached through faith, not by works. Therefore, they found themselves stumbling on the stone of stumbling. In fact, Isaiah wrote about this: In Zion, there will be the Stone of Stumbling so that, whoever believes in Him will not be disgraced. (Isaiah 8:14b 28:16c) (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 9 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 9

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 9

A Brief Review of Romans 9

Addendum

This is referenced in Romans 9:4.

The Five Covenants to Israel (by R. B. Thieme, Jr.)

General classification. There are really five basic covenants to Israel: the Abrahamic, the Palestinian, the Mosaic, the Davidic, and the New.

1. The first of the covenants to Israel is called the Abrahamic covenant. It is a grace covenant as are all of them.
 - 1) The Abrahamic covenant as an unconditional grace covenant depicts God as party of the first part making a favourable disposition to Abraham and to his progeny through Isaac and Jacob as party of the second part.
 - 2) Part of the disposition of this covenant promises both a new race and, from that new race, a new nation — Israel.
 - 3) The original three-paragraph covenant is found in Genesis 12:1-3.
 - 4) It includes the promise of real estate or geographical location which eventually is expanded into a separate covenant — Genesis 13:14-16; 15:18-21.
 - 5) It includes an eternal city, the heavenly Jerusalem — Revelation 21:2,20.
 - 6) The covenant pertains to the seed of Abraham through the line of Isaac — Genesis 22:15-18.
 - 7) The covenant was reconfirmed to Isaac in Genesis 26:3,4, and to Jacob in Genesis 28:13,14.
 - 8) The covenant was the basis of forming the new nation after their deliverance from slavery — Exodus 6:2-8.
 - 9) Remember that you never understand the Jew until you understand the covenants or the contracts that God has made with him; and that God of His own will was the initiator as party of the first part, and the Jew was always the beneficiary and recipient, often without even being aware that all of these benefits were accruing to him regardless of what kind of a person he was. They are all grace covenants.
2. The covenant of Moses.
 - 1) Unlike all of the other covenants this one has party of the second part unbeliever mingled with believer — all Israel.
 - 2) Unlike all other covenants it has both a spiritual and an establishment paragraph.
 - 3) Therefore this covenant is classified as the national heritage covenant. The national heritage is spiritual and traditional from the laws of divine establishment. The Jews have the greatest national heritage of any nation that ever existed because their spiritual heritage is the basis of our very salvation. Their laws of divine establishment kept the Jews from ever having dark ages. Even the Greeks had 400 years of dark ages during the Dorian invasion. The Romans were born out of dark ages, and the Romans were still crude and rude when they were a powerful nation. They only came out of it by their contact with the Greeks.
 - 4) The recipients of the Mosaic covenant, or party of the second part, is Israel — Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4.
 - 5) This covenant was definitely and emphatically not given to the Gentiles — Deuteronomy 4:8; Romans 2:12-14. Nor was it given to the Church. It is a national covenant; the Church is not a nation — Acts 15:5, 24; Romans 6:14; Galatians 2:19.
 - 6) The Mosaic covenant is classified under three categorical paragraphs: 1. The commandments, which are called in the KJV the moral code. These define human freedom in terms of the laws of divine establishment and they describe the basic principles of freedom in the birth of the nation

The Five Covenants to Israel (by R. B. Thieme, Jr.)

Israel. 2. We have the biblical word “ordinances” to describe the spiritual code which provides a complete Christology for Israel emphasising the fact that believers are designed to function under establishment and doctrine resident in the soul. This is the spiritual heritage of Israel. 3. The judgements or the establishment code. The laws of divine establishment include the basis for freedom, privacy, taxation (tithing), military service, health and sanitation laws, diet and quarantine laws, criminal law.

- 7) Keeping the law was never a way of salvation, it was the means of living in the nation Israel. Under the principles of doctrine and establishment it was also the basis for national freedom as well as national prosperity.
 - 8) This covenant was the authorising agent for the Levitical priesthood as well as for military and governmental offices. It was also the authorising agent for legislation and the judicial functions of the nation.
3. The real estate covenant (Palestinian). God has a piece of real estate promised out under this covenant to Israel.
- 1) God as party of the first part made a favourable grant of land to party of the second part, the nation Israel in the Millennium. This grant does not become effective until the Millennium.
 - 2) The geographical boundaries of this grant are described in four passages, one of which is rather obscure: Genesis 15:18. The reason it is obscure is that it is more than Abraham could see. So we have Numbers 34:1-12; Deuteronomy 30:1-9; a confirmation in Joshua 1:3,4. In effect, the entire Middle East belongs to Israel in the future.
4. The Davidic covenant.
- 1) Party of the first part, God, makes a gracious disposition to party of the second part, David. The subject is rulership of Israel, the perpetuation of the Davidic dynasty.
 - 2) This is part of David’s promotion. His dynasty under the rule of Jesus Christ will last forever.
 - 3) The Davidic perpetuation of the monarchy will continue under two separate increments. He will rule over the southern kingdom for 400 years — BC 1004 to 586. He will rule approximately 72 years over the northern section — BC 998-926.
 - 4) In addition to this David’s progeny in the person of Jesus Christ will rule Israel forever, and rule under the boundaries of the real estate/Palestinian covenant.
 - 5) This Davidic covenant is the link between the first and the last Adam.
 - 6) Through the first Adam sin came into the world.
 - 7) Through the first advent the last Adam solved the sin problem on the cross.
 - 8) Through the second advent the last Adam fulfills the Davidic covenant.
5. The New covenant (to Jeremiah).
- 1) This is known as the New covenant to Israel in distinction to the New covenant to the Church.
 - 2) The Mosaic covenant was abrogated by the death, burial, resurrection, ascension and session of Christ which also interrupted the Jewish Age and inserted the Church Age.
 - 3) The session of Christ calls for the formation of the royal family of God which was accomplished on the Day of Pentecost by the baptism of the Holy Spirit.
 - 4) The baptism of the Holy Spirit is the mechanical means of forming the royal family of God.
 - 5) The New Covenant to the Church authorises the royal family priesthood in the inserted dispensation.
 - 6) The dispensation of the Church and the abrogation of the Mosaic covenant was anticipated in the prophecy of Jeremiah which acts as a link between the Mosaic covenant and the Millennium. In other words, the Mosaic covenant was in operation during the Age of Israel, and with the cross, resurrection, ascension, and session the Mosaic covenant is abrogated. But there must be a link since Israel goes on in the Millennium and forever. So the Mosaic covenant is abrogated and a new covenant is set up in the Millennium called the new covenant to Israel. The abrogation of the Mosaic covenant sets up a new covenant in the inserted area, the Church Age, but that anticipates the next point.
 - 7) In Jeremiah 31:31-34 the New covenant to Israel is revealed. This New covenant confirms the fulfillment of the Abrahamic, Palestinian, and Davidic covenants in the Millennium.

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- 8) Therefore God as party of the first part provides a legacy for restored Israel in the Millennium, party of the second part.
- 9) The New covenant to Israel replaces the Mosaic covenant for the function of Israel's priesthood in the Millennial temple. This function is authorised by the New covenant to Israel, no longer the Mosaic covenant — Ezekiel 40:40-48.
- 10) The blood of Christ is the basis for the spiritual legacy of Israel in the Millennium as well as the eternal state.
- 11) This New covenant to Israel is activated when David's greater son, the Lord Jesus Christ, comes again to the earth and establishes His Millennial reign. It is coterminous, then, with the Davidic covenant fulfillment.

This is from Bob's David series in 2Samuel 7. This is only a piece of that doctrine. There is a much more detailed examination of God's covenants in the later series: Elijah 41; 1985 Ephesians 505, 602ff; Anti-Semitism 9 11/22/89; Israel 11ff

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This passage was referenced in [Romans 9:25](#). The ISV is used below.

The Restoration of Israel (Hosea 2:16–23)

Scripture	Text/Commentary
"It will come about at that time," declares the Lord, "that you will address me as 'My husband,' and you will no longer call me 'My master'." (Hosea 2:16)	
I will remove the names of the Baals [i.e. Canaanite deities] from her vocabulary [Lit. mouth] — they will not be remembered by their names anymore. 7)	
I will make a covenant with them at that time, a covenant [The Heb. lacks a covenant] with the wild animals of the field, with the birds of the air, and with the creatures of the ground. I will banish [Lit. break] the battle bow, the sword, and war from the earth. I will cause my people [Lit. cause them] to lie down where it is safe. (Hosea 2:18)	
I will make you my wife forever— I will make you my wife in a way that is righteous, in a manner that is just, by a love that is gracious, and by a motive that is mercy. (Hosea 2:19)	
I will make you my wife because of my [Lit. wife in] faithfulness, and you will know the Lord. (Hosea 2:20)	

A Complete Translation of Romans 9	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Romans 9			
Series	Lesson (s)	Passage	
1972 Romans (#458)	#555–606, 629–648	Romans 9:1–33	
1961 Basics (#101)	#3	Romans 9:30	
1989 James 4 #361	#24	Romans 9:23	
1992 Spiritual Dynamics (#376)	#493	Romans 9:6, 19	
1992 Spiritual Dynamics (#376)	#1049, 1051, 1059	Romans 9:13–14	
1992 Spiritual Dynamics (#376)	#1830	Romans 9:22–24	
1992 Spiritual Dynamics (#376)	#1931, 1933, 1938, 1943	Romans 9:19–21	
1965 Acts (#402)	#35	Romans 9	
1985 Ephesians (#412)	#665, 668	Romans 9:30–10:13	
R. B. Thieme, Jr. 1985 Ephesians (#412)	#710	Romans 9:23	
1985 Ephesians (#412)	#950	Romans 9:17	
1985 Ephesians (#412)	#952, 956	Romans 9:1–6;	
1985 Ephesians (#412)	#1264	Romans 9:6–13	
1981 Revelation (#457)	#316, 439, 462	Romans 9:19–21	
1981 Revelation (#457)	#384	Romans 9:1–8	
1977 Great Chapters of the Bible (#666)	#85–125	Romans 9:1–33	
1984 Protocol Plan of God (#728)	#39, 195	Romans 9:19–21	
1991 Israel in Conflict (#840)	#4–6, 9, 11, 15	Romans 9:1–4	
1991 Israel in Conflict (#840)	#18–19	Romans 9:5–6	

Doctrinal Teachers* Who Have Taught Romans 9

Series	Lesson (s)	Passage
1991 Israel in Conflict (#840)	#61, 63–66, 69–70, 72, 109–112, 115, 119–121, 123–127, 135–139, 143–146, 165, 175, 181–188, 190, 194–195, 201–207, 240, 242–247	Romans 9:1–33
1991 Adversity versus Stress (#845)	#2	Romans 9:1
1991 Adversity versus Stress (#845)	#8	Romans 9:6
1991 Adversity versus Stress (#845)	#60	Romans 9:5
1991 Adversity versus Stress (#845)	#69	Romans 9:1–6
Bob Bolender	https://austinbiblechurch.com/documents/Romans	Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf	Romans 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem	Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)	Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm	Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm	Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/	Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html	Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Romans 1–16
Syndein	http://syndein.com/Romans.html	Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 9

Word Cloud from Exegesis of Romans 9²⁴

These two graphics should be very similar; this means that the exegesis of Romans 9 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Romans

²⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.