

**The Epistle of St Paul to the Romans, Chapter 9, Westcott-Hort Greek,
Interlinear English - G.T. Emery**

The Children of the Promise

1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεως μου ἐν
Truth I say in Christ, not I lie, bearing witness with¹ me the conscience of me in
πνεύματι ἁγίῳ,
Spirit Holy,

2 ὅτι λύπη μοι ἐστὶν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῆ καρδίᾳ μου.
that sorrow to me is great and endless² consuming grief³ in the heart of me.

3 ἠυχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
I was wishing for accursed to be self I from of the of Christ for sake of the brothers of me the
συγγενῶν μου κατὰ σάρκα,
kinsfolk of me according to flesh,

4 οἵτινες εἰσὶν Ἰσραηλιῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ
who are Israelites, whose the adoption and the glory and the covenants and the lawgiving⁴ and
ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
the divine service and the promises,

5 ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς
whose the fathers and from whom the Christ the according to flesh, the being over all God
εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
blessed into the ages, amen.

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι
Not so as but that has failed the word of the of God. Not for all the out of Israel these
Ἰσραήλ·

Israel;

7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.
nor because they are seed Abraham all children, but In Isaak will be called to you a seed.⁵

8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς
That is to say, not the children of the flesh these children of the of God but the children of the
ἐπαγγελίας λογίζεται εἰς σπέρμα.
promise is reckoned for a seed.

9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῆ
Of promise for the word this; According to season this I will come and will be the
Σάρρα υἱός.

to Sara a son.⁶

10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν·
Not only and but also Rebecca from one conception having Isaac the father of us;

11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ'
not yet⁷ for having been born nor having committed anything good or evil, that the according to
ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,
choice purpose of the of God might stand,

12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
not out of deeds but out of of the calling, it was spoken to her that; The greater will serve the

1 Here & 2:15, 8:16; Rev. 22:18.

2 ἀδιάλειπτος, ον, adj, endless, constant, a Pauline word – here & 2 Tim 1:3

3 ὀδύνη, ης, n.f. consuming grief, pain, a Pauline word – here & 1 Tim. 6:10.

4 νομοθεσία, ας, n.f. God's giving of the Law to Israel, only here in the NT.

5 Genesis 21:12

6 Genesis 18:10, 14.

7 μήπω, adv. not yet – here and Heb. 9:8.

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ἐλάσσονι,

lesser,⁸

¹³ καθάπερ γέγραπται·

according as it has been written;

Τὸν Ἰακώβ ἠγάπησα τὸν δὲ Ἡσαῦ ἐμίσησα.

The Jacob I loved the but Esau I hated.⁹

¹⁴ Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.

What then shall we say? Not unrighteousness with the God? May it not be.

¹⁵ τῷ Μωϋσεῖ γὰρ λέγει·

The Moses for he says;

Ἐλεήσω ὃν ἄν ἐλεῶ

I will have mercy which whomsoever I may have mercy

καὶ οἰκτιρήσω ὃν ἄν οἰκτρίσω.

and I will have pity [a] on which whomsoever I may have pity on [b].¹⁰

¹⁶ ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

Therefore then not of the wishing nor of the running but of the having mercy God.

¹⁷ λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρα σε ὅπως

Says for the Scripture to the Pharaoh that; For this very thing I raised up you so that

ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου καὶ ὅπως διαγγελῆ τὸ ὄνομα μου

I might show in you the power of Me and so that might be declared¹¹ the name of Me

ἐν πάσῃ τῇ γῆ.

in all the earth.¹²

¹⁸ ἄρα οὖν ὃν θέλει ἐλεεῖ ὃν δὲ θέλει σκληρύνει.

Therefore then whom He wishes he has mercy whom but He wishes He makes hard.

The Wrath and Mercy of God

¹⁹ Ἐρεῖς μοι οὖν· τί ἔτι μέμφεται τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

You will say to me then; Why still he finds fault the for counsel of Him who has resisted?

²⁰ ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;

O man, on the contrary¹³ you who are the replying against¹⁴ the God?

μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως;

Not will say the thing moulded¹⁵ the having moulded;¹⁶ Why me you made thus?

²¹ ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν

Or not has authority the potter of the clay out of the same mass to make which indeed

εἰς τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν;

for honour vessel which but for dishonour?

²² εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν

If but wishing the God to make manifest the wrath and to make known the strength of Him endured in

πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

much long suffering vessels of wrath having been rendered for utter destruction.

8 Genesis 25:23.

9 Malachi 1:2,3.

10 οἰκτρίω, v. have pity, compassion on, [a] Future, Active, Indicative, [b] Present, Active, Subjunctive. Only in this verse in the NT.

11 Also in Luke 9:60; Acts 21:26.

12 Exodus 9:16.

13 μενοῦνγε, particle, rather, on the contrary; indeed, much more. Here & 10:18; Lk. 11:28; Phil. 3:8

14 Also in Acts 14:6

15 πλάσμα, τος, n.n. what is moulded, only here in the NT.

16 πλάσσω, v. mould, form, Aorist, Active, Participle, here & 1 Tim. 2:13

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²³ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
That¹⁷ He might make known the riches of the glory of Him upon vessels

ἐλέους ἃ προητοίμασεν εἰς δόξαν;
of mercy which He before prepared¹⁸ for glory?¹⁹

²⁴ Οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,
Whom also He called us not only out of Jews but also out of nation,²⁰

²⁵ ὡς καὶ ἐν τῷ Ὡσηὲ λέγει·
as also in the Hosea He says;

Καλέσω τὸν οὐ λαόν μου λαόν μου

I will call the not people of Me a people of me

καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

and the not having been beloved having been beloved;²¹

²⁶ καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη

and it shall be in the place where it was said

[αὐτοῖς]. Οὐ λαός μου ὑμεῖς,

[to them];²² Not a people of Me you

ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

there they will be called sons of God of a living.²³

²⁷ Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς

Isaiah and cries concerning the Israel; If should be the number of the sons of Israel as

ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·

the sand of the sea, the remnant shall be saved;

²⁸ λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

an account for He is completing and is cutting short²⁴ will make Lord upon the earth.²⁵

²⁹ καὶ καθὼς προεῖρηκεν Ἡσαΐας·

And just as said before Isaiah;

Εἰ μὴ κύριος σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα,

Except Lord of Sabaoth left behind among us a seed

ὡς Σόδομα ἂν ἐγενήθημεν

as Sodom would we have become

καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

and as Gomorrah would we have been made like.²⁶

Israel's Unbelief

³⁰ Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν

What then shall we say? That nations the not seeking eagerly righteousness did take possession of

δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως,

righteousness, righteousness and the out of faith,

17 Nestle, Text. Rec. and most of the Codices have – καὶ ἵνα

18 προετοιμάζω, prepare beforehand, Aorist, Active, Indicative – a Pauline word – here and Eph. 2:10.

19 There are a number of variations of punctuation here – Nestle uses a comma, NIV a dash, REB a question.

20 Nestle has the question here.

21 Hosea 2:23

22 Well documented in the early MSS.

23 Hosea 1:10

24 There are many variations for this verse – in a copy of C. Sinaiticus, C. Bezae, Text. Rec. - συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον – is cutting short in righteousness, because an account cut short *will Lord make upon the earth.* συντέμνω – v. cut short or into pieces – only in this verse in the NT.

25 Isaiah 10:22,23; Hosea 1:10.

26 Isaiah 1:9.

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31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

Israel but seeking eagerly a law of righteousness into a law not did arrive.

32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ

Why? Because not out of faith but as out of works;²⁷ they stumbled at the stone of the

προσκόμματος,

of stumbling,

33 καθὼς γέγραπται·

according as it has been written;

Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου,

Behold I place in Sion a stone of stumbling and a rock of offence

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

and the believing upon him not will be shamed.²⁸

27 A copy of C. Sinaiticus, C. Bezae, Text Rec. have – ἔργων νόμου -works of law

28 Isaiah 28:16.