

Romans 9

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 |

Text

Greek

	Ἀληθειαν λέγω ἐν greek Preposition meaning “in”. Χριστῷ, Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ)
1	Noun, masculine. οὐ ψεύδομαι, συνμαρτυρούσης μοι τῆς greek The definite article συνειδήσεώς μου ἐν greek Preposition meaning “in”. πνεύματι ἁγίῳ,
	ὅτι λύπη μοί ἐστιν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μεγάλη καὶ
2	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀδιάλειπτος ὁδὸν τῇ greek The definite article καρδίᾳ μου.

	ηύχόμεν γὰρ ἀνάθεμα εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. αὐτόςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐγὼ ἀπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ 3 greek The definite article Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ὑπὲρ τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀδελφῶν μου τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συγγενῶν μου κατὰ σάρκα,
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	οἷτινές εἰσινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. Ἰσραηλεῖται, ὧν ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὐοθεσία καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δόξα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” αἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>4</td> <td> The definite article διαθηκαὶ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article νομοθεσία καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λατρεία καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” αἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπαγγελίαι, </td>	4	The definite article διαθηκαὶ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article νομοθεσία καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λατρεία καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” αἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπαγγελίαι,
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	ὧν greek The definite article πατέρες, και greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐξ ὧν ὁ greek The definite article Χριστὸς Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. τὸ greek The definite article κατὰ σάρκα· ὁ greek <td>5</td> <td> ὧν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐπὶ πάντων greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 θεὸς greek Masculine noun meaning: * A god or goddess * God εὐλογητὸς εἰς τοὺς greek The definite article αἰῶνας, ἀμήν. </td>	5	ὧν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐπὶ πάντων greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 θεὸς greek Masculine noun meaning: * A god or goddess * God εὐλογητὸς εἰς τοὺς greek The definite article αἰῶνας, ἀμήν.
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	Οὐχ οἶον δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὅτι ἐκπέπτωκεν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λόγοςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: 6 * A god or goddess * God οὐ γὰρ πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐξ Ἰσραήλ, οὗτοιplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 Ἰσραήλ.
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	οὐδ’ ὅτι εἰσὶνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. σπέρμα Ἀβραάμ, πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning 7 * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τέκνα, ἀλλ’, ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. Ἰσαὰκ κληθήσεταιί σοι σπέρμα.
	τούτ’plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἔστιν,plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. οὐ τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τέκνα τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σαρκοῦς ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο 8 greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὔτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τέκνα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ,plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ἀλλὰ τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τέκνα τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπαγγελίας λογίζεται εἰς σπέρμα·

	ἐπαγγελίας γὰρ ὁ greek The definite article λόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world..... οὗτος, greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 κατὰ τὸν greek 9 The definite article καιρὸν τοῦτον greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐλεύσομαι καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἔσται greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τῇ greek The definite article Σάρρα υἱός.
	οὐ μόνον δέ, greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀλλὰ καὶ greek 10 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Πρεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, ἰσαὰκ τοῦ greek The definite article πατὴρ ὁ ἡμῶν.

	μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ greek The definite article κατ' ἐκλογὴν πρόθεσις τοῦ greek The definite article θεοῦ 11 greek Masculine noun meaning: * A god or goddess * God μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ greek The definite article καλοῦντος,
	ἐρρέθη αὐτῇ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 12 Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅτι ὁ greek The definite article μέζων δουλεύσει τῷ greek The definite article ἐλάσσονι,
	καθὼς γέγραπται, τὸν greek The definite article Ἰακώβ ἡγάπησα, τὸν 13 greek The definite article δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. Ἥσαυ ἐμίσησα.
	Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ greek The definite article θεῷ; greek Masculine noun meaning: 14 * A god or goddess * God μὴ γένοιτο. greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10

	τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Μωϋσεῖ γὰρ λέγει· ἐλεήσω ὃν ἂν ἐλεῶ, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
15	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἰκτερήσω ὃν ἂν οἰκτείρω.
16	ἄρα οὖν οὐ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θέλοντος οὐδὲ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τρέχοντος, ἀλλὰ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐλεῶντος θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God

	λέγει γὰρ ἢ greek The definite article γραφή τῷ greek The definite article Φαράῳ ὅτι εἰς αὐτὸ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τοῦτο οὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐξηγήσά σε ὅπως ἐνδείξωμαι ἐν greek Preposition meaning “in”. σοὶ τῇν greek The definite article δυνάμιν μου, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὅπως διαγγελῇ τὸ greek The definite article ὀνομά μου ἐν greek Preposition meaning “in”. πάσῃ greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τῇ greek The definite article γῆ. Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1
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18	ἄρα οὖν ὃν θέλει ἔλαεῖ, ὃν δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. θέλει σκληρύνει.
19	Ἐρεῖς μοι οὖν, τί ἔτι μέμφεται; τῷ greek The definite article γὰρ βουλήματι αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τίς ἀνθέστηκεν;
20	ὧ ἄνθρωπε, μενοῦνγε οὐ τίς εἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ὁ greek The definite article ἀνταποκρινόμενος τῷ greek The definite article θεῷ; greek Masculine noun meaning: * A god or goddess * God μὴ ἔρεῖ τὸ greek The definite article πλάσμα τῷ greek The definite article πλάσαντι, τί με ἐποίησας Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form οὕτως;

	ἡ οὐκ ἔχει ἐξουσίαν ὁ greek The definite article κεραμεὺς τοῦ greek The definite article πηλοῦ ἐκ τοῦ greek The definite article αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same
21	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) φυράματος ποιῆσαι Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ὁ μὲν εἰς τιμὴν σκεῦος, ὁ δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εἰς ἀτιμίαν;

	ει δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. θέλων όplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article θεόςplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ένδειξασθαι τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article όργήν καιplugin-autotooltip__default plugin-autotooltip_bigκαι greek 22 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γνωρίσαι τόνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article δυνατόν αύτοϋplugin-autotooltip__default plugin-autotooltip_bigαύτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ήνεγκεν ένplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. πολλή μακροθυμία σκεύη όργής κατηρτισμένα εις άπώλειαν, καιplugin-autotooltip__default plugin-autotooltip_bigκαι
23	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ίνα γνωρίση τόνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article πλούτον τήςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article δόξης αύτοϋplugin-autotooltip__default plugin-autotooltip_bigαύτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) επί σκεύη έλέους, ά προητοίμασεν εις δόξαν,

	οὐς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων
24	ἀλλὰ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐξ ἐθνῶν;
	ὥς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
25	τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ὡς λέγει, καλέσω τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐ λαόν μου λαόν μου καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οὐκ ἠγαπημένην ἠγαπημένην·

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἔσται plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek 26 Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τόπω οὗ ἐρρέθη αὐτοῖς ,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ζῶντος .
	Ἰσαΐας δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κράζει ὑπὲρ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰσραήλ, ἐὰν ἦ plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ 27 greek The definite article ἀριθμὸς τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱῶν Ἰσραήλ ὡς ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἄμμος τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θαλάσσης, τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὀπόλειμμα σωθήσεται .

	λόγονplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world..... γὰρ συντελῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” συντέμνων ποιήσειplugin-autotooltip__default plugin-autotooltip_bigποιέω
28	Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form κύριος ἐπὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γῆς.plugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1
	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” καθώς προείρηκεν Ἡσαΐας· εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὥς Σόδομα ἂν ἐγενήθημενplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὥς Γόμορρα ἂν ὠμοιώθημεν.
29	

	Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ greek The definite article μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τὴν greek The definite article ἐκ πίστεως,
30	Ἰσραὴλ δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.
31	διὰτι; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων· προσέκοψαν τῷ greek The definite article λίθῳ τοῦ greek The definite article προσκόμματος,
32	καθὼς γέγραπται· ἰδοὺ τίθημι ἐν greek Preposition meaning “in”. Σιὼν λίθον προσκόμματος καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πέτρῳ σκανδάλου, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁ greek The definite article πιστεύων ἐπ’ αὐτῷ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐ κατασχυνθήσεται.
33	

ESV

1	I am speaking the truth in Christ- I am not lying; my conscience bears me witness in the Holy Spirit-
2	that I have great sorrow and unceasing anguish in my heart.
3	For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.
4	They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.

5	To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.
6	But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,
7	and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."
8	This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.
9	For this is what the promise said: "About this time next year I will return and Sarah shall have a son."
10	And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac,
11	though they were not yet born and had done nothing either good or bad- in order that God's purpose of election might continue, not because of works but because of his call-
12	she was told, "The older will serve the younger."
13	As it is written, "Jacob I loved, but Esau I hated."
14	What shall we say then? Is there injustice on God's part? By no means!
15	For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
16	So then it depends not on human will or exertion, but on God, who has mercy.
17	For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."
18	So then he has mercy on whomever he wills, and he hardens whomever he wills.
19	You will say to me then, "Why does he still find fault? For who can resist his will?"
20	But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"
21	Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use?
22	What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,
23	in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory-
24	even us whom he has called, not from the Jews only but also from the Gentiles?
25	As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'"
26	"And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"
27	And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,
28	for the Lord will carry out his sentence upon the earth fully and without delay."
29	And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."
30	What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;
31	but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.
32	Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,
33	as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

NIV

1	I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit—
2	I have great sorrow and unceasing anguish in my heart.
3	For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,
4	the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.
5	Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.
6	It is not as though God's word had failed. For not all who are descended from Israel are Israel.
7	Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."
8	In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.
9	For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."
10	Not only that, but Rebekah's children had one and the same father, our father Isaac.
11	Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand:
12	not by works but by him who calls—she was told, "The older will serve the younger."
13	Just as it is written: "Jacob I loved, but Esau I hated."
14	What then shall we say? Is God unjust? Not at all!
15	For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
16	It does not, therefore, depend on man's desire or effort, but on God's mercy.
17	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."
18	Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.
19	One of you will say to me: "Then why does God still blame us? For who resists his will?"
20	But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?'"
21	Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?
22	What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?
23	What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—
24	even us, whom he also called, not only from the Jews but also from the Gentiles?
25	As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one,"
26	and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'"
27	Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.
28	For the Lord will carry out his sentence on earth with speed and finality."
29	It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."

30	What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;
31	but Israel, who pursued a law of righteousness, has not attained it.
32	Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone."
33	As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

NLT

1	With Christ as my witness, I speak with utter truthfulness. My conscience and the Holy Spirit confirm it.
2	My heart is filled with bitter sorrow and unending grief
3	for my people, my Jewish brothers and sisters. I would be willing to be forever cursed— cut off from Christ!— if that would save them.
4	They are the people of Israel, chosen to be God's adopted children. God revealed his glory to them. He made covenants with them and gave them his law. He gave them the privilege of worshiping him and receiving his wonderful promises.
5	Abraham, Isaac, and Jacob are their ancestors, and Christ himself was an Israelite as far as his human nature is concerned. And he is God, the one who rules over everything and is worthy of eternal praise! Amen.
6	Well then, has God failed to fulfill his promise to Israel? No, for not all who are born into the nation of Israel are truly members of God's people!
7	Being descendants of Abraham doesn't make them truly Abraham's children. For the Scriptures say, "Isaac is the son through whom your descendants will be counted," though Abraham had other children, too.
8	This means that Abraham's physical descendants are not necessarily children of God. Only the children of the promise are considered to be Abraham's children.
9	For God had promised, "I will return about this time next year, and Sarah will have a son."
10	This son was our ancestor Isaac. When he married Rebekah, she gave birth to twins.
11	But before they were born, before they had done anything good or bad, she received a message from God. (This message shows that God chooses people according to his own purposes;
12	he calls people, but not according to their good or bad works.) She was told, "Your older son will serve your younger son."
13	In the words of the Scriptures, "I loved Jacob, but I rejected Esau."
14	Are we saying, then, that God was unfair? Of course not!
15	For God said to Moses, "I will show mercy to anyone I choose, and I will show compassion to anyone I choose."
16	So it is God who decides to show mercy. We can neither choose it nor work for it.
17	For the Scriptures say that God told Pharaoh, "I have appointed you for the very purpose of displaying my power in you and to spread my fame throughout the earth."
18	So you see, God chooses to show mercy to some, and he chooses to harden the hearts of others so they refuse to listen.
19	Well then, you might say, "Why does God blame people for not responding? Haven't they simply done what he makes them do?"
20	No, don't say that. Who are you, a mere human being, to argue with God? Should the thing that was created say to the one who created it, "Why have you made me like this?"
21	When a potter makes jars out of clay, doesn't he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into?
22	In the same way, even though God has the right to show his anger and his power, he is very patient with those on whom his anger falls, who were made for destruction.

23	He does this to make the riches of his glory shine even brighter on those to whom he shows mercy, who were prepared in advance for glory.
24	And we are among those whom he selected, both from the Jews and from the Gentiles.
25	Concerning the Gentiles, God says in the prophecy of Hosea, "Those who were not my people, I will now call my people. And I will love those whom I did not love before."
26	And, "Then, at the place where they were told, 'You are not my people,' there they will be called 'children of the living God.' "
27	And concerning Israel, Isaiah the prophet cried out, "Though the people of Israel are as numerous as the sand of the seashore, only a remnant will be saved.
28	For the LORD will carry out his sentence upon the earth quickly and with finality."
29	And Isaiah said the same thing in another place: "If the LORD of Heaven's Armies had not spared a few of our children, we would have been wiped out like Sodom, destroyed like Gomorrah."
30	What does all this mean? Even though the Gentiles were not trying to follow God's standards, they were made right with God. And it was by faith that this took place.
31	But the people of Israel, who tried so hard to get right with God by keeping the law, never succeeded.
32	Why not? Because they were trying to get right with God by keeping the law instead of by trusting in him. They stumbled over the great rock in their path.
33	God warned them of this in the Scriptures when he said, "I am placing a stone in Jerusalem that makes people stumble, a rock that makes them fall. But anyone who trusts in him will never be disgraced."

KJV

1	I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2	That I have great heaviness and continual sorrow in my heart.
3	For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4	Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
5	Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
6	Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
7	Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
8	That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
9	For this is the word of promise, At this time will I come, and Sara shall have a son.
10	And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
11	For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
12	It was said unto her, The elder shall serve the younger.
13	As it is written, Jacob have I loved, but Esau have I hated.
14	What shall we say then? Is there unrighteousness with God? God forbid.
15	For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16	So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
17	For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18	Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
19	Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
20	Nay but, 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?
21	Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
22	What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
23	And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
24	Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
25	As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
26	And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
27	Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
28	For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
29	And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
30	What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
31	But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32	Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
33	As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

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