

Paul's Letter to the Romans

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The Role of Israel

1 I tell the truth in Messiah—I do not lie, my conscience assuring me in the *Ruach ha-Kodesh*— 2 that my sorrow is great and the anguish in my heart unending. 3 For I would pray that I myself were banished from Messiah for the sake of my people—my own flesh and blood,¹ 4 who are Israelites. To them belong the adoption, and the glory, and the covenants, and the giving of the *Torah*, and the *avodah*,² and the promises. 5 To them belong the patriarchs—and from them, according to the flesh, the Messiah, who is over all, God, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all those who are descended from Israel are Israel, 7 nor are they all children because they are Abraham's seed; rather, "Your seed shall be called through Isaac."³ 8 That is, it is not the children of the flesh who are children of God; rather, the children of the promise are counted as seed. 9 For the word of promise is this: "At this time I will come, and Sarah shall have a son."⁴ 10 And

¹ 9:3. Lit. *my brothers, my kinsmen according to the flesh*.

² 9:4. Or *service/worship* of God in the Temple; cf. Josh. 22:27; 1 Chr. 28:13.

³ 9:7. Gen. 21:12(LXX).

⁴ 9:9. Gen. 18:10, 14.

not only this, but also Rebecca having twins, from one act with our father Isaac. 11 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— 12 it was said to her, “The older shall serve the younger.”⁵ 13 As it is written, “Jacob I loved, but Esau I hated.”⁶

14 What shall we say then? There is no injustice with God, is there? May it never be! 15 For to Moses He says,

“I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion.”⁷

16 So then it does not depend on the one who wills or the one who strives, but on God who shows mercy. 17 For the Scripture says to Pharaoh, “For this very purpose I raised you up—to demonstrate My power in you, so My name might be proclaimed in all the earth.”⁸ 18 So then He has mercy on whom He wills, and He hardens whom He wills.

19 You will say to me then, “Why does He still find fault? For who has resisted His will?” 20 But who in the world are you, O man, who talks back to God? Will what is formed say to the one who formed it, “Why did you make me like this?”⁹ 21 Does the potter have no right over the clay, to make from the same lump one vessel for honor and another for common use? 22 Now what if God, willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? 23 And what if He did so to make known the riches of His glory on vessels of mercy, which He prepared beforehand for glory?

24 Even us He called—not only from the Jewish people, but also from the Gentiles—

⁵ 9:12. Gen. 25:23.

⁶ 9:13. Mal. 1:2-3.

⁷ 9:15. Exod. 33:19.

⁸ 9:17. Exod. 9:16.

⁹ 9:20. Isa. 29:16(LXX); 45:9.

25 as He says also in Hosea,

“I will call those who were not My people, ‘My people,’
and her who was not loved, ‘Beloved.’

26 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.”¹⁰

27 Isaiah cries out concerning Israel,

“Though the number of the sons of Israel be as the sand of the sea,
only the remnant shall be saved.

28 For ADONAI will carry out His word upon the earth,
bringing it to an end and finishing quickly.”¹¹

29 And just as Isaiah foretold,

“Unless ADONAI-Tsva’ot had left us seed,
we would have become like Sodom and resembled Gomorrah.”¹²

30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness—that is, a righteousness of faith. 31 But Israel, who pursued a righteousness based on the *Torah*, did not reach the *Torah*. 32 Why? Because they pursued it not by faith, but as if it were from works. They stumbled over the stone of stumbling, 33 just as it is written,

“Behold, I lay in Zion
a stone of stumbling
and a rock of offense,
and whoever believes in Him

¹⁰ 9:26. Hos. 2:23; 1:10(2:1 LXX).

¹¹ 9:27-28. cf. Isa. 10:22-23.

¹² 9:29. Isa. 1:9.

shall not be put to shame.”¹³

10

Misdirected Zeal

1 Brothers and sisters, my heart’s desire and my prayer to God for Israel is for their salvation. 2 For I testify about them that they have zeal for God, but not based on knowledge. 3 For being ignorant of God’s righteousness and seeking to establish their own, they did not submit themselves to the righteousness of God. 4 For Messiah is the goal¹⁴ of the *Torah* as a means to righteousness for everyone who keeps trusting.

5 For Moses writes about the righteousness that is based on the *Torah*, “The man who does these things shall live by them.”¹⁵ 6 But the righteousness based on faith speaks in this way:

“Do not say in your heart,¹⁶ ‘Who will go up into heaven?’¹⁷

(that is, to bring Messiah down),

7 or, ‘Who will go down into the abyss?’¹⁸

(that is, to bring Messiah up from the dead).”

8 But what does it say? “The word is near you, in your mouth and in your heart”¹⁹—that is, the word of faith that we are proclaiming.

9 For if you confess with your mouth that *Yeshua* is Lord,

¹³ 9:33. Isa. 28:16.

¹⁴ 10:4. Or *end-goal*.

¹⁵ 10:5. Lev. 18:5.

¹⁶ 10:6. Deut. 9:4.

¹⁷ 10:6. Deut. 30:12.

¹⁸ 10:7. Deut. 30:13; cf. Ps. 71:20.

¹⁹ 10:8. Deut. 30:14.

and believe in your heart that God raised Him from the dead,
you will be saved.

10 For with the heart it is believed for righteousness,
and with the mouth it is confessed for salvation.

11 For the Scripture says, “Whoever trusts in Him will not be put to shame.”²⁰ 12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all—being richly generous to all who call on Him. 13 For “Everyone who calls upon the name of ADONAI shall be saved.”²¹

14 How then shall they call on the One they in whom have not trusted? And how shall they trust in the One they have not heard of? And how shall they hear without someone proclaiming? 15 And how shall they proclaim unless they are sent? As it is written, “How beautiful are the feet of those who proclaim good news of good things!”²² 16 But not all heeded the Good News. For Isaiah says, “ADONAI, who has believed our report?”²³ 17 So faith comes from hearing, and hearing by the word of Messiah.

18 But I say, have they never heard? Indeed they have, for
“Their voice has gone out into all the earth,
and their words to the ends of the world.”²⁴

19 But I say, did Israel not understand? First Moses says,
“I will provoke you to jealousy by those who are not a nation,
with a nation empty of understanding I will vex you.”²⁵

20 And Isaiah is so bold as to say,

²⁰ 10:11. Isa. 28:16.

²¹ 10:13. Joel 2:32(LXX); cf. Joel 3:5.

²² 10:15. Isa. 52:7; Nah. 1:15.

²³ 10:16. Isa. 53:1.

²⁴ 10:18. Ps. 19:4; Ps. 18:5(LXX).

²⁵ 10:19. Deut. 32:21.

“I was found by those who did not seek Me;
I became visible to those who did not ask for Me.”²⁶

21 But about Israel He says,

“All day long I stretched forth my hands
to a disobedient and contrary people.”²⁷

11

Israel Not Rejected

1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God has not rejected His people whom He knew beforehand. Or do you not know what the Scripture says about Elijah, how he pleads with God against Israel? 3 “ADONAI, they have killed your prophets, they have destroyed your altars; I alone am left, and they are seeking my life.”²⁸ 4 But what is the divine response to him? “I have kept for Myself seven thousand men who have not bowed the knee to Baal.”²⁹ 5 So in the same way also at this present time there has come to be a remnant according to God’s gracious choice. 6 But if it is by grace, it is no longer by works; otherwise grace would no longer be grace.

7 What then? What Israel is seeking, it has not obtained; but the elect obtained it, and the rest were hardened— 8 just as it is written,

“God gave them a spirit of stupor,

²⁶ 10:20. Isa. 65:1.

²⁷ 10:21. Isa. 65:2.

²⁸ 11:3. 1 Ki. 19:4a, 10, 14.

²⁹ 11:4. 1 Ki. 19:18.

eyes not to see and ears not to hear,
until this very day.”³⁰

9 And David says,

“Let their table become a snare and a trap,
a stumbling block and a retribution for them.

10 Let their eyes be darkened so they do not see,
and bend their back continually.”³¹

11 I say then, they did not stumble so as to fall, did they?³² May it never be! But by their false step salvation has come to the Gentiles, to provoke Israel to jealousy.³³ 12 Now if their transgression leads to riches for the world, and their loss riches for the Gentiles, then how much more their fullness! 13 But I am speaking to you who are Gentiles. Insofar as I am a *shaliach* to the Gentiles, I spotlight my ministry 14 if somehow I might provoke to jealousy my own flesh and blood³⁴ and save some of them. 15 For if their rejection leads to the reconciliation of the world, what will their acceptance be but life from the dead?

16 If the firstfruit is holy, so is the whole batch of dough;³⁵ and if the root is holy, so are the branches. 17 But if some of the branches were broken off and you—being a wild olive—were grafted in among them and became a partaker of the root of the olive tree with its richness, 18 do not boast against the branches. But if you do boast, it is not you who support the root but the root supports you. 19 You will say then, “Branches were broken off so that I might be grafted in.” 20 True enough. They were broken off because of unbelief, and you stand by faith. Do not be arrogant, but fear— 21 for if God did not spare the natural

³⁰ 11:8. Deut. 29:4; Isa. 29:10.

³¹ 11:10. Ps. 69:22-23.

³² 11:11. cf. Hos. 14:1-2, 6-10(13:16-14:1, 5-9).

³³ 11:11. cf. Deut. 32:21.

³⁴ 11:14. Lit. *my flesh*; my fellow countrymen.

³⁵ 11:16. cf. Num. 15:21.

branches, neither will He spare you. 22 Notice then the kindness and severity of God:

severity toward those who fell;

but God's kindness toward you,

if you continue in His kindness;

otherwise you too will be cut off!

23 And they also,

if they do not continue in their unbelief,

will be grafted in;

for God is able to graft them in again.

24 For if you were cut out of that which by nature is a wild olive tree, and grafted contrary to nature into a cultivated olive tree, how much more will these natural branches be grafted into their own olive tree?

The Mystery Revealed!

25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes³⁶—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; 26 and in this way³⁷ all Israel will be saved, as it is written,

“The Deliverer shall come out of Zion.

He shall turn away ungodliness from Jacob.

27 And this is My covenant with them,³⁸

when I take away their sins.”³⁹

³⁶ 11:25. cf. Pr. 3:7; Rom. 12:16.

³⁷ 11:26. Or *and so*.

³⁸ 11:27. Isa. 59:20-21(LXX).

28 Concerning the Good News, they are hostile for your sake; but concerning chosenness, they are loved on account of the fathers— 29 for the gifts and the calling of God are irrevocable.⁴⁰ 30 For just as you once were disobedient to God but now have been shown mercy because of their disobedience, 31 in like manner these also have now been disobedient with the result that, because of the mercy shown to you, they also may receive mercy. 32 For God has shut up all in disobedience, so that He might show mercy to all.

33 O the depth of the riches,

both of the wisdom and knowledge of God!

How unsearchable are His judgments

and how incomprehensible His ways!

34 For “who has known the mind of ADONAI,

or who has been His counselor?”⁴¹

35 Or “who has first given to Him,

that it might be repaid to him?”⁴²

36 For from Him and through Him and to Him are all things.

To Him be the glory forever! Amen.

³⁹ 11:27. Isa. 27:9; cf. Jer. 31:31-34.

⁴⁰ 11:29. cf. 2 Cor. 7:10.

⁴¹ 11:34. Isa. 40:13.

⁴² 11:35. Job 41:3(11); cf. Job 41:3(LXX).