

Romans Chapter 9

The apostle's concern for the Jews. God's election is free and not confined to their nation.

9:1. I speak the [truth](#) in [Christ](#): I lie not, my [conscience](#) bearing me witness in the [Holy Ghost](#):

Veritatem dico in Christo non mentior testimonium mihi perhibente conscientia mea in Spiritu Sancto

9:2. That I have great sadness and continual sorrow in my heart.

Quoniam tristitia est mihi magna et continuus dolor cordi meo

9:3. For I wished myself to be an [anathema](#) from [Christ](#), for my brethren: who are my kinsmen according to the flesh: *

Optabam enim ipse ego anathema esse a Christo pro fratribus meis qui sunt cognati mei secundum carnem

Anathema... A [curse](#). The [apostle's](#) concern and [love](#) for his countrymen the [Jews](#) was so great, that he was willing to suffer even an [anathema](#), or [curse](#), for their sake; or any [evil](#) that could come upon him, without his offending [God](#).

9:4. 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](#):

Qui sunt Israhelitae quorum adoptio est filiorum et gloria et testamenta et legislatio et obsequium et promissa

9:5. Whose are the fathers and of whom is [Christ](#), according to the flesh, who is over all things, [God](#) [blessed](#) for ever. [Amen](#).

Quorum patres et ex quibus Christus secundum carnem qui est super omnia Deus benedictus in saecula amen

9:6. Not as though the [word of God](#) hath miscarried. For all are not [Israelites](#) that are of [Israel](#). *

Non autem quod exciderit verbum Dei non enim omnes qui ex Israhel hii sunt Israhel

All are not Israelites, etc... Not all, who are the carnal seed of [Israel](#), are [true Israelites](#) in [God's](#) account: who, as by his free [grace](#), he heretofore preferred [Isaac](#) before [Ismael](#), and [Jacob](#) before [Esau](#), so he could, and did by the like free [grace](#), [election](#) and mercy, raise up spiritual children by [faith](#) to [Abraham](#) and [Israel](#), from among the [Gentiles](#), and prefer them before the carnal [Jews](#).

9:7. Neither are all they that are the seed of [Abraham](#), children: but in [Isaac](#) shall thy seed be called.

Neque quia semen sunt Abrahae omnes filii sed in Isaac vocabitur tibi semen

9:8. 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.

Id est non qui filii carnis hii filii Dei sed qui filii sunt promissionis aestimantur in semine

9:9. For this is the word of [promise](#): According to this time will I come. And [Sara](#) shall have a son.

Promissionis enim verbum hoc est secundum hoc tempus veniam et erit Sarrae filius

9:10. And not only she. But when Rebecca also had conceived at once of [Isaac](#) our father.

Non solum autem sed et Rebecca ex uno concubitu habens Isaac patre nostro

9:11. 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): *

Cum enim nondum nati fuissent aut aliquid egissent bonum aut malum ut secundum electionem propositum Dei maneret

Not yet born, etc... By this example of these twins, and the preference of the younger to the elder, the drift of the [apostle](#) is, to show that [God](#), in his [election](#), mercy and [grace](#), is not tied to any particular nation, as the [Jews](#) imagined: nor to any prerogative of birth, or any forgoing merits. For as, antecedently to his [grace](#), he sees no merits in any, but finds all involved in [sin](#), in the common mass of condemnation; and all children of [wrath](#): there is no one whom he might not [justly](#) leave in that mass; so that whomsoever he delivers from it, he delivers in his mercy: and whomsoever he leaves in it, he leaves in his [justice](#). As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers [justice](#) to take place in the execution of the other.

9:12. Not of works, but of him that calleth, it was said to her: The elder shall serve the younger.
Non ex operibus sed ex vocante dictum est ei quia maior serviet minori

9:13. As it is written: **Jacob** I have **loved**: but **Esau** I have **hated**.
Sicut scriptum est Iacob dilexi Esau autem odio habui

9:14. What shall we say then? Is there **injustice** with **God**? **God** forbid!
Quid ergo dicemus numquid iniquitas apud Deum absit

9:15. For he saith to **Moses**: I will have mercy on whom I will have mercy. And I will show mercy to whom I will show mercy.
Mosi enim dicit miserebor cuius misereor et misericordiam praestabo cuius miserebor

9:16. So then it is not of him that willeth, nor of him that runneth, but of **God** that showeth mercy.*
Igitur non volentis neque currentis sed miserentis Dei
Not of him that willeth, etc... That is, by any power or strength of his own, abstracting from the **grace** of **God**.

9:17. For the **scripture** saith to **Pharao**: To this purpose have I raised thee, that I may show my power in thee and that my **name** may be declared throughout all the earth.*
Dicit enim scriptura Pharaoni quia in hoc ipsum excitavi te ut ostendam in te virtutem meam et ut adnuntietur nomen meum in universa terra
To this purpose, etc... Not that **God** made him on purpose that he should **sin**, and so be damned; but foreseeing his obstinacy in **sin**, and the abuse of his own **free will**, he raised him up to be a mighty king, to make a more remarkable example of him: and that his power might be better **known**, and his **justice** in punishing him, published throughout the earth.

9:18. Therefore he hath mercy on whom he will. And whom he will, he hardeneth.*
Ergo cuius vult miseretur et quem vult indurat
He hardeneth... Not by being the cause or author of his **sin**, but by withholding his **grace**, and so leaving him in his **sin**, in punishment of his past demerits.

9:19. Thou wilt say therefore to me: Why doth he then find fault? For who resisteth his will?
Dicis itaque mihi quid adhuc queritur voluntati enim eius quis resistit

9:20. 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?
O homo tu quis es qui respondeas Deo numquid dicit figmentum ei qui se finxit quid me fecisti sic

9:21. Or hath not the potter power over the clay, of the same lump, to make one vessel unto **honour** and another unto dishonour?*

An non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem aliud vero in contumeliam

The potter... This similitude is used only to show that we are not to dispute with our Maker, nor to reason with him why he does not give as much **grace** to one as to another; for since the whole lump of our clay is vitiated by **sin**, it is owing to his goodness and mercy, that he makes out of it so many vessels of honor; and it is no more than **just**, that others, in punishment of their unrepented **sins**, should be given up to be vessels of dishonor.

9:22. What if **God**, willing to show his **wrath** and to make his power **known**, endured with much patience vessels of **wrath**, fitted for destruction,
Quod si volens Deus ostendere iram et notam facere potentiam suam sustinuit in multa patientia vasa irae aptata in interitum

9:23. That he might show the riches of his **glory** on the vessels of mercy which he hath prepared unto **glory**?
Ut ostenderet divitias gloriae suae in vasa misericordiae quae praeparavit in gloriam

9:24. Even us, whom also he hath called, not only of the **Jews** but also of the **Gentiles**.
Quos et vocavit nos non solum ex Iudaeis sed etiam ex gentibus

9:25. 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.
Sicut in Osee dicit vocabo non plebem meam plebem meam et non misericordiam consecutam misericordiam consecutam

9:26. And it shall 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**.

Et erit in loco ubi dictum est eis non plebs mea vos ibi vocabuntur filii Dei vivi

9:27. 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. *

Esaias autem clamat pro Israhel si fuerit numerus filiorum Israhel tamquam harena maris reliquiae salvae fient

A remnant... That is, a small number only of the **children of Israel** shall be converted and saved. How perversely is this text quoted for the **salvation** of **men** of all religions, when it speaks only of the converts of the **children of Israel!**

9:28. For he shall finish his word and cut it short in **justice**: because a short word shall the Lord make upon the earth.

Verbum enim consummans et brevians in aequitate quia verbum breviatum faciet Dominus super terram

9:29. 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**.

Et sicut praedixit Esaias nisi Dominus Sabaoth reliquisset nobis semen sicut Sodoma facti essemus et sicut Gomorra similes fuissetus

9:30. What then shall we say? That the **Gentiles** who followed not after **justice** have attained to **justice**, even the **justice** that is of **faith**.

Quid ergo dicemus quod gentes quae non sectabantur iustitiam adprehenderunt iustitiam iustitiam autem quae ex fide est

9:31. But **Israel**, by following after the law of **justice**, is not come unto the law of **justice**.

Israhel vero sectans legem iustitiae in legem iustitiae non pervenit

9:32. Why so? Because they sought it not by **faith**, but as it were of works. For they stumbled at the stumblingstone.

Quare quia non ex fide sed quasi ex operibus offenderunt in lapidem offensionis

9:33. 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.

Sicut scriptum est ecce pono in Sion lapidem offensionis et petram scandali et omnis qui credit in eum non confundetur

The Holy Bible New Testament First Published 1582 by the English College at Rheims
Revised and Annotated 1749 by Bishop Richard Challoner
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Imprimatur. +James Cardinal Gibbons, Archbishop of Baltimore, September 1, 1899

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