

New Testament

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ROMANS

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Greek Exegesis

**Lesson 36**  
**Romans 9:1-5**

**I The Introduction Romans 1:1-17**

**II The Doctrine of the Christian Faith Romans 1:18 - 11:36**

Romans 1:18 - 3:20

The Indictment: The Doctrine of Condemnation

Romans 3:21 - 5:21

The Imputation: The Doctrine of Justification

Romans 6:1 - 8:39

The Impartation: The Doctrine of Sanctification

Romans 9:1 - 11:36

The Inspiration: The Doctrine of Election

**Romans 9: The Past History of Israel**

Romans 9:1-13 The Plan of God

Romans 9:14-18 The Purpose of God

Romans 9:19-29 The Preparation of God

Romans 9:30-33 The People of God

**Romans 10: The Present Condition of Israel**

**Romans 11: The Promise of the Future of Israel**

## **Romans 9 The Past History of Israel**

Romans 9:1-13 The Plan of God

Romans 9:1-5 Introduction

Verse 1-3

The Concern for Israel

Verse 4-5

The Commission for Israel

Line 3518:

(3802) Ἀλήθειαν =

↑ Truth

Line 3519:

(3803) λέγω

↓ I am telling

Line 3520:

(3804) ἐν (3805) Χριστῷ,

in

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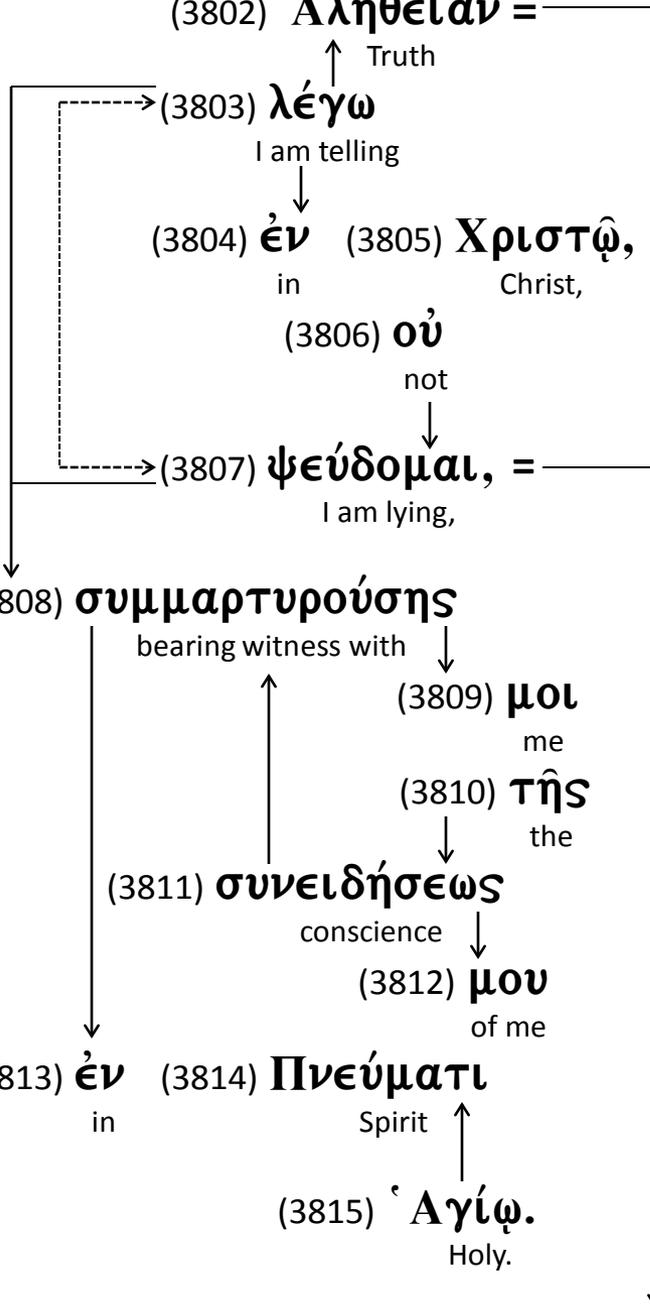
in

Spirit

Line 3529:

(3815) ἁγίῳ.

↑ Holy.



# ἀλήθεια

In Greek philosophy, "the reality behind all apparent reality."

In Classical Greek **ἀλήθεια** stands in opposition to that which is apparent or perceived to be real.

**ἀληθής** - adjective

true, dependable, truthful, genuine, unconcealed

The Complete Biblical Library, Greek-English Dictionary, Volume 1:  
Alpha-Gamma, pages 160-162, World Library Press

## John 1:17 LET

**Because the Law was given through Moses,**

of i oJnomo~ dia; Mwsew~ (Mwusew~) eJdoqh

**the grace and the truth became through Jesus Christ.**

hJcari~ kai; hJaj hqeia dia; Jhsou`Cristou` egeneto

## John 14:6 LET

**Jesus says to him, I Myself am the Way,**

legei autw/[o] Jhsou~ Egweimi hJodo;~

**and the Truth, and the Life.**

kai; hJaj hqeia kai; hJzwhv

**Not even one is coming to the Father**

oudei;~ eJcetai pro;~ ton patera

**except through Me.**

eijmh; di jejmou`

# ἀλήθεια

I - truth, opposite of a lie or mere appearance

3 - real war, opposite of exercise or parade

# ἀληθής - adjective

I - unconcealed, true, real, opposite of false or apparent

II - of qualities or events = true, real

III - adverb - **ἀληθῶς** = actually, in reality

## John 8:31-32 LET

**31) Therefore Jesus was saying to the Jews who had**

El egen ouh ol jhsou` ~ pro;~ tou;~ pepisteukota~

**believed Him, If you yourselves should continue**

autw/ joudaiou~ Jan uhei~ meinhte

**in My Word, you are truly My disciples.**

en tw/ logw/ tw/ ejnw/ aj hqw~ maqht aivmou ejtev

**32) And you will know the truth,**

kai; gnwsesqe thn aj hqeian

**and the truth will set you free.**

kai; h aj hqeia ej euqerwsei uma~

## ἀλήθεια

3. reality as opposed to mere appearance

## ἀληθής - adjective

3. real, genuine

Walter Bauer, William Arndt, and Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 36, Chicago Press.

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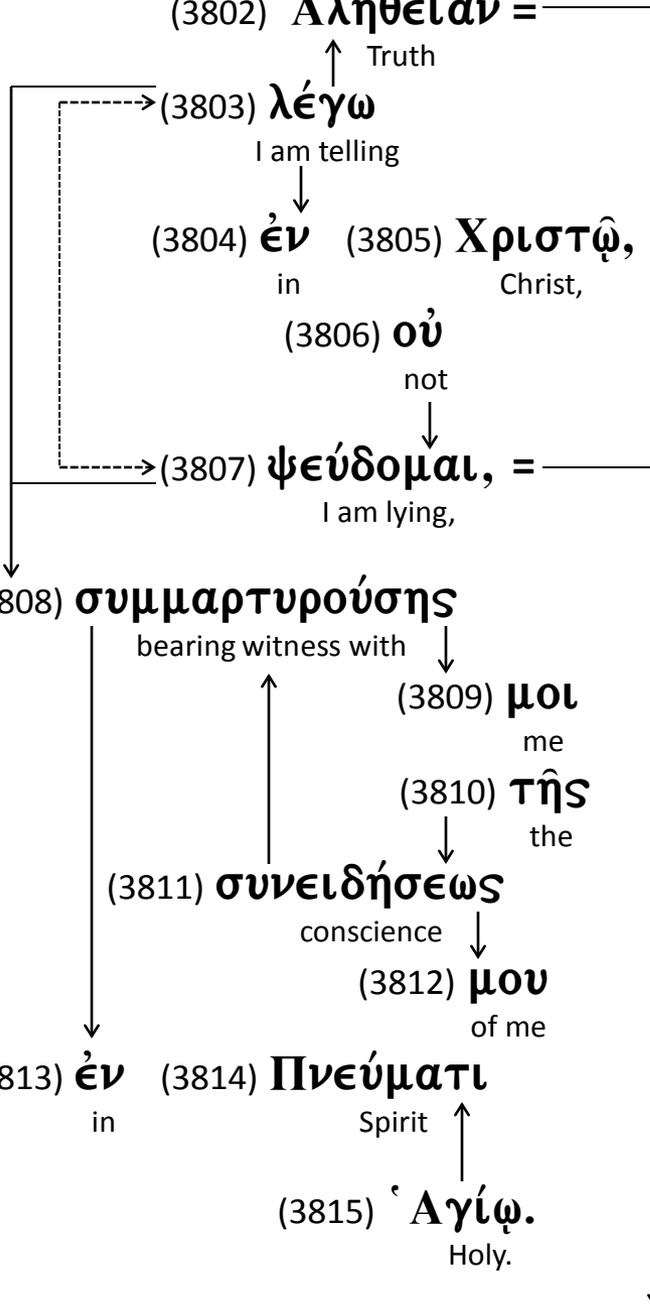
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(3811) **συνείδησις** = conscience, consciousness

from **συνεῖδον** = to consider, be aware

from **σύν** - preposition = with, to accompany

and **εἶδω** = to know, to see clearly, be aware

from **οἶδα** = to know, to see, to consider,  
to perceive

# συνείδησις

1. means knowledge, communication, information
2. sometimes the term occurs in legal contexts of witnesses who share testimony
3. conscience particularly carries moral implications; it is a "knowledge" of right from wrong

Complete Biblical Library, Greek-English Dictionary, Volume 6, Sigma-Omega, pages 188-189, World Library Press

# συνείδησις

1. knowledge shared with another
2. communication, information
3. knowledge
4. consciousness, awareness

Lidell and Scott, A Greek-English Lexicon, page 1704, Oxford Press

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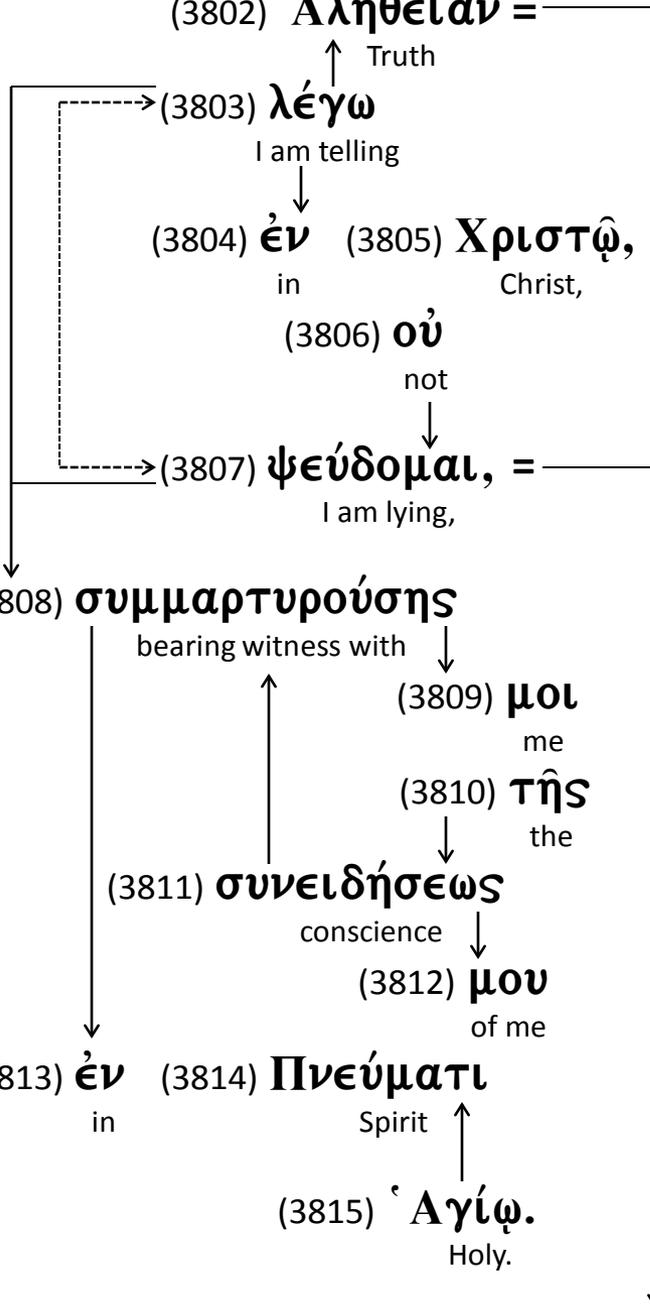
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## I Corinthians 10:28-33 LET

28) Now if anyone should say to you, This is *a* sacrifice made to *an* idol," do not eat on account of that one pointing this out, and the conscience; [for "the earth *is* of *the* Lord, and the fullness of it."]

29) But conscience I say, not the *conscience* of yourself, but the *conscience* of the other, in order that for why is my freedom being judged by another's conscience?

30) But if I myself partake *by* grace, why am I being evil spoken of on behalf of what I myself am giving thanks?

31) Therefore whether you eat or drink, or anything you do, be doing all things for the glory of God.

32) Become without offense, both to Jews and Greeks, and to the Assembly of God.

33) According as I myself also please everyone *in* all things, not seeking the profit of myself, but the *profit* of the many, in order that they might be saved.

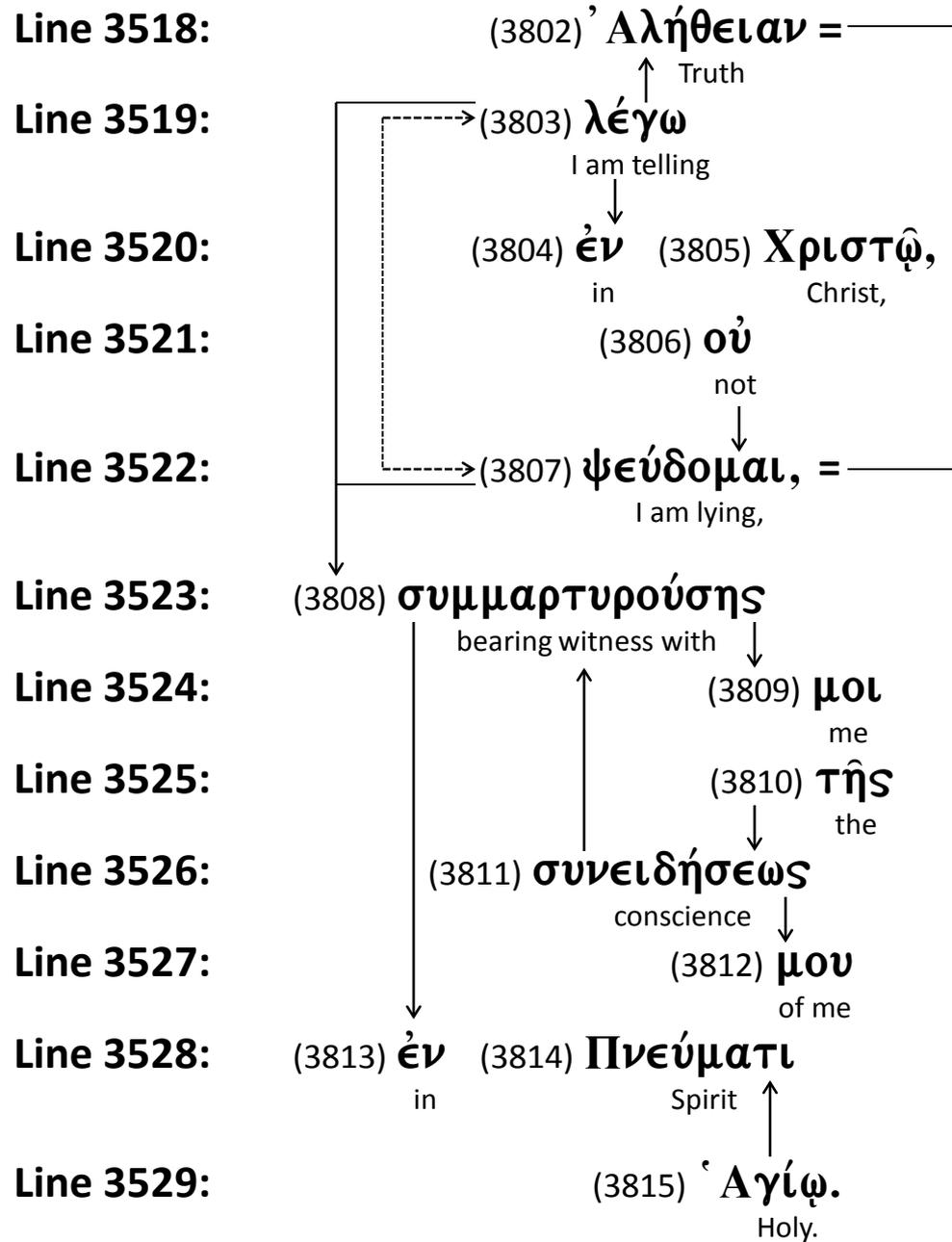
## I Timothy 4:1-2 LET

- 1) Now the Spirit expressly is saying that in latter times some will depart from the faith, *by* paying attention to deceiving spirits and teachings of demons,
- 2) in hypocrisy of speakers of lies, their own conscience having been cauterized,

## Titus 1:15-16

15) All things, [on the one hand], *are* pure to the pure, but to the ones having become defiled, and unbelieving, not even one thing *is* pure, but both their mind and conscience has been defiled.

16) They confess to know God, but in *their* works they are denying *Him*, being abominable and disobedient, and as to every good work disapproved.



## Deuteronomy 19:15 LET

**One witness will not rise up against *a* man**

יט.      יְקוּם-לֹא      אֶחָד      עַד      בְּאִישׁ  
ouk ejmmenei`martu~ ei~ marturh`sai kata; ajqrwpou

**for any transgression, and for any sin, in any sin**

עוֹן-לְכָל      חַטָּאת-וּלְכָל      חַטָּא-בְּכָל  
kata; pa`san ajikiwan kai; kata; pa`n amarthma kai; kata; pa`san amartian

**which he will sin. Upon *the* mouth of two witnesses,**

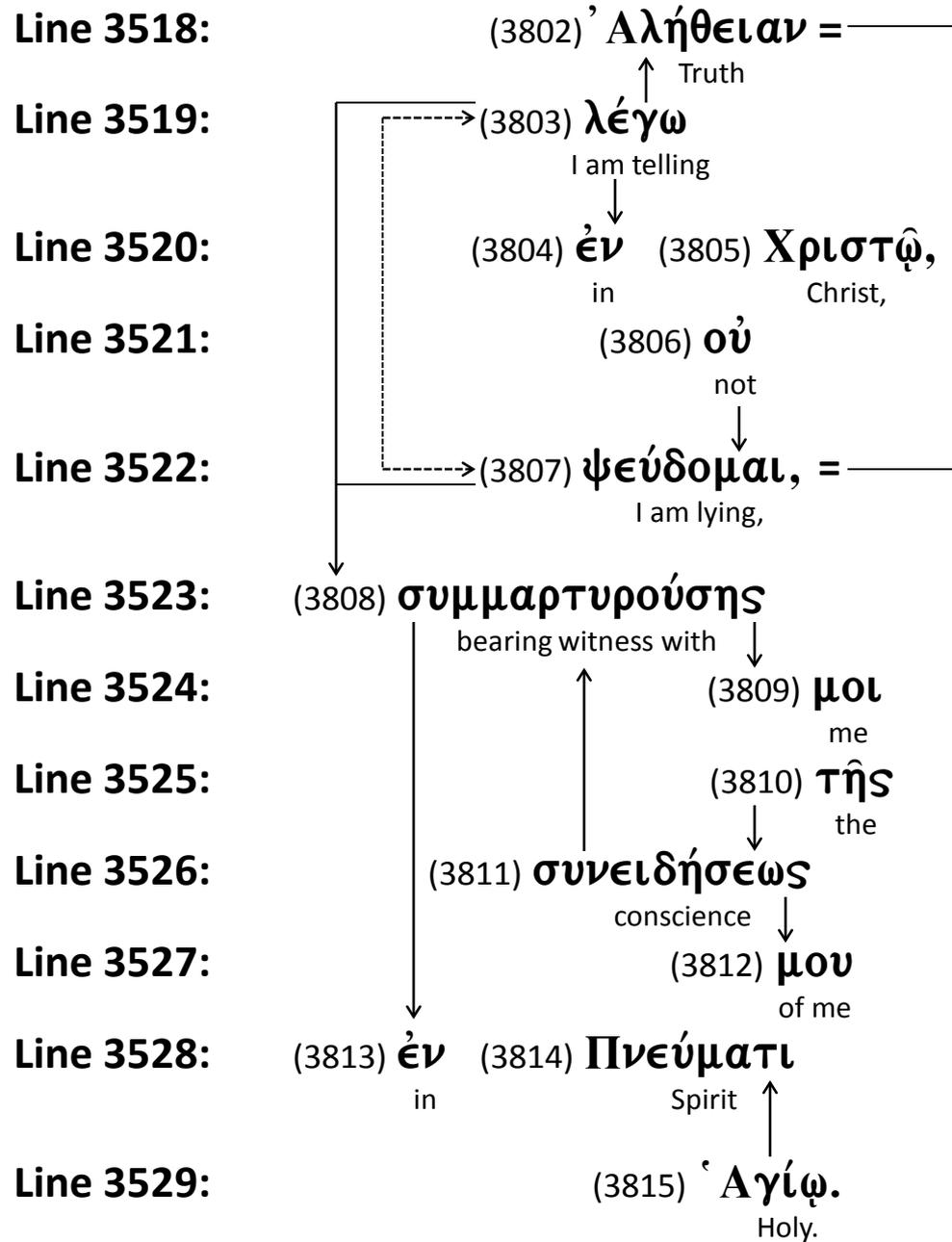
אִשֶּׁר      יִחָטֵא      פִּי-עַל      עֵדִים שְׁנַי  
hñ ah amarth/      epi; stomato~      duo marturwn

**or upon *the* mouth of three witnesses**

או      פִּי-עַל      עֵדִים-שְׁלֹשָׁה  
kai; epi; stomato~      triw`n marturwn

***a* matter will be established.**

יְקוּם      דְּבַר:  
staqh`set ai pa`n rhma



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