

New Testament

ROMANS

Greek Exegesis

Lesson 38
Romans 9:14-18

VERSE 14

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
What therefore shall we say? not unrighteousness with the God?

μὴ γένοιτο.
not may it happen.

VERSE 15

τῷ γὰρ Μωσῆ (Μωϋσεῖ γὰρ) λέγει, Ἐλεήσω ὃν ἂν
the for to Moses (to Moses for) He says, I will have mercy whomever

ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν
I should have mercy, and I will have compassion whomever

οἰκτίρω.

I should have compassion.

VERSE 16

ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ
then therefore not of the one willing, neither of the one running, but

τοῦ ἐλεῶντος Θεοῦ.
of the one showing mercy God.

VERSE 17

λέγει γὰρ ἡ γραφή τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο
says for the Scripture the to Pharaoh that For same this thing

ἐξήγειρα σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου,
I raised up you, so that I might demonstrate in you the power of me,

καὶ ὅπως διαγγελῆ τὸ ὄνομα μου ἐν πάσῃ τῇ γῆ.
and so that should be announced the name of Me in all the earth.

VERSE 18

ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει
then therefore whom He wills He shows mercy; whom and He wills

σκληρύνει.
He hardens.

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 Chapter 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

Romans 9:6-13 The Election of God

Verse 6a The Complaint against God

Verse 6b-13 The Correction by God

Romans 9:14-18 The Purpose of God

Romans 9:14-18 The Purpose of God

Verse 14

First Question

Verse 15

First Illustration

Verse 16

Conclusion

Verse 17

Second Illustration

Verse 18

Conclusion

Introduction to Romans 9:14-18

In Romans 9:14-18 Paul presents that God poured out His mercy upon Israel and He poured out His wrath on the Gentiles

In Romans 9:19-29 Paul presents a reversal - that God poured out His wrath upon Israel and He poured out His mercy on the Gentiles

Romans 9:14

The First Question

Line 3714:

(4011) **Τί**

What

Line 3715:

(4012) **οὖν**

therefore

Line 3716:

(4013) **ἔροῦμεν;**

shall we say?

Line 3717:

(4014) **μὴ**

not

Line 3718:

(4015) **ἀδικία**

unrighteousness

Line 3719:

(4016) **παρὰ**

with

Line 3720:

(4017) **τῷ**

the

Line 3721:

(4018) **Θεῷ;**

God

Line 3722:

(4019) **μὴ**

not

Line 3723:

(4020) **γένοιτο.**

may it happen.



Paul is addressing a hypothetical, or actual, objection

Line 3714:

(4011) **Τί**

What

Line 3715:

(4012) **οὖν**

therefore

Line 3716:

(4013) **ἔροῦμεν;**

shall we say?

Line 3717:

(4014) **μὴ**

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unrighteousness

Line 3719:

(4016) **παρὰ**

with

Line 3720:

(4017) **τῷ**

the

Line 3721:

(4018) **Θεῷ;**

God

Line 3722:

(4019) **μὴ**

not

Line 3723:

(4020) **γένοιτο.**

may it happen.



IN QUESTIONS:

μή

expects a negative answer

οὐ

expects a positive, or affirmative, answer

Line 3714:

(4011) **Τί**

What

Line 3715:

(4012) **οὖν**

therefore

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(4013) **ἔροῦμεν;**

shall we say?

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Line 3719:

(4016) **παρὰ**

with

Line 3720:

(4017) **τῷ**

the

Line 3721:

(4018) **Θεῷ;**

God

Line 3722:

(4019) **μὴ**

not

Line 3723:

(4020) **γένοιτο.**

may it happen.



μή γένοιτο

used 10 times in Romans

Line 3714:

(4011) **Τί**

What

Line 3715:

(4012) **οὖν**

therefore

Line 3716:

(4013) **ἔροῦμεν;**

shall we say?

Line 3717:

(4014) **μὴ**

not

Line 3718:

(4015) **ἀδικία**

unrighteousness

Line 3719:

(4016) **παρὰ**

with

Line 3720:

(4017) **τῷ**

the

Line 3721:

(4018) **Θεῷ;**

God

Line 3722:

(4019) **μὴ**

not

Line 3723:

(4020) **γένοιτο.**

may it happen.



Romans 9:15

The First Illustration

Line 3724:

Line 3725:

Line 3726:

Line 3727:

Line 3728:

Line 3729:

Line 3730:

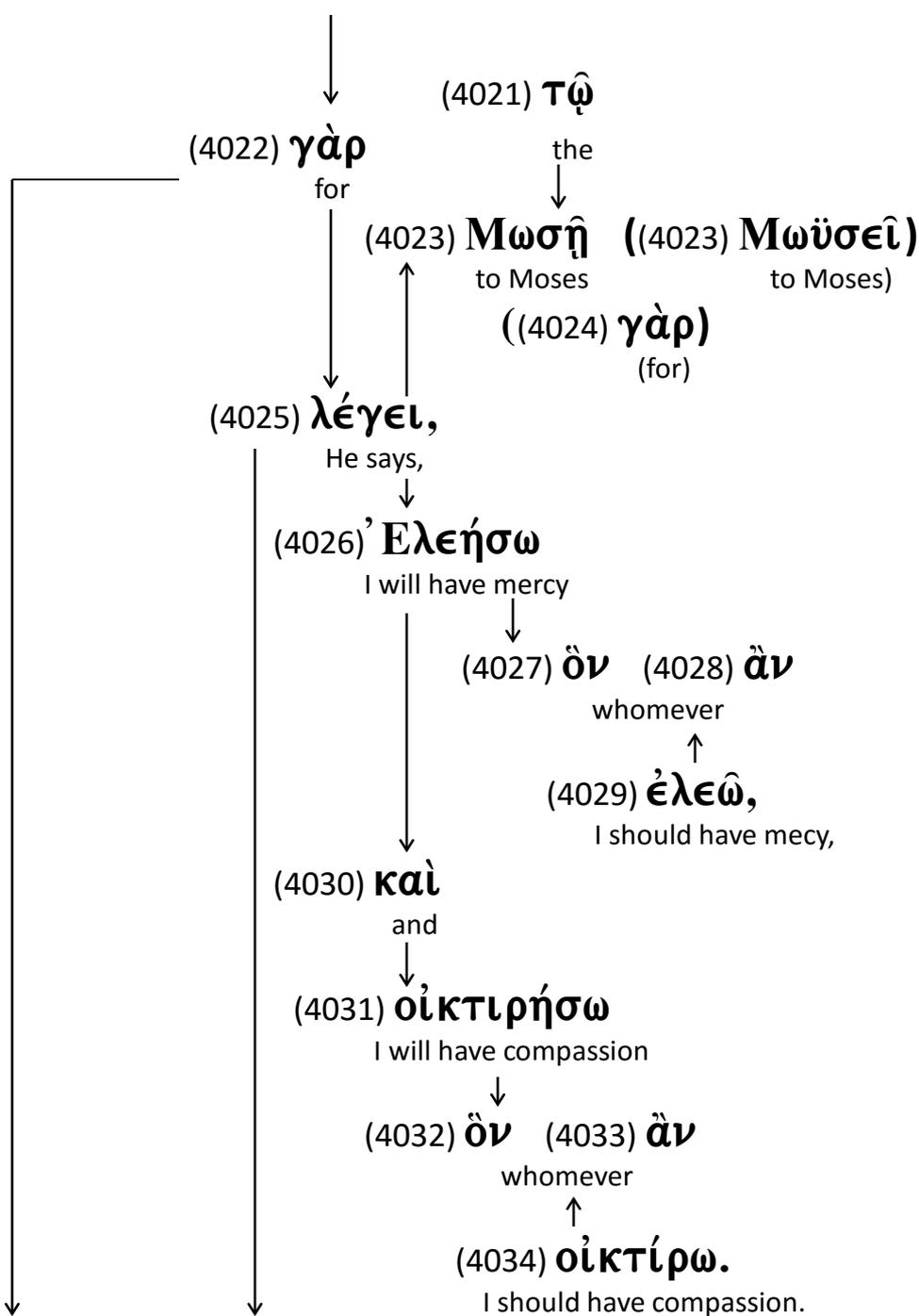
Line 3731:

Line 3732:

Line 3733:

Line 3734:

Line 3735:



Exact quote of Exodus 33:19
from the LXX (septuagint)

Line 3724:

Line 3725:

Line 3726:

Line 3727:

Line 3728:

Line 3729:

Line 3730:

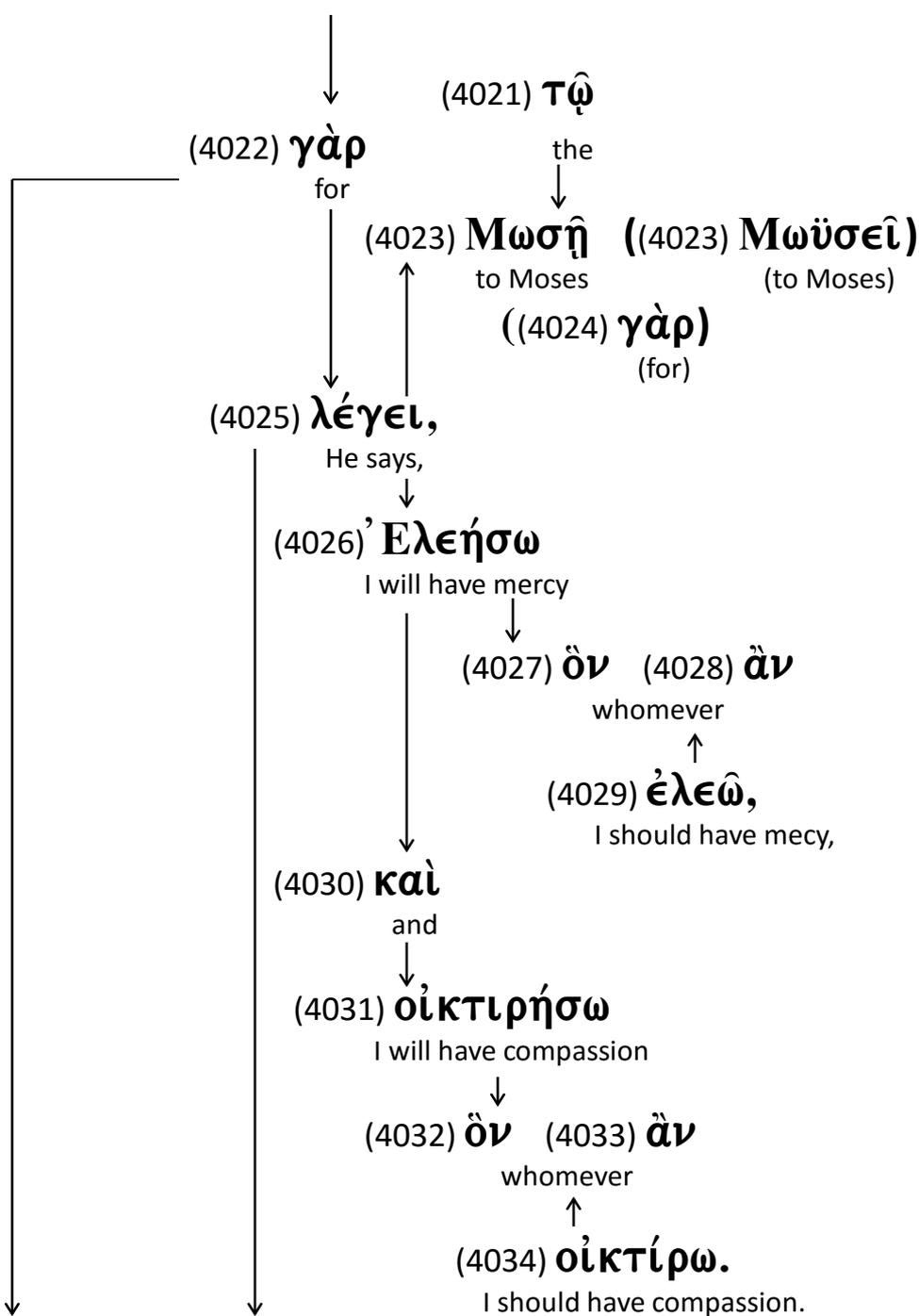
Line 3731:

Line 3732:

Line 3733:

Line 3734:

Line 3735:



mercy = internal motivation

compassion = external expression, or action,
of the internal motivation

Line 3724:

Line 3725:

Line 3726:

Line 3727:

Line 3728:

Line 3729:

Line 3730:

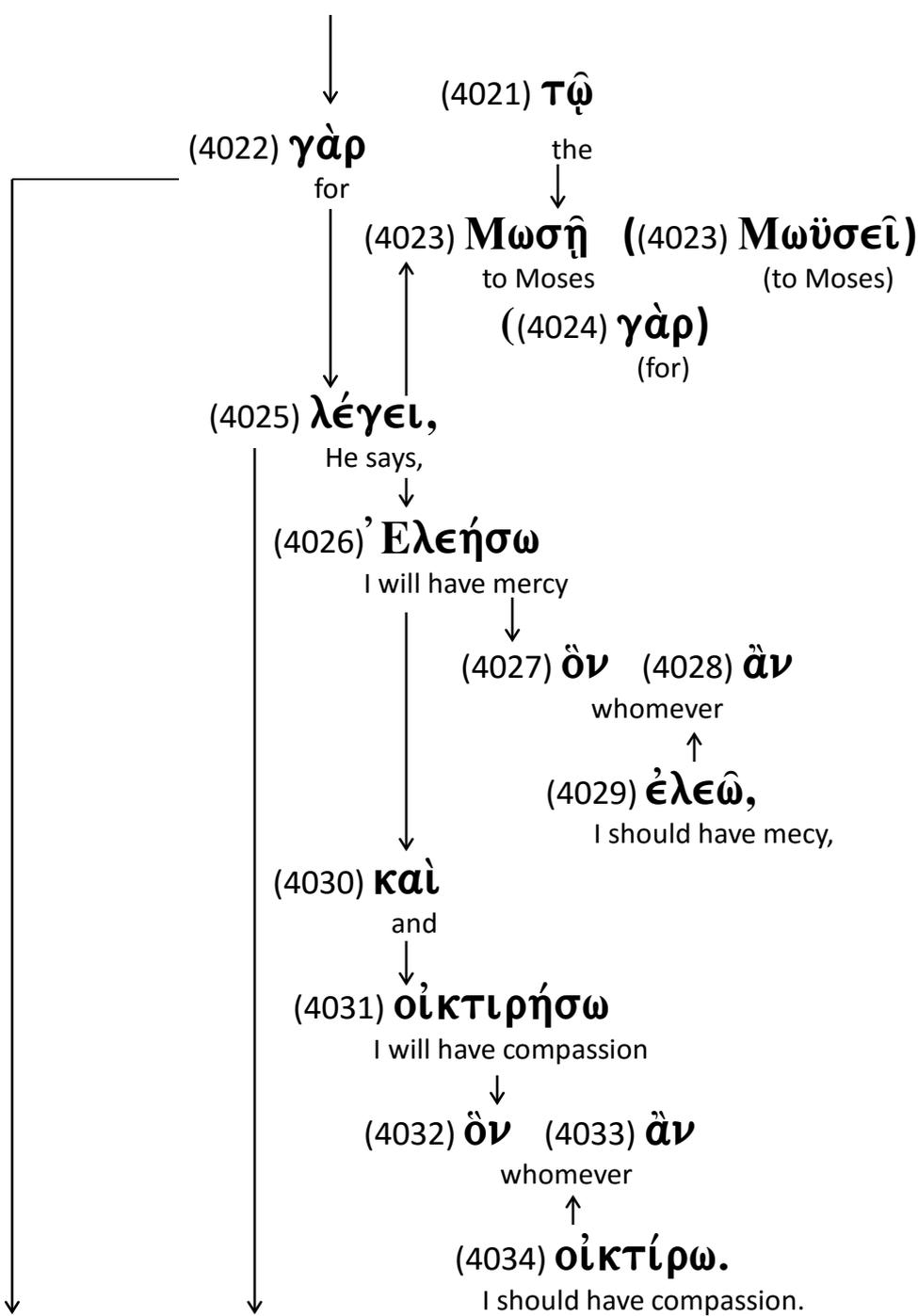
Line 3731:

Line 3732:

Line 3733:

Line 3734:

Line 3735:



Exodus 33:19 was told to Moses

- after he went up Mt. Sinai to receive the 10 commandments
Exodus 32:1-6
- when he came down, he found the children of Israel worshipping a golden calf
Exodus 32:15-25
- God killed 3,000 people because of their sin
Exodus 32:25-29
- Moses intercedes for the people but God did not receive Moses' offer to substitute himself as the punishment for the people's sin

- God tells Moses that God will hold those who have sinned accountable
Exodus 32:33

But "will have mercy on whomever He should have mercy and will have compassion on whomever he should have compassion"
Exodus 33:19

Line 3724:

Line 3725:

Line 3726:

Line 3727:

Line 3728:

Line 3729:

Line 3730:

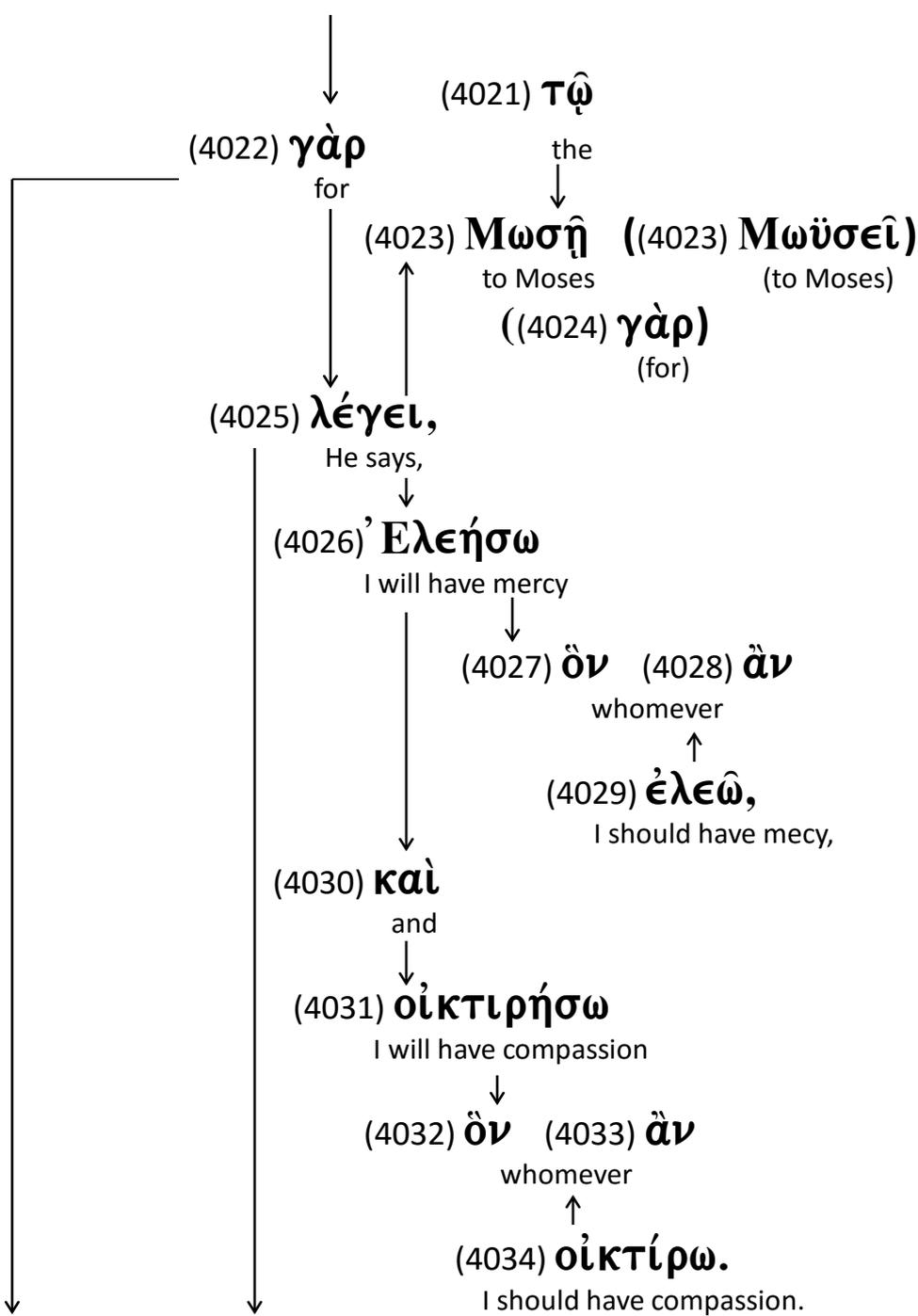
Line 3731:

Line 3732:

Line 3733:

Line 3734:

Line 3735:



Romans 9:16

Conclusion

Line 3736:

(4035) ἄρα

then

Line 3737:

(4036) οὖν

therefore

Line 3738:

(4037) οὐ

not

Line 3739:

(4038) τοῦ

of the one

Line 3740:

(4039) θέλοντος,

willing,

Line 3741:

(4040) οὐδὲ

neither

Line 3742:

(4041) τοῦ

of the one

Line 3743:

(4042) τρέχοντος,

running,

Line 3744:

(4043) ἀλλὰ

but

Line 3745:

(4044) τοῦ

of the one

Line 3746:

(4045) ἐλεῶντος

showing mercy

Line 3747:

(4046) Θεοῦ.

God.

of the one willing

one's will is the decision to exercise
one's desire or purpose

of the one running

represents human effort

Here - the carrying out of the desire and purpose

Line 3736:

(4035) ἄρα

then

Line 3737:

(4036) οὖν

therefore

Line 3738:

(4037) οὐ

not

Line 3739:

(4038) τοῦ

of the one

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showing mercy

Line 3747:

(4046) Θεοῦ.

God.

John 1:12-13 LET

12) But as many as received Him, He gave to them authority

o{soi de; e| abon au}on, edwken au}toi~ e}xousiav

to become children of God, to the ones believing into His name,

tekna Qeou` genesqai, toi~ pisteuousin ei} to; o}homa au}tou`

13) who were born not out of bloods, nor out of *the* will

oi} ou}k e}x ai}matwn, ou}de; e}k qel}hmato~

of *the* flesh, nor out of *the* will of man, but were born out of God.

sarko~, ou}de; e}k qel}hmato~ andro~, a}l l e}k Qeou` e}gennh}hsan.

Romans 4:1-5 LET

- 1) What therefore shall we say our father Abraham to have found according to flesh?
- 2) For if Abraham was justified out of works, he has *a* boasting, but not with God.
- 3) For what does the Scripture say? "And Abraham believed God, and it was imputed to him for righteousness." (Genesis 15:6)
- 4) But to the one working, the reward is not imputed according to grace, but according to debt.
- 5) But to the one not working, but believing upon the One justifying the ungodly, his faith is being imputed for righteousness.

Luke 8:4-15 LET

4) And while *a* great crowd was coming together, and while the ones from each city were coming to Him, He spoke through *a* parable:

5) The one sowing went out to sow his seed. And in his sowing, some indeed fell along the path, and was trampled; and the birds of the heaven devoured it.

6) And other *seed* fell upon the rock; and after having grown, it was dried up on account of not having moisture.

7) And other *seed* fell in the middle of the thorn bushes, and after having grown up with it, the thorn bushes choked it.

8) And other *seed* fell upon the good earth, and after growing up it produced fruit *a* hundred times. While saying these things, He cries out, The one having ears to hear, let him hear.

9) And His disciples were asking Him, saying, What might this parable be?

10) And He said, To you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, in order that while seeing they might not see, and while hearing, they might not understand.

11) And this is the parable: The seed is the Word of God.

12) And the ones along the path are the ones hearing, then comes the devil and is taking away the Word from their heart, in order that not having believed they might be saved.

13) And the ones upon the rock *are* the ones, whenever they should hear, they receive the Word with joy; and these have no root, who are believing for *a* time, and in time of trial they fall away.

14) And that which fell into the thorn bushes, these are the ones having heard, but while they are going along under cares and riches and pleasures of life, they are being choked, and do not bear to completion.

15) And that which *is* in the good ground, these are those who in a right and good heart, after having heard the Word, they hold *it* down and bear fruit in endurance.

John 3:16-21 LET

16) For this way God loved the world so that He gave His only begotten Son, in order that everyone believing into Him might not perish, but might have eternal life.

17) For God did not send His Son into the world in order that He might judge the world, but in order that the world might be saved through Him.

18) The one believing into Him is not being judged; but the one not believing already has been judged, because he has not believed into the name of the only begotten Son of God.

19) And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their works were evil.

20) For everyone practicing corruption is hating the Light, and does not come to the Light, in order that his works should not be exposed.

21) But the one doing the truth is coming to the Light, in order that his works might become revealed, that they are having been worked in God.

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