

New Testament

ROMANS

Greek Exegesis

Lesson 38
Romans 9:14-18

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.



Romans 9:15

The First Illustration

Line 3724:

Line 3725:

Line 3726:

Line 3727:

Line 3728:

Line 3729:

Line 3730:

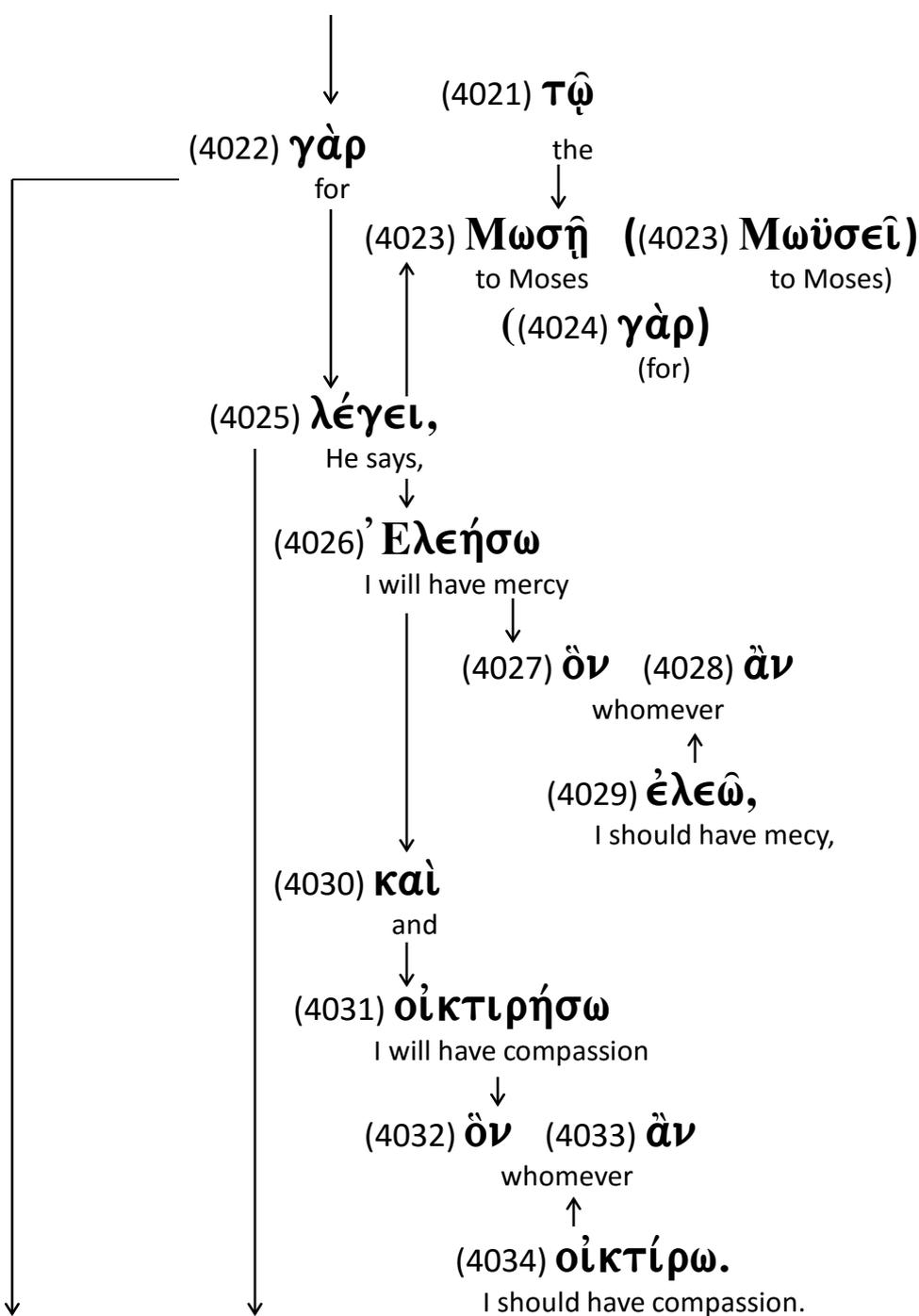
Line 3731:

Line 3732:

Line 3733:

Line 3734:

Line 3735:



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:

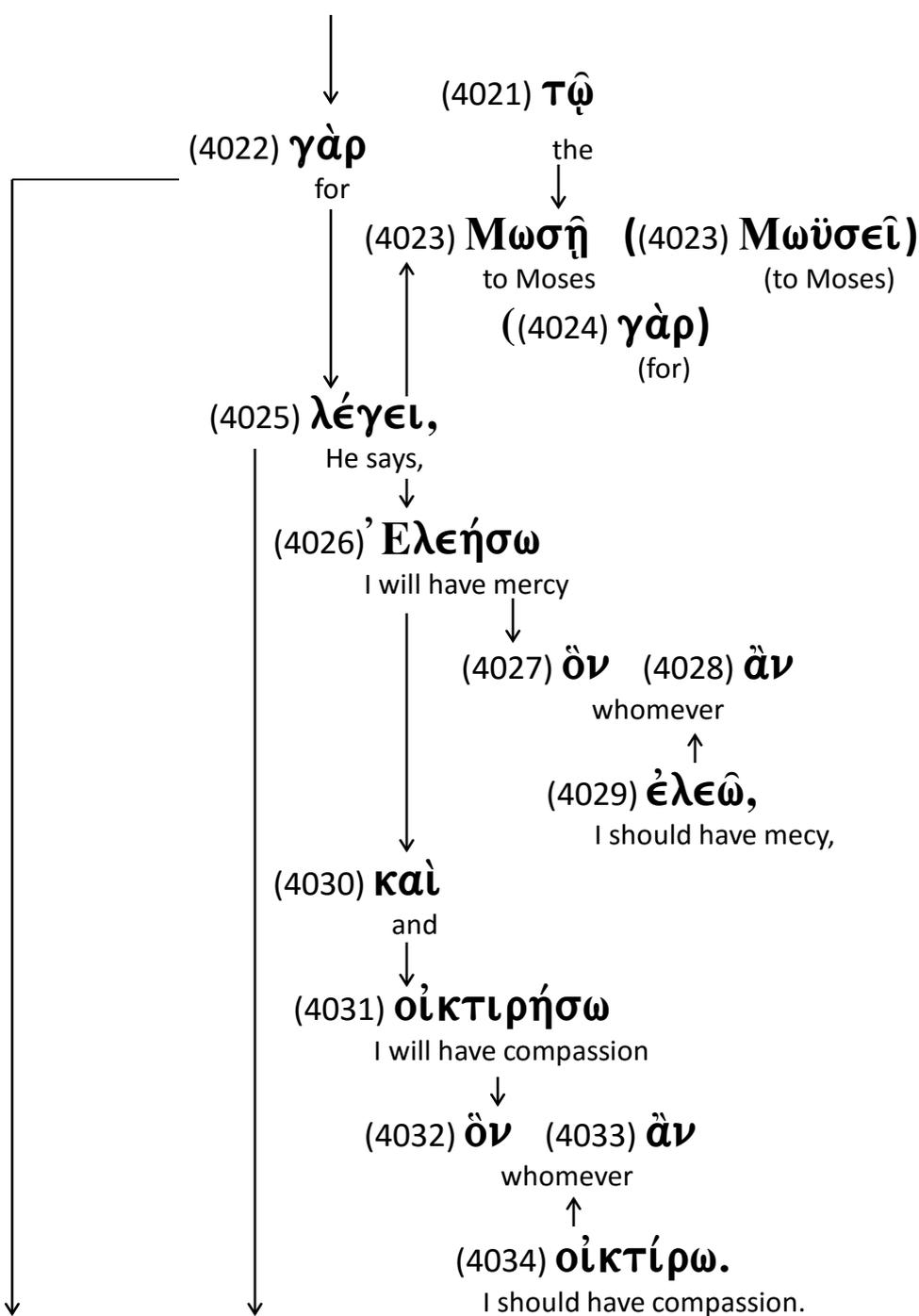
Line 3731:

Line 3732:

Line 3733:

Line 3734:

Line 3735:



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

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.

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]oi~ ejxousian

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

tekna Qeou` genesqai, toi~ pisteuousin eij to; o]homa au]ou:

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

oi} ouk ejx aimatwn, oude; ek qel hmat o~

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

sarko~, oude; ek qel hmat o~ andro~, a]l I ek Qeou` e]gennh]san.

Romans 4:1-5 LET

1) What therefore shall we say

Tiv ouh ejroumen (eurhkenai)

our father Abraham to have found

jAbraam ton patera (propatora) hmwn [eurhkenai]

according to flesh?

kata; sarkaE

2) For if Abraham was justified out of works,

eijgar jAbraam ej efgwn edikaiwqh,

he has *a* boasting, but not with God.

epei kauchma, ajl l'oujpro;" Qeon.

Romans 4:1-5 LET (continued)

3) For what does the Scripture say?

tiv gar h|graf h; legeiÉ

“And Abraham believed God,

Episteuse(n) de; jAbraam tw/Qew/

and it was imputed to him for righteousness.”

kai; ejlogisqh autw/ eij dikaiosunhn.

4) But to one working, the reward

tw/de; ejgazomenw/ o|misqo;"

is not imputed according to grace,

oujlogizetai kata; carin,

but according to debt.

aj|l a; kat a; t|o| of ei|hma.

Romans 4:1-5 LET (continued)

5) But to the one not working,

tw/ de; mh; eirgazomenw/

but believing upon the One justifying

pisteuonti de; epi; ton dikaiounta

the ungodly, his faith is being imputed

ton asebh; logizetai h'pisti" autou`

for righteousness.

eij' dikaiosunhn.

Luke 8:4-15 LET

4) And while *a* great crowd was

Sunionto" de ;oçlou pollou,

coming together, and while the ones

kai; tẁn

from each city were coming to Him,

kata; polin epiporeuomenwn pro;" auton,

He spoke through *a* parable:

eipe(n) dia; parabolh",

Luke 8:4-15 LET (continued)

5) The one sowing went out to sow

Ἐξῆλθεν ὁ σπειρων τὸν σπειραὶ

his seed. And in his sowing,

τὸν σπὸρον αὐτοῦ· καὶ ἐν τῷ σπειρεῖν αὐτοῦ,

some indeed fell along the path,

ὁ μὲν ἐπέσει(ν) παρὰ τὴν ὁδόν,

and was trampled; and the birds

καὶ κατέπατησάν, καὶ τὰ πετεινά;

of the heaven devoured it.

τὸν οὐρανὸν κατέφαγεν αὐτὸν

Luke 8:4-15 LET (continued)

6) And other *seed* fell upon the rock;

kai; eḡeron eḡesen (kat eḡesen) epi; thn petran,

and after having grown, it was dried up

kai; fuen eḡhranqh,

on account of not having moisture.

dia; to; mh; eḡein iḡmada.

7) And other *seed* fell in *the* middle

kai; eḡeron eḡesen eḡ mesw/

of the thorn bushes, and after having grown up

twñ aḡanqwn, kai; sunfueisai (sunfueisai)

with it, the thorn bushes choked it.

aiḡ aḡanqai aḡepnixan auḡov

Luke 8:4-15 LET (continued)

8) And other *seed* fell upon the good earth,

kai; eʃeron eʃesen epi; (eiʃ) tʰn gh̃n tʰn aḡaḡh̃n,

and after growing up it produced fruit

kai; fuen epoĩhse(n) karpon

a hundred times. While saying these things

ekatontaplasĩna. taut̃aleḡwn

He cries out, The one having ears to hear,

eʃwnei, Ð eʃwn w̃ta aḡoũein

let him hear.

aḡoũet̃w.

Luke 8:4-15 LET (continued)

9) And His disciples were asking Him,

Ĵephrowt wn de; aut on oi maqht ai; aut ou,

saying, What might this parable be?

[legont e~], Ti v̄ ei h̄ h̄ parabol hvaut h̄;

10) And He said, To you it has been given

oi de; eipen, Umin̄ dedot ai

to know the mysteries of the kingdom

gnwnai ta; musthria th̄ basileiā

of God, but to the rest in parables,

toū Qeoū: toī de; loipoī ej̄ parabol aī,

in order that while seeing they might not see,

i h̄ā blepont ē mh; blepsi (n),

and while hearing, they might not understand.

kai; akouont ē mh; suniwsin.

Luke 8:4-15 LET (continued)

11) And this is the parable: The seed is

Esti(n) de; aut̃h h̃l̃ parabol̃ h̃ṽ õl̃ sporõ" ẽj̃stin

the Word of God.

õl̃ logõ" toũ Q̃eoũ.

12) And the ones along the path are the ones

õĩl̃ de; para; th̃ñ õdoñ eĩsiñ õĩl̃

hearing, then comes the devil

ãk̃oũnte~ (ãk̃oũsante"), ẽĩtã ẽrc̃etaĩ õl̃diabol̃õ"

and is taking away the Word from their heart,

kai; aĩreĩ toñ logõñ apo; th̃" kardiã" aũt̃w̃ñ,

in order that not having believed they might be saved.

ĩhã mh; pisteũsante" sw̃q̃w̃siñ.

Luke 8:4-15 LET (continued)

13) And the ones upon the rock *are* the ones,

oi}de; epi;th" petra" (thn petran) oi}

whenever they should hear, they receive

of an akouswsi(n), meta; cara"

the Word with joy; and these have no root,

decontai ton logon, kai; outoi rizan ouk e[cousin,

who are believing for *a* time, and in time of trial

oi} pro;" kairon pisteuoussi(n), kai; en kairw/peirasmou`

they fall away.

afistantai.

Luke 8:4-15 LET (continued)

14) And that which fell into the thorn bushes,

to; de; eij" ta;" aƙanƙa" peson,

these are the ones having heard, and while going along

outoi eijsin oiJ aƙousante", kai;

under cares and riches and pleasures of life,

uƆo; merimnwñ kai; ploutou kai; hdonwñ tou`biou poreuomenoi

they are being choked, and do not bear to completion.

sumpniƣontai, kai; oujtel esforouš(i)n).

Luke 8:4-15 LET (continued)

15) And that which *is* in the good ground,

to; de; eñ th/ kal h/ gh/

these are those who in a right and good heart,

outoi eĩsin oĩtine" eñ kardia/kal h/kai; aqaqh/

after having heard the Word, they hold *it* down

akousante" ton logon katecousi(n),

and they bear fruit in endurance.

kai; karpof orousin eñ upomonh/

John 3:16-21 LET

16) For this way God loved the world

Outw(") gar hgaphsen oJ Qeo;" ton kosmon,

so that He gave His only begotten Son,

wste ton uibn [autou] ton monogenh`edwken,

in order that everyone believing into Him

ifa pa" oJ pisteuwn eij" auton

might not perish, but might have life

mh; apothtai, ailÆ ech/ zwhn

eternal.

aijwnion.

John 3:16-21 LET (continued)

17) For God did not send His Son into the world

oujgar apesteilen oJQeo;" ton uibn [autou] eij" ton kosmon

in order that He might judge the world,

iha krinh/ ton kosmon,

but in order that the world might be saved

ajlÆ iha swqh/ oJkosmo"

through Him.

diÆautou.

John 3:16-21 LET (continued)

18) The one believing into Him is not being judged;

oJ pisteuwn eij' au]ton ou]krinet ai:

but the one not believing already has been judged,

oJ de; mh; pisteuwn h]dh kekritai,

because he has not believed into the name

o]ti mh; pepisteuken eij' to; o]noma

of the only begotten Son of God.

tou` monogenou" uibu` tou` Qeou.

John 3:16-21 LET (continued)

19) And this is the judgment, that the Light

aut̄h devej̄stin h̄krisi", oti to;fw"

has come into the world, and men loved

e] h̄uqen eij" ton kosmon, kai; hgaphsan oi] ahqrwpoi

the darkness rather than the Light,

mall on to;skoto" h]to;fw":

for their works were evil.

hn gar (aut̄wn) ponhra; aut̄wn ta; e]ga.

John 3:16-21 LET (continued)

20) For everyone practicing corruption

pa" gar ol f aul a prasswn

is hating the Light, and does not come

misei` to;fw", kai; ouk eřcet ai

to the Light, in order that his works

pro;" to;fw", iřa mh; eř egcqh/

should not be exposed.

ta; eřga auřou.

21) But the one doing the truth is coming

olde; poiwn thn aj hqeian eřcet ai

to the Light, in order that his works

pro;" to;fw", iřa f anerwqh/

might become revealed, that they

auřou` ta; eřga, oř i eř Qew/

are having been worked in God.

eřtin eřrgasmena.

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