

New Testament

ROMANS

Greek Exegesis

Lesson 39
Romans 9:19-29

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 9:14-18 The Purpose of God

Verse 14

First Question

Therefore, what shall we say? Is there unrighteousness with God? May it not happen!

Verse 15

The First Illustration

For He says to Moses, "I will have mercy on whomever I should have mercy, and I will have compassion on whomever I should have compassion."

Verse 16

Conclusion

Therefore then, *it is* not of the one willing neither of the one running, but of God showing mercy.

Verse 17

The Second Illustration

For the Scripture says to Pharaoh that, "For this same thing I raised you up, so that I might demonstrate in you my power, and so that my name should be announced in all the earth"

Verse 18

Conclusion

Therefore then He shows mercy on whom He wills; and He hardens whom He wills.

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 9:19-29 The Preparation of God

Verse 19

The Second Question

19) Therefore you will say to me, "Why has He still found fault? For who has resisted His purpose?"

Verses 20-21

First Illustration

20) Therefore indeed, O man, who are you yourself, the one answering against God?

The thing formed will not say to the one having formed, "Why have you made me this way?" will it?

21) Or does the potter not have authority of the clay, to make from out of the same lump, on the one hand what *is a* vessel for honor and on the other hand what *is a* vessel for dishonor?

Verses 22-24

Conclusion

22) And if God, while willing to demonstrate the wrath, and to make known His power, bore in much longsuffering vessels of wrath having been fitted for destruction;

23) And in order that He might make known the wealth of His glory upon vessels of mercy, which He prepared for glory,

24) which also He called us not out of Jews only, but also out of Gentiles?

Verses 25-28

Second Illustration

Verse 29

Conclusion

Line 3859:

(4164) καὶ

and

Line 3860:

(4165) ἵνα

in order that

Line 3861:

(4166) γνωρίση

He might make known

Line 3862:

(4167) τὸν

the

Line 3863:

(4168) πλοῦτον

wealth

Line 3864:

(4169) τῆς

the

Line 3865:

(4170) δόξης

of glory

Line 3866:

(4171) αὐτοῦ

of Him

↓
 (4172) ἐπὶ (4173) σκεύη
 upon vessels

↓
 (4174) ἐλέους,
 of mercy,

-----> (4175) ἃ
 which

↑
 (4176) προητοίμασεν
 He prepared

↓
 (4177) εἰς (4178) δόξαν,
 for glory,



Line 3872:

(4179) οὓς
which

Line 3873:

(4180) καὶ
also

Line 3874:

(4181) ἐκάλεσεν
He called

Line 3875:

(4182) ἡμᾶς
us

Line 3876:

(4183) οὐ
not

Line 3877:

(4184) μόνον
only

Line 3878:

(4185) ἐξ (4186) Ἰουδαίων,
out of Jews,

Line 3879:

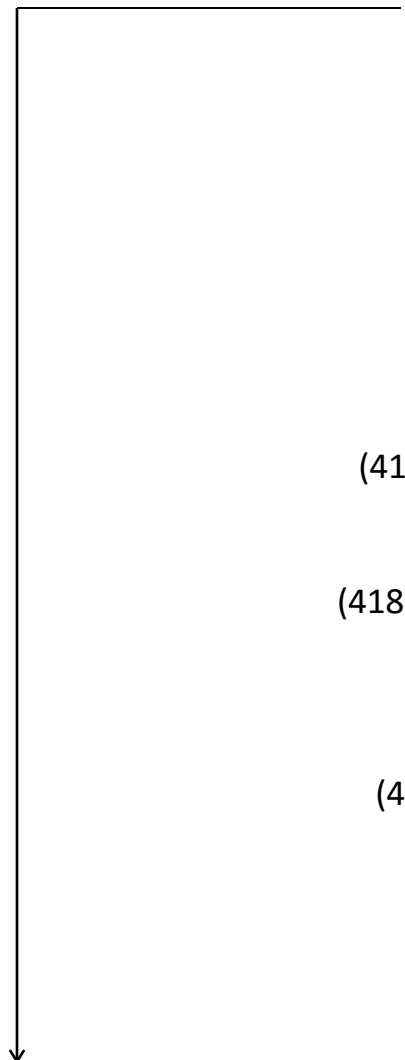
(4187) ἀλλὰ
but

Line 3880:

(4188) καὶ
also

Line 3881:

(4189) ἐξ (4190) ἐθνῶν;
out of Gentiles?





(4191) ὡς

as



(4192) καὶ

also



(4193) ἐν

in



(4194) τῷ

the



(4195) Ὡσηὲ

Hosea



(4196) λέγει,

He says,



(4197) Καλέσω

I will call



(4198) τὸν

the



(4199) οὐ

not



(4200) λαόν

people



(4201) μου

of Me

(4202) λαόν

people



(4203) μου·

of Me;



Line 3882:

Line 3883:

Line 3884:

Line 3885:

Line 3886:

Line 3887:

Line 3888:

Line 3889:

Line 3890:

Line 3891:

Line 3892:

Line 3893:

Line 3894:

Line 3895:

(4204) καὶ
and

Line 3896:

(4205) τὴν
the

Line 3897:

(4206) οὐκ
not

Line 3898:

(4207) ἠγαπημένην
having been loved

Line 3899:

(4207) ἠγαπημένην.
have been loved.



Line 3900:

(4208) καὶ

↓ and

Line 3901:

(4209) ἔσται,

↓ it will be,

Line 3902:

(4210) ἐν

in

Line 3903:

(4211) τῷ

the

Line 3904:

(4212) τόπῳ

place

Line 3905:

(4213) οὗ

where

Line 3906:

(4214) ἐρρήθη

it was said

((4214) ἐρρέθη)

(it was said)

Line 3907:

(4215) αὐτοῖς,

to them,

Line 3908:

(4216) Οὐ

Not

Line 3909:

(4217) λαός

people

Line 3910:

(4218) μου

of me

Line 3911:

(4219) ὑμεῖς,

you,

Line 3912:

→ (4220) ἐκεῖ
there

Line 3913:

↓
(4221) κληθήσονται
they will be called

Line 3914:

↓
(4222) υἱοὶ
sons

Line 3915:

↓
(4223) Θεοῦ
of God

Line 3916:

↑
(4224) ζώντος.
living.



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