

New Testament

ROMANS

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

Christ,

Line 3521:

(3806) οὐ

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Line 3522:

(3807) ψεύδομαι, =

↓ I am lying,

Line 3523:

(3808) συμμαρτυρούσης

↓ bearing witness with

Line 3524:

(3809) μοι

me

Line 3525:

(3810) τῆς

the

Line 3526:

(3811) συνειδήσεως

↓ conscience

Line 3527:

(3812) μου

of me

Line 3528:

(3813) ἐν (3814) Πνεύματι

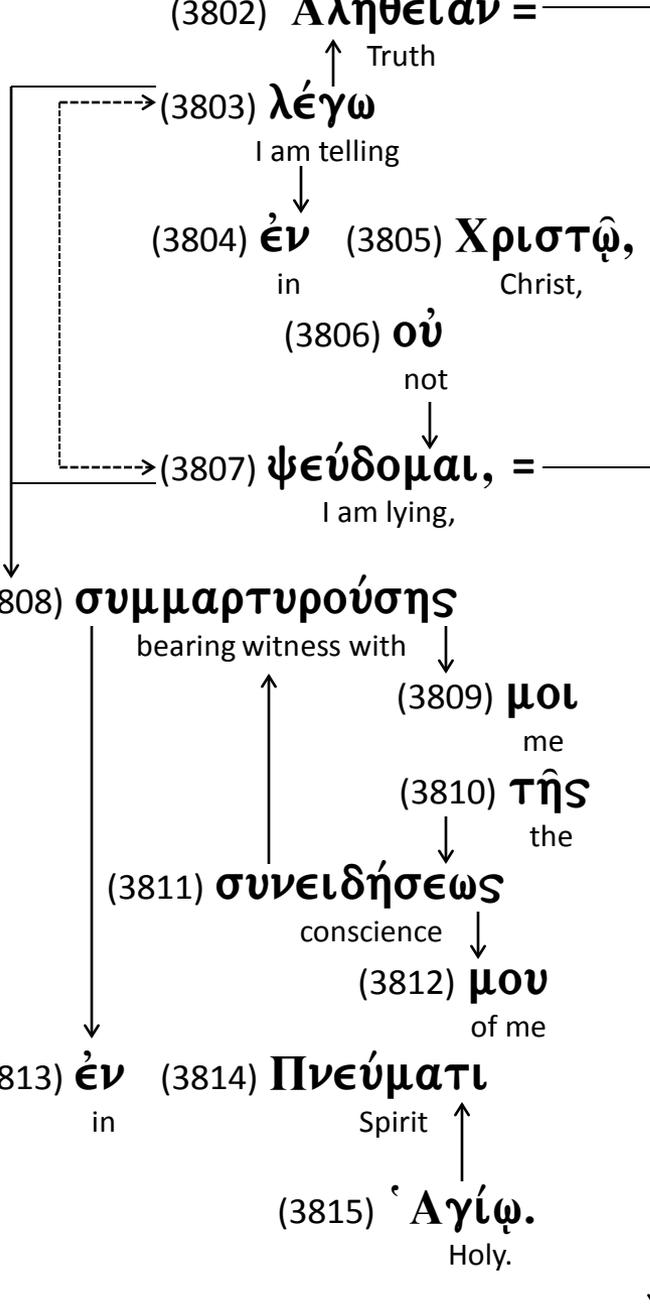
in

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~ Egwweimi 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/l ogw/ 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~

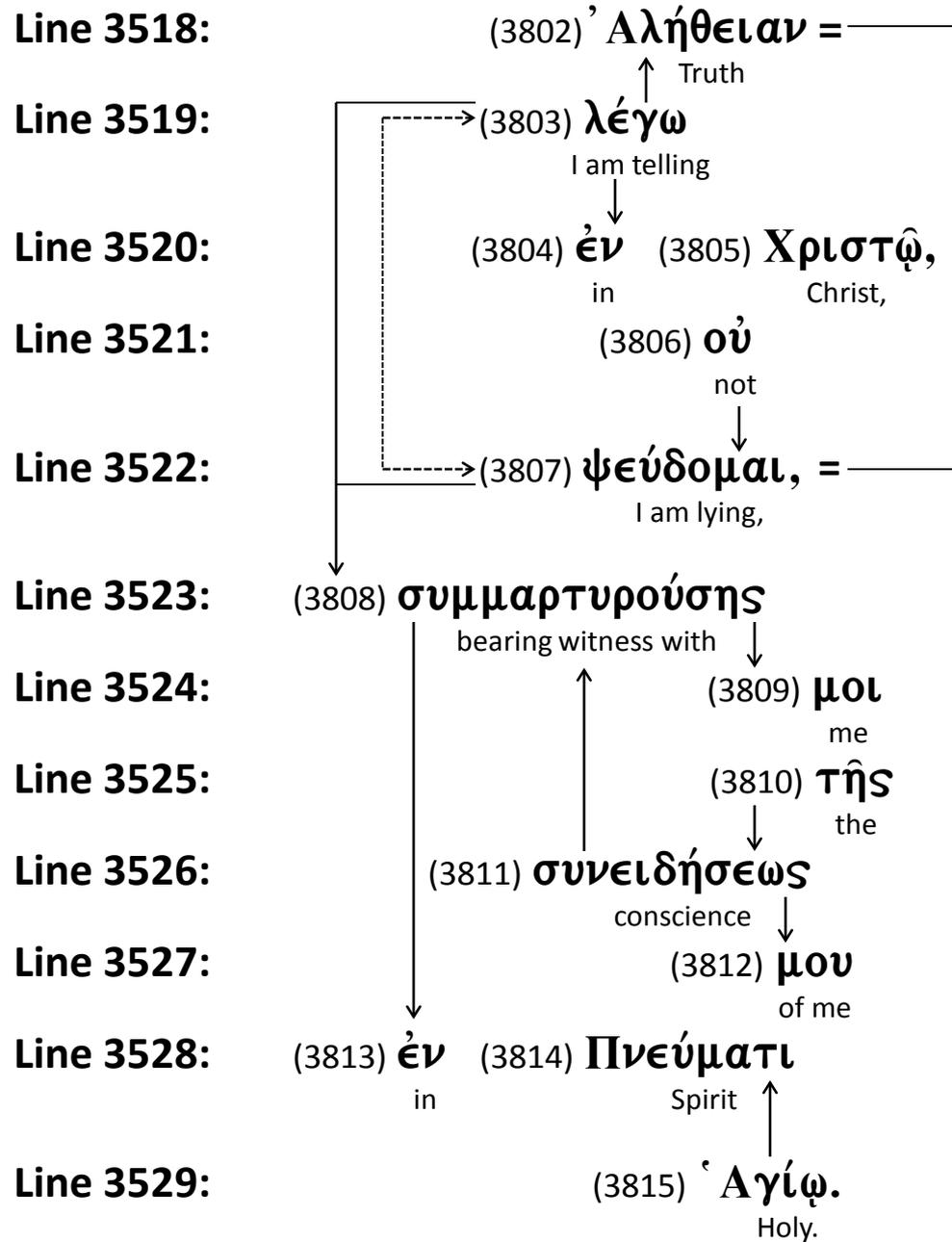
ἀλήθεια

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.



(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

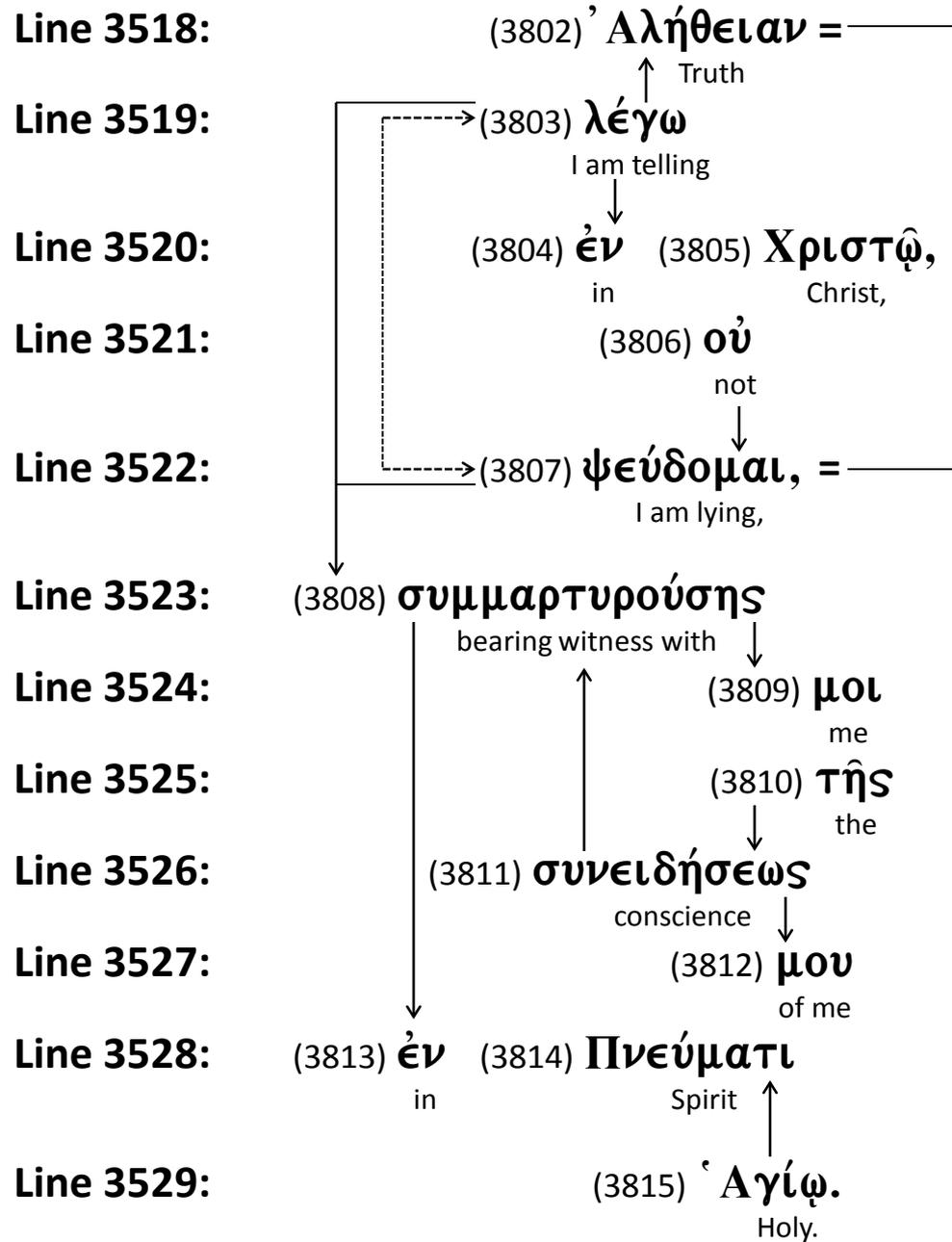
1. means knowledge, communication, information
2. sometimes the term occurs in legal contexts of witnesses who share testimony
3. conscience particularly carries moral implications; it is a "knowledge" of right from wrong

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



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.

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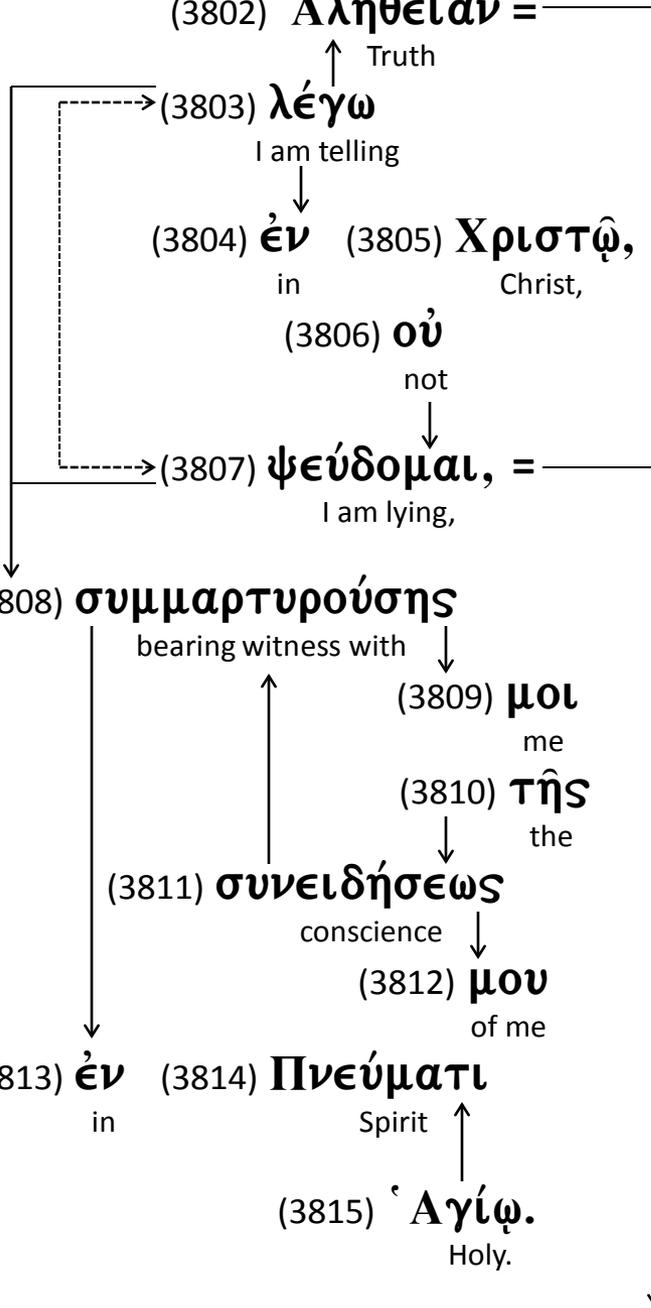
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Deuteronomy 19:15 LET

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,

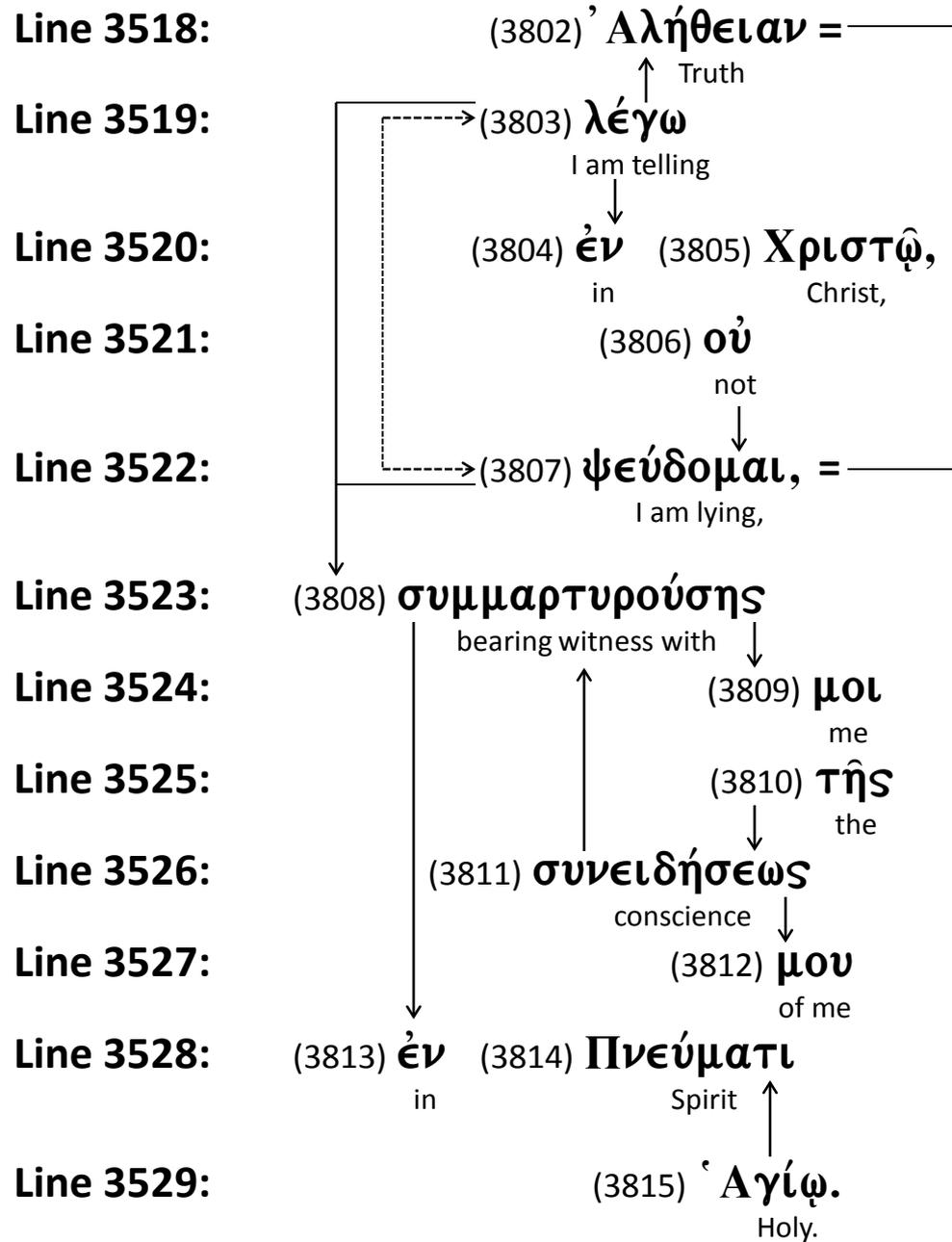
אִשֶּׁר יִחָטֵא פִּי-עַל עֵדִים שְׁנַי
hñ añ amarth/ epi; stomato~ duo marturwn

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 rh`ma



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Greek Exegesis