

New Testament

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ROMANS

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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:

(4021) τῷ

Line 3725:

(4022) γὰρ

the

for

Line 3726:

(4023) Μωσῆ

((4023) Μωϋσεῖ)

to Moses

to Moses)

Line 3727:

((4024) γὰρ)

(for)

Line 3728:

(4025) λέγει,

He says,

Line 3729:

(4026) Ἐλεήσω

I will have mercy

Line 3730:

(4027) ὃν

(4028) ἄν

whomever

Line 3731:

(4029) ἔλεω,

I should have mecy,

Line 3732:

(4030) καὶ

and

Line 3733:

(4031) οἰκτιρήσω

I will have compassion

Line 3734:

(4032) ὃν

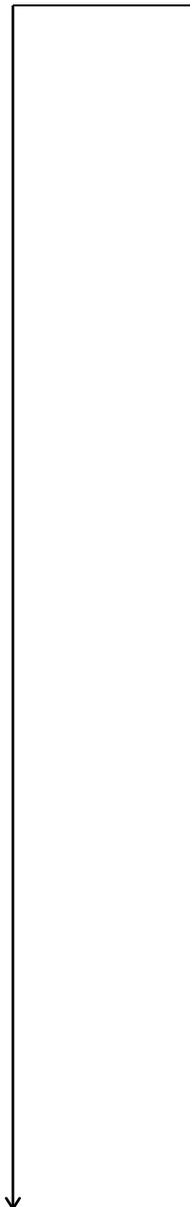
(4033) ἄν

whomever

Line 3735:

(4034) οἰκτίρω.

I should have compassion.



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}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}ll } e}k Qeou` egennh}hsan.

## 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; twèn

**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

Ἐxḥl qen o|speirwn tou`speirai

**his seed. And in his sowing,**

ton sporon autou: kai; ejn tw|speirein auton,

**some indeed fell along the path,**

o| men epese(n) para; thn odon,

**and was trampled; and the birds**

kai; katapat hqh, kai; ta; peteina;

**of the heaven devoured it.**

tou`ouranou`kat ef agen autov

## 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 aḡaḡn,

**and after growing up it produced fruit**

kai; fuen epoĩse(n) karpon

**a hundred times. While saying these things**

ekatontaplasĩna. taut̃aleḡwn

**He cries out, The one having ears to hear,**

eʃwnei, Ð eʃwn w̃ta aḡoũin

**let him hear.**

aḡoũetw.

## 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?**

[legonte~], 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 eñ parabol aī,

**in order that while seeing they might not see,**

i h̄a blepontē mh; blepsi(n),

**and while hearing, they might not understand.**

kai; akouontē 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" ẽj̃stiñ

### **the Word of God.**

õl̃ logõ" toũ Q̃eoũ.

### **12) And the ones along the path are the ones**

oĩl̃ de; para; th̃ñ õdoñ eĩsiñ oĩl̃

### **hearing, then comes the devil**

ãk̃oũnte~ (ãk̃oũsante"), eĩtã ẽrc̃etaĩ õl̃diabol̃õ"

### **and is taking away the Word from their heart,**

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

### **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 efcousin,

**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 esforou`si(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**

ajlE iha swqh/ oJkosmo"

**through Him.**

diEautou.

## John 3:16-21 LET (continued)

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

oJ pisteuwn eij' au]ton oujkrinet 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] a]qrwpoi

**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, oři eř Qew/

**are having been worked in God.**

eřtin eřrgasmena.

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