

New Testament

ROMANS

Greek Exegesis

Lesson 39
Romans 9:19-29

VERSE 19

Ἐρεῖς οὖν μοι, (οὖν) Τί ἔτι μέμφεται; τῷ γὰρ
You will say therefore to me, (therefore) Why still has He found fault? the for

βουλήματι αὐτοῦ τίς ἀνθέστηκε(ν);
purpose of Him who has resisted?

VERSE 20

(ὦ ἄνθρωπε) μενοῦνγε ὦ ἄνθρωπε σὺ τίς εἶ ὁ
(O man) therefore indeed, O man, yourself who you are the one

ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ
answering against the God? not will say the thing formed the one

πλάσαντι, Τί με ἐποίησας οὕτως;
to having formed, Why me have you made this way?

VERSE 21

ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ
or not does have authority the Potter the of clay, out of the same

φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ
lump to make what on the one hand for honor vessel, what

δὲ εἰς ἀτιμίαν;
on the other hand for dishonor?

VERSE 22

εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργήν, καὶ γνωρίσαι τὸ
if and willing the God to demonstrate the wrath, and to make known the

δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς
power of Him, bore in much longsuffering vessels of wrath

κατηρτισμένα εἰς ἀπώλειαν·
having been fitted for destruction;

VERSE 23

καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ
and in order that He might make known the wealth the of glory of Him

ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,
upon vessels of mercy, which He prepared for glory,

VERSE 24

οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ
which also He called us not only out of Jews, but also out of

ἔθνων;
Gentiles?

VERSE 25

ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν
as also in the Hosea He says, I will call the not people of Me people

μου· καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην.
of Me; and the not having been loved having been loved.

VERSE 26

καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη (ἐρρέθη) αὐτοῖς, Οὐ
and it will be, in the place where it was said (it was said) to them, Not

λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὺ Θεοῦ ζῶντος.
people of me you, there they will be called sons of God living.

VERSE 27

Ἰσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ἦ ὁ ἀριθμὸς
Isaiah and cries out on behalf of the Israel, If should be the number

τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα
the of sons of Israel as the sand the of sea, the remnant

(ὑπόλειμμα) σωθήσεται·
(remnant) will be saved;

VERSE 28

λόγον γὰρ συντελῶν καὶ συντέμνων [ἐν δικαιοσύνη· ὅτι λόγον
matter for concluding and cutting short [in righteousness; because matter
συντετμημένον] ποιήσει Κύριος ἐπὶ τῆς γῆς.
having been cut short] will do Lord upon the earth.

VERSE 29

καὶ καθὼς προείρηκεν Ἡσαΐας, εἰ μὴ Κύριος Σαβαώθ
and according as has said before Isaiah, If not Lord of Saboath

ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σονδομα ἂν ἐγενήθημεν, καὶ ὡς
had left to us seed, as Sodom would we have become, and as

Γόμορρα ἂν ὠμοιώθημεν.
Gomorra would we have been like.

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 9:19-29 The Preparation of God

Verse 19

Second Question

Verses 20-21

First Illustration

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Conclusion

Verses 25-28

Second Illustration

Verse 29

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

Line 3785:

(4085) Ἐρεῖς

You will say

Line 3786:

(4086) οὖν

therefore

Line 3787:

(4087) μοι,

to me,

Line 3788:

((4088) οὖν)

(therefore)

Line 3789:

(4089) Τί

Why

Line 3790:

(4090) ἔτι

still

Line 3791:

(4091) μέμφεται;

has He found fault?

Line 3792:

(4092) τῷ

the

Line 3793:

(4093) γάρ

for

Line 3794:

(4094) βουλήματι

purpose

Line 3795:

(4095) αὐτοῦ

of Him

Line 3796:

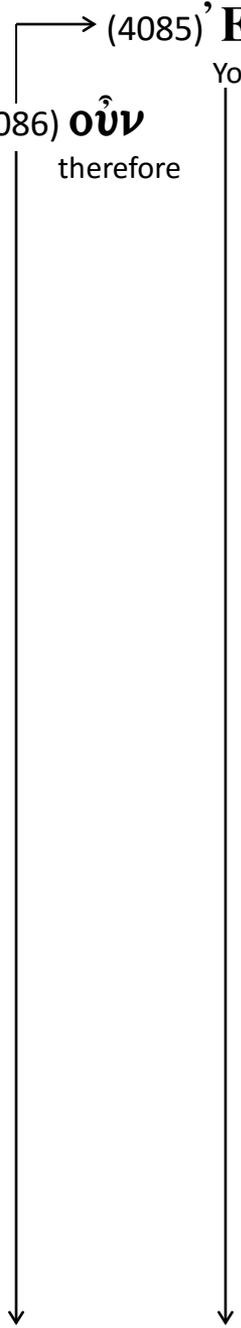
(4096) τίς

who

Line 3797:

(4097) ἀνθέστηκε(ν);

has resisted?



Line 3798:

((4098) ὦ (4099) ἄνθρωπε)
(O man)

Line 3799:

(4100) μενοῦνγε
therefore indeed,

Line 3800:

(4101) ὦ (4102) ἄνθρωπε
O man

Line 3801:

(4103) σὺ =
yourself

Line 3802:

(4104) τίς
who

Line 3803:

(4105) εἶ
you are

Line 3804:

(4106) ὁ
the one

Line 3805:

= (4107) ἀνταποκρινόμενος
answering against

Line 3806:

(4108) τῷ
the

Line 3807:

(4109) Θεῷ;
God?



Line 3808:

(4110) μὴ
not

Line 3809:

(4111) ἐρεῖ

will say

Line 3810:

(4112) τὸ
the thing

Line 3811:

(4113) πλάσμα
formed

Line 3812:

(4114) τῷ
the one

Line 3813:

(4115) πλάσαντι,
to having formed,

Line 3814:

(4116) τί
Why

Line 3815:

(4117) με
me

Line 3816:

(4118) ἐποίησας
have you made

Line 3817:

(4119) οὕτως;
this way?



Line 3818:

(4120) ἦ

or

Line 3819:

(4121) οὐκ

not

Line 3820:

(4122) ἔχει

does have

Line 3821:

(4123) ἐξουσίαν

authority

Line 3822:

(4124) ὁ

the

Line 3823:

(4125) κεραμεὺς

Potter

Line 3824:

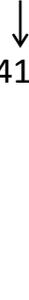
(4126) τοῦ

the

Line 3825:

(4127) πηλοῦ,

of clay,



Line 3826:

(4128) ἔκ

out of

Line 3827:

(4129) τοῦ

the

Line 3828:

(4130) αὐτοῦ

same

Line 3829:

(4131) φυράματος

lump

Line 3830:

(4132) ποιῆσαι

to make

Line 3831:

(4133) ὃ

what

Line 3832:

(4134) μὲν

on the one hand

Line 3833:

(4135) εἰς

for

(4136) τιμῆν

honor

Line 3834:

(4137) σκεῦος,

vessel,

Line 3835:

(4138) ὃ

what

Line 3836:

(4139) δὲ

on the other hand

Line 3837:

(4140) εἰς

for

(4141) ἀτιμίαν;

dishonor?

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