

Romans Chapter Nine

Statement of Integrity (vv. 1-2)

VERSE 1 I am telling the truth in Christ, I am not lying, my conscience testifies

with me in the Holy Spirit (Αλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ [*noun acc.f.s. aletheia truth + pres.act.ind.1s. lego + prep en + noun loc.m.s. Christ + neg. ou + pres.dep.ind.1s. pseudomai lie + pres.act.part.gen.f.s. summartureo testify with + pro.dat.s. ego my + d.a.w/noun gen.f.s. suneidesis conscience + pro.gen.m.s. ego “with me” + prep en + noun loc.nt.s. pneuma + adj.loc.nt.s. hagios*]),

VERSE 2 that I have great sorrow and unceasing grief in my heart (ὅτι λύπη μοί

ἔστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου [*conj. hoti that + noun nom.f.s. lupe sorrow + pro.dat.s. ego I + pres.act.ind.1s. eimi + adj.nom.f.s. megas grea + conj. kai + adj.nom.f.s. adialeiptos continual + noun nom.f.s. odune pain, grief + d.a.w/noun loc.f.s. kardia heart + pro.gen.m.s. ego*]).

ANALYSIS: VERSES 1-2

1. Paul now expresses his personal attachment for racial Israel.
2. Paul, a Jew, speaks of his burden for Israel as they were in a state of unbelief.
3. He prefaces his remarks with a statement of personal integrity (v. 1; as in 1 Tim. 2:7).
4. He wants his readers to know that he is not exaggerating the issue at hand.
5. “I am telling the truth in Christ” indicates that union with Christ and what he asserts are compatible.
6. Believers can and do speak falsehoods even though they are “in Christ.”
7. “I am not lying” reinforces “I am telling the truth in Christ.”
8. The former is a positive assertion of truthfulness and the latter states the same thing in a negative way.
9. From time to time he felt in necessary to asserts his personal truthfulness with regard to some issue (cf. 2 Cor. 11:31; Gal. 1:20; 1 Tim. 2:7).
10. Believers including pastors do lie and exaggerate.
11. Paul adds an appeal to his conscience.

12. Conscience is an attribute of the soul of man.
13. For the witness of the good conscience note: Acts 23:1; 1 Tim. 1:5, 19; 3:9; Heb. 13:18; 1 Pet. 3:16, 21.
14. Via the intake of BD we build up what is called “the good conscience” which is to possess divine norms and standards regarding the CWL.
15. The conscience convicts man of wrongdoing (Rom. 2:15; Titus 1:15; Heb. 10:22).
16. Paul’s conscience approves of his assertion regarding the sorrow and pain he has regarding his brethren according to the flesh.
17. “In the Holy Spirit” refers to the fact that his assertion in verse 3 is in sync with the IHS.
18. In other words, he is in fellowship when he says what he says.
19. Paul’s burden for his race is expressed in the strongest of terms (“great sorrow and unceasing/continual grief/pain in my heart.”).
20. His emotional state when contemplating the Jewish race in unbelief is something that came over him from time to time.
21. His assertion in these two verses is designed to clear him of any hostility toward the Jews in his ministry to the Gentiles.

The Magnitude of Paul’s Attachment to His Race (vv. 3-5)

VERSE 3 For I could wish that I myself were accursed, *separated* from Christ for

the sake of my brethren, my kinsmen according to the flesh (ηὐχόμεν γὰρ ἀνάθεμα

εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα

[*impf.mid.ind.1s. euchomai wish + noun nom.nt.s. anathema cursed + pres.act.infin. eimi +*

pro.nom.m.s. autos “myself” + pro.nom.s. ego I + prep apo from + d.a.w/noun gen.m.s. Christ

+ prep. huper for the sake of + d.a.w/noun gen.m.p. adelphos “brethren” + pro.gen.s. ego my +

d.a.w/noun gen.m.p. sungenes kinsman + pro.gen.m.s. ego my + prep kata + noun acc.f.s. sarx

flesh]),

VERSE 4 who are Israelites, to whom belongs the adoption as sons, and the glory

and the covenants and the giving of the Law and the *temple* service and the

promises (οἵτινές εἰσιν Ἰσραηλίται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ

νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι [*pro.nom.m.p. hostis who + pres.act.ind.3p. eimi +*

noun nom.m.p. Israeleites + pro.gen.m.p. hos + d.a.w/noun nom.f.s. huiiothesia adoption + conj.

kai + d.a.w/noun nom.f.s. doxa glory + conj. kai + d.a.w/noun nom.f.p. diatheke covenant +

conj. kai + noun nom.f.s. nomothesia giving of the Law + conj. kai + d.a.w/noun nom.f.s. latreia service + conj. kai + d.a.w/noun nom.f.p. epangelia promise]),

VERSE 5 whose are the fathers, and from whom is the Christ according to the

flesh, who is over all, God blessed forever (ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, [*pro.gen.m.p. hos + d.a.w/noun nom.m.p. pater father + conj. kai + prep. ek + pro.gen.m.p. hos + d.a.w/noun nom.m.s. Christ + prep. kata + d.a.w/noun acc.f.s. sarx flesh + d.a.w/pres.act.part.nom.m.s. eimi is + prep epi over + adj.gen.m.p. pas all + noun nom.m.s. theos + adj.nom.m.s. elogetos blessed + prep eis + d.a.w/noun acc.m.p. aion age; “forever”*]).

Amen (ἀμήν [*part. amen*]).

ANALYSIS: VERSES 3-5

1. In verse 3 Paul goes on to present a purely hypothetical statement in which he could only wish to trade places with his “brethren” according to the flesh.
2. The words “accursed from Christ” (*anathema*) in the present situation can only mean to be separated from Christ and under eternal condemnation as noted by the words “*separated from Christ.*”
3. He did not consider this to be possibility based on Rom. 8:38-39.
4. Paul’s affection for his people was such that, if it were possible, he would trade places with them if they could be saved.
5. God’s love for humanity is such that He put his beloved Son under a curse for the salvation of all (Gal. 3:13; 2 Cor. 5:21).
6. Paul’s desire for their salvation reflects God’s desire that all come to saving faith (1 Tim. 2:3, 4; Ezek. 18:23, 32).
7. Paul’s love and attachment for his kinsmen according to the flesh is amplified by the place Israel held in the history of redemption.
8. Paul enumerates the advantages and privileges of the Jewish people throughout their long history in verses 4 & 5.
9. The designation “Israelites” goes back the patriarch Jacob when he was given another name based on his spiritual accomplishments (Gen. 32:28).
10. The name means ‘prince of God.’
11. This designation was conferred upon his racial seed (Gen. 48:16; Isa. 48:1).
12. As a race they came by it via an “adoption” which combines the racial aspect with the regeneration aspect.
13. The same goes to the CA believers, who like Israel, are regarded being adopted and who are considered a nation (Rom. 8:14-17; 1 Pet. 2:9).

14. Israel is regarded as God's son as per Ex. 4:22; Deut. 32:16; Isa. 64:8; Jer. 31:9 and Hos. 11:1.
15. This advantage only has significance to those who are born again.
16. "To whom belongs" refers to Israel's place before God as the chosen race.
17. "The glory" refers to all that set them apart from the beginning onward to their place in the future kingdom of God.
18. "The covenants" refer to the Abrahamic, Mosaic, Davidic, and New Covenant given over their history.
19. "The giving of the Law" refers to the first generation of the Jewish nation at Mt. Sinai.
20. It includes "the *temple* service" which began with the tabernacle and later the temple.
21. It includes the Levitical priesthood and the ritual worship (Heb. 9:1, 6).
22. "The promises" refers to both the unconditional promises of the unconditional covenants as well as the conditional promises contained in the Law.
23. Verse 5 is in reference to the genealogical line of Christ as per the phrase "whose are the fathers" (cf. Matt. 1:1-17).
24. The final advantage Paul makes mention of is the One who appears last in the genealogy—"the Christ" (Messiah).
25. This is the ultimate advantage that makes all the other advantages meaningful.
26. The pre-eminent descendant is both true humanity as per "according to the flesh", and absolute deity as per "God blessed forever."
27. The final two clauses of verse 5 refer to the doctrine of the God-Man (doctrine of hypostatic union).
28. "Who is over all" asserts Jesus Christ's preeminence with regard to all His roles as Creator, Redeemer, Ruler and Judge of all mankind.
29. See Col. 1:16-19 in regard to His work as Creator.
30. For His function over all see 1 Cor. 15:27; Eph. 1:22; and Heb. 2:8.
31. He is the Lord of history (Matt. 28:18; 1 Cor. 15:24).
32. The One who is from Israel and from the tribe of Judah is "blessed forever."
33. If this were a doxology referencing God the Father Paul would have placed the word "blessed" first in the phrase (as in 2 Cor. 11:31; Eph. 1:3; 1Pet. 1:3).
34. The wording here has "God" coming right after "according to the flesh, who is over all."
35. So the phrase "God blessed forever" stands in apposition to what immediately precedes and so refers to God the Son rather than God the Father.
36. So Paul's assertion here is in keeping with his teaching elsewhere (Rom. 1:4; 14:9; Eph. 1:20-23; Phil. 2:9-11; Col. 1:18-19; cp. Jn. 3:35; Acts 2:36; Heb. 1:2-4; 1Pet. 3:22).
37. In conclusion, the gravity of Israel's negative volition is underscored by the uniqueness of their Messiah, the Lord Jesus Christ!

The Distinction and the Promise through Isaac (vv. 6-9)

VERSE 6 But it is not as though the word of God has failed (Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ [*neg. ouk + pro.nom.nt.s. hoios as though + conj. de but + conj. hoti + pf.act.ind.3s. ekpipto fail + d.a.w/noun nom.m.s. logo + d.a.w/noun gen.m.s. theos*]).

For they are not all Israel who are descended from Israel (οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ οὗτοι Ἰσραήλ [*neg. ou + conj. gar + adj.nom.m.p. pas all + d.a.nom.m.p. "who" + prep ek + noun gen.m.s. Israel + pro.nom.m.p. houtos who + noun nom.m.s. Israel*]);

VERSE 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED (οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ πάντες τέκνα, ἀλλ', Ἐν Ἰσαὰκ κληθήσεταιί σοι σπέρμα [*conj. oude nor + conj. hoti that + pres.act.ind.3p. eimi + noun nom.nt.s. sperma seed + noun gen.m.s. Abraham + adj.nom.m.p. pas all + noun nom.nt.p. teknon children + conj. alla but + prep en + noun loc.m.s. Isaac + fut.pass.ind.3s. kaleo call + pro.dat.s. su + noun nom.nt.s. sperma seed*])."

VERSE 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants (τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα [*pro.nom.nt.s. houtos that is + pres.act.ind.3s. eimi + neg. ou + d.a.w/noun nom.nt.p. teknon child + d.a.w/noun gen.f.s. sarx flesh + noun nom.nt.p. houtos noun nom.nt.p. teknon + d.a.w/noun gen.m.s. theos + conj. alla but + d.a.w/noun nom.nt.p. teknon + d.a.w/noun gen.f.s. epangelia promise + pres.pass.ind.3s. logizomai count + prep eis + noun acc.nt.s. sperma seed*]).

ANALYSIS: VERSES 6-8

1.

The Thesis Illustrated in the 2nd Generation (vv. 9-13)

VERSE 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON (ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτου ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός [*noun gen.f.s. epangelia promise + conj. gar + d.a.w/noun nom.m.s. logos + pro.nom.m.s. houtos this + prep kata + d.a.w/noun kairos time + pro.acc.m.s. houtos + fut.dep.ind.1s. erchomai come + conj. kai + d.a.w/noun dat.f.s. Sarah + noun nom.m.s. huios son*])."

VERSE 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac (οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν [*neg. ou + adv. monos only + conj. de + conj. alla + conj. kai also + noun nom.f.s. Rebecca + prep. ek + adj.gen.m.s. heis one + noun acc.f.s. koite marital bed; conceive + pres.act.part.nom.f.s. echo have + noun gen.m.s. Isaac + d.a.w/noun gen.m.s. pater father + pro.gen.p. ego "our"*]);

VERSE 11 for though the twins were not yet born and had not done anything good or bad (μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, [*adv. mepo not yet + conj. gar for + aor.pass.part.gen.m.p. gennao be born + conj. mede and not + aor.act.part.gen.m.p. prasso do + pro.acc.nt.s. tis anything + adj.acc.nt.s. agathos good + conj. e or + adj.acc.nt.s. phaulos bad*]), **so that God's purpose according to His choice would stand, not because of works but because of Him who calls** [ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος [*conj. hina so that + d.a.w/noun acc.f.s. ekloge election; "purpose" + noun nom.f.s. protheisis plan, purpose + d.a.w/noun gen.m.s. theos + pres.act.subj.3s. meno abide + neg. ouk + prep. ek + noun gen.nt.p. ergon work + conj. alla but + prep. ek + d.a.w/pres.act.part.gen.m.s. kaleo call*]),

VERSE 12 **it was said to her, "THE OLDER WILL SERVE THE YOUNGER** (ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι [*aor.pass.ind.3s. eipon say + pro.dat.f.s. autos her + conj. hoti that + d.a.w/adj.nom.m.s. megas great; "Older" + fut.act.ind.3s. douleo serve + d.a.w/adj.dat.m.s. elasson lesser; "Younger"])."*

VERSE 13 **Just as it is written, "JACOB I LOVED, BUT ESAU I HATED** (καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα [*conj. kathos just as + pf.pass.ind.3s. grapho write + d.a.w/noun acc.m.s. Jacob + aor.act.ind.1s. agapao love + conj. de but + noun acc.m.s. Esau + aor.act.ind.1s. miseo hate*])."

ANALYSIS: VERSES 9-13

1. QW