

The Disclaimer (v. 14)

VERSE 14 What shall we say then (Τί οὖν ἐροῦμεν; [*interrog. tis what? + conj. oun therefore + fut.act.ind.1p. eipon say*])?

There is no injustice with God, is there (μὴ ἀδικία παρὰ τῷ θεῷ [*neg. me + noun nom.f.s. adikia injustice + prep para before + d.a.w/noun dat.m.s. theos*])?

May it never be (μὴ γένοιτο [*neg. me + aor.dep.opt.3s. ginomai*]) !

ANALYSIS: VERSE 14

1. Paul, in anticipation for an objection with the divine choice of Jacob over Esau, impugning God with injustice, counters with two assertions to the contrary.
2. After introducing the possible objection with, “What shall we conclude then?”, he poses rhetorical question with respect to divine justice.
3. The reader is expected to respond with an emphatic “No there is not!”
4. Paul answers this with an emphatic denial of the idea of divine injustice as was his style elsewhere (Rom. 3:4, 6, 31; 6:2, 15; 7:13; 11:1, 11; 1 Cor. 6:15; Gal. 2:17; 3:21; 6:14; also at Lk. 20:16).

The Appeal to Scripture (vv. 15-16)

VERSE 15 For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION (τῷ

Μωϋσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω [*d.a.w/dat.m.s. noun Moses + conj. gar for + pres.act.ind.3s. lego say + fut.act.ind.1s. eleo show mercy + pro.acc.m.s. hos who + part. an of contingency in some instances + pres.act.subj.1s. eleo show mercy + conj. kai + fut.act.ind.1s. oiktiro have compassion on + rel.pro.acc.m.s. hos “whom” + part. an + pres.act.subj.1s. oiktiro*])."

VERSE 16 So then it does not depend on the man who wills or the man who runs,

but on God who has mercy (ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ [*conj. ara so + conj. oun then + neg ou not + d.a.w/pres.act.part.gen.m.s. thelo will + conj. oude neither, or + d.a.w/pres.act.part.gen.m.s. trecho run; exert oneself + conj. alla but + d.a.w/pres.act.part.gen.m.s. eleao be merciful + noun gen.m.s. theos*]).

ANALYSIS: VERSES 15-16

1. In v. 15 Paul appeals to the authority of Scripture quoting Ex. 33:19.
2. The quotation is here applied to those who qualify for saving “mercy” and “compassion.”
3. God’s choice of some over others is based on foreknowledge with respect to those who in time believe for salvation.
4. God’s choice is not arbitrary or capricious.
5. All are equally in need of divine mercy since all are sinners by birth and practice.
6. Mercy and compassion are parallel actions of God in saving humans.
7. Mercy emphasizes grace in action towards the undeserving and compassion is the love which illicit the appropriate response, namely salvation.
8. God is only free to bestow salvation on those who comply with what is required for the salvation adjustment.
9. Those who are negative to the singular requirement for eternal salvation God is not free to show them mercy and compassion.
10. Even though God desires all to be saved (Jn. 3:16 loved the whole world and gave up His Son), He is inhibited from showing mercy and compassion to those who remain in unbelief.
11. In v. 16 Paul presents two instances of negative volition to the will of God in salvation.
12. The first is those who say they want to be saved, but chose a different approach than the one and only way to gain eternal life.
13. “Him who wills” is self-will choosing to be saved by the energy of the flesh (cf. Jn. 1:13 “who were born, not of blood, nor of the will of the flesh nor of the will of man, but of God.”; cf. Rom. 2:8 “but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness—indignation and wrath.”).
14. “Him who runs” is anyone who engages in a rigorous system of religious works, like the Jews misusing the Law of Moses.
15. Merely desiring Ph 3 bliss does result in the overt display of mercy.
16. Human will or works cannot achieve the thing desired.
17. Remember, “there is way that seems right to a man, but the end is the way of death” (Prov. 14:12; 16:25).

The Pharaoh Example (vv. 17-18)

VERSE 17 **For the Scripture says to Pharaoh** (λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὃ

[*pres.act.ind.3s. lego say + conj. gar + d.a.w/noun nom.f.s. graphe Scripture + d.a.w/noun*

dat.m.s. Pharaoh], **FOR THIS VERY PURPOSE I RAISED YOU UP** [ὅτι εἰς αὐτὸ τοῦτο

ἐξήγειρά σε [*conj. hoti here to introduce a quote + prep eis to introduce purpose + pro.acc.m.s.*

autos this + demonstr.pro. houtos this; “very” + aor.act.ind.1s. exegeiro raise to power +

pro.acc.s. su], **TO DEMONSTRATE MY POWER IN YOU** [ὅπως ἐνδείξωμαι ἐν σοὶ τὴν

δύναμίν μου [*conj. hopos in order that + aor.mid.subj.1s. endeizomai show, exhibit + prep en in*

+ pro.loc.m.s. su + d.a.w/noun acc.f.s. dunamis power + pro.gen.m.s. ego], **AND THAT MY**

NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH [καὶ ὅπως διαγγεληῖ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ] [*conj. kai + conj. hopos that + aor.pass.subj.3s. diangelo proclaim, broadcast + d.a.w/noun acc.nt.s. onoma name + pro.gen.s. ego "My" + prep en + adj.loc.f.s. pas all + d.a.w/noun loc.f.s. ge earth*])."

VERSE 18 So then He has mercy on whom He desires, and He hardens whom He desires (ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει [*conj. ara inferential particle therefore: "So" + conj. oun then + pro.acc.m.s. hos who + pres.act.ind.3s. will "He wills" + pres.act.ind. eleo show mercy + pro.acc.m.s. hos whom + conj. de and + pres.act.ind.3s. thelo "He desires" + pres.act.ind.3s. skleruno harden; "He hardens"*]).

ANALYSIS: VERSES 17-18

1. If God has mercy on those He desires what about the others?
2. These two verses answer that question.
3. All are not the beneficiaries of divine mercy as most are not positive at God-consciousness (cf. Rom. 1:18ff.), and when exposed to a Gospel hearing harden their hearts.
4. The Pharaoh of the Exodus constitutes a dramatic example of this behavior.
5. All terminal unbelievers follow the same pattern.
6. God acts in accordance to the volitional responses of people.
7. The manner in which the quotation is used is especially arresting.
8. The quotation is from Ex. 9:16, and is exactly what Moses said to Pharaoh on that occasion.
9. The expression "the Scripture says" carries that same force as "the LORD says."
10. The WOG is God's "voice" and should be regarded as the spoken words of God.
11. What Moses was directed to say to Pharaoh on this occasion carried the same weight as if God had said it personally.
12. The Scripture preserves this communication to the Pharaoh of the Exodus.
13. Before there was the written WOG we have "the Scripture says to Pharaoh."
14. This is arresting to say the least.
15. Moses words were God's words, and God's words are reflected in the Bible (Scripture).
16. The Pharaoh of the Exodus was Amenemhet IV who reigned from 1456 to 1446 BC (ten years) when he led his army into the Red Sea.
17. He was the last Pharaoh of the 12th dynasty.
18. The quotation from Ex. 9:16 was spoken by Moses on the occasion just after the 6th plague (boils on man and livestock).
19. Read this chapter in Exodus.
20. Pharaoh was informed as to the reason Yahweh had raised him up.
21. He was given a Scripture lesson!

22. Pharaoh's supreme position as ruler of the Egyptian empire, and his personality as an adamant opponent to God and His plan, became the occasion for the display of God's power among the nations of the earth.
23. "I raised you up" indicates the hidden hand in the rise and fall of rulers over the nations.
24. He was raised up for a twofold purpose.
25. First "to demonstrate My power in you" (not in a positive way for Pharaoh, but in a positive way for the reputation of God).
26. Each plague culminating in the release of Israel from bondage, along with the final event, the destruction of Pharaoh and his army at the Red Sea, fulfilled the divine purpose for raising this man to preeminence and ultimately to ignominy.
27. Secondly, the fulfillment of the words "and that My name might be proclaimed throughout all the earth" was realized when news of all this spread to the nations near and afar.
28. It took the Red Sea destruction of the mighty Egyptian army to fully drive this point home (cf. Ex. 15:13-16; Josh. 2:9-10; 9:9).
29. An inescapable message was sent to the pagan nations with respect to the God of Israel!
30. All nations were put on notice as this was a means of evangelizing humanity.
31. The fear of God was over the nations forty years after the event as evidenced by the conversion of an unlikely individual-Rahab the prostitute.
32. Of course most remained in unbelief.
33. The God of a slave race demonstrated His power over the supreme national power of the time (cf. Ex. 12:12).
34. Each plague was designed to be a slap in the face of Egyptian objects of worship (the Nile, cattle, Sun, etc.).
35. Pharaoh saw the superiority of the contest between Moses and Aaron, and the magicians of Egypt (Ex. 7:91-13; cp. 8:7, 19).
36. But with each plague, and the evidence stacking up against him, Pharaoh refused to act in a prudent fashion by letting Israel go.
37. He suffered from motivational viscosity.
38. His repeated "nos" resulted in further hardening of his heart (7:13; 8:32; 9:34).
39. The preponderance of citations say that the LORD hardened his heart (Ex. 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8; Deut. 2:30).
40. How could God do this and not be in violation of the doctrine of free will?
41. If God actually made him say "no", then God would be the author of sin.
42. God's part was to put Pharaoh in a situation where He knew what his response would be thus fulfilling the divine purpose for raising this man up as ruler of Egypt.
43. Believers harden their hearts (Exodus generation; Heb. 3:8, 13, 15; 4:7) with dire consequences short of a change of mind.