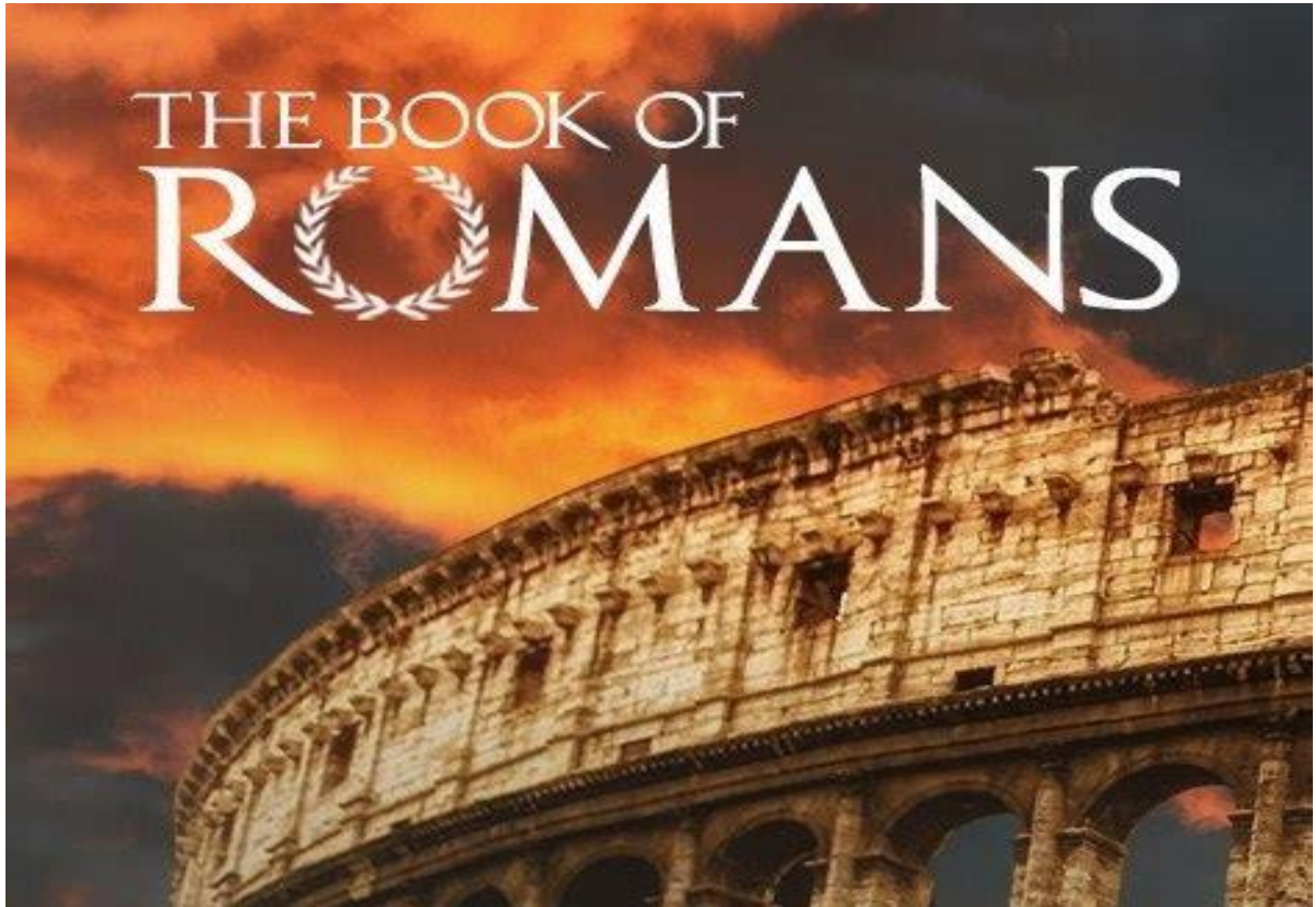


# Rom 9:14-16 There Is No Injustice With God



<sup>10</sup> And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac.



Gen 25:19 Now these are *the records of the generations of Isaac*, Abraham's son: Abraham became the father of Isaac;  
<sup>20</sup> and Isaac was forty years old when he took Rebekah, --- the sister of Laban the Aramean, to be his wife.

<sup>21</sup> Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.

<sup>22</sup> But the children struggled together within her; and she said, "If it is so, why then am I *this way*?" So she went to inquire of the LORD.

<sup>23</sup> The LORD said to her, "Two nations are in your womb;  
And *two peoples will be separated from your body*;  
And one people shall be stronger than the other;  
And the older shall serve the younger."

<sup>11</sup> for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls.



**Now God's sovereign plan for Rebekah's twins:**

**for though *the twins* were not yet born**

- So we have seen from Genesis 25 that God knew His plans for the twins
- Also Rebekah was perplexed by what was going on in her womb

**and had not done anything good or bad**

**done** - *prássō* - to do, meaning to exercise, practice

- God did not wait to see how the twins would turn out to make His plans
- God's actions were not influenced by any good or bad action to be done in the future

<sup>11</sup> for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls.



[so] that the purpose of God might remain according to selection [*His choice*]

purpose [of God] - prothesis - a predetermination, purpose, intent, or design of God in calling men

might remain - *menō* - to stay, to abide - present tense

- the purpose of God is to continually remain according to the norm and standard of what follows:

selection [*His choice*] - *eklogé* – to select, to pick out

- This means that God's intention [purpose] was according to the principle of election which is God's free choice without being affected by any outside circumstances or the worth of the individuals concerned.

<sup>11</sup> for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls.



lit: not of works but of Him calling

not of [ek] works

- the purpose of God cannot be out of man's work as a source
- no works of man can influence God's choices

but of [ek] Him calling

- but [alla] the purpose of God is out of Him as a source
- The word calling [kaleo] describes how the purpose is accomplished



<sup>12</sup> it was said to her, "THE OLDER WILL SERVE THE YOUNGER."



Gen 25:23 The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; **And the older shall serve the younger.**"

notice the focus:

- two nations
- two peoples
- one people shall be stronger
- so we are talking nations and peoples, not individuals!
- we are talking about a national election of Jacob [Israel]\*
- not talking about the election of Jacob for salvation\*
- God's choice was for Esau the older brother to serve Jacob the younger brother
- But all men are to be blessed through Jacob [Israel]

<sup>13</sup> Just as it is written, "JACOB I LOVED, BUT ESAU I HATED"



Mal 1:2 "I have loved you [Israel]," says the LORD.

But you say, "How have You loved us?"

"Was not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob; <sup>3a</sup> but I have hated Esau,

Luke 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children etc.

- Christ's point - who is the most important in your life?
- When you realize that Christ is your life, everything else is of less importance in comparison to Him - next v:13 point
- God in His great love has chosen Jacob [Israel] to be a blessing to all mankind since Christ would come through this nation
- But Esau [Edomites] was not chosen – or hated
- God always blesses through a mediator\* – OT Israel is in view, NT Christ is in view

\* McCalley

# Today's Verses



<sup>14</sup> What shall we say then? There is no injustice with God, is there? May it never be!

<sup>15</sup> For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

<sup>16</sup> So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.



<sup>14</sup> What shall we say then? There is no injustice with God, is there? May it never be!



We have seen this structure by Paul before:

- Rom 6:1 What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup> May it never be!
- Rom 7:7 What shall we say then? Is the Law sin? May it never be!
- These verses start with the question:  
“What shall we say then?”

shall we say - *rhéō* - speak, utter definite words

then – a word used as a conclusion

- What shall we say as a conclusion McCally
- What shall we conclude Amplified

<sup>14</sup> What shall we say then? There is no injustice with God, is there? May it never be!



The main question is in the middle part of these verses

- Rom 6:1 - Are we to continue in sin so that grace may increase?
- Rom 7:7 - Is the Law sin?
- Rom 9:14 **There is no injustice with God, is there?**
- This question is most likely in response to **v:13 - Jacob I loved and Esau I hated**
- Paul is anticipating the objections of his readers McCalley
- **injustice** - *adikia* – what is not conformable  
[or corresponding] with justice
- Paul is making a statement and then answers it

<sup>14</sup> What shall we say then? There is no injustice with God, is there? May it never be!



- more on: **There is no injustice with God, is there?**
- The statement in Rom 9:14 is made concerning God that there is no unrighteousness with Him,\*
- which means that He cannot treat anyone unjustly\* \*Zodhiates

**May it never be!** – *me ginomai* – may it be never Interlinear

- God forbid
- Away with the thought
- May it never happen
- The apostle first flatly denied the charge that God is unjust. God cannot be unjust because He is God. Constable
- Next, Paul gives a more detailed answer to this question
- The following verses are given to prove that God cannot be unrighteous

<sup>15</sup> For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.”

Now we are given two men as examples of God's mercy !



- The background for this verse is from Exodus 32-33
- The whole nation of Israel rebelled against God by worshipping the golden calf \*
- God took the lives of only 3,000 of the rebels. He could have justly slain the whole nation\* \*Constable
- All of Israel deserved judgment but they received God's mercy
- Israel was in the plan of God via faith response: they deserved wrath, got mercy Merryman

<sup>15</sup> For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

Phil 3:10  
that I may know Him



- Ex 33:17 The LORD said to Moses, "I will also do this thing [Ex33:13 **let me you know Your ways that I may know you**] of which you have spoken;
- for you [Moses] have found favor in My sight and I have known you [Moses] by name."
- <sup>18</sup> Then Moses said, "**I pray You, show me Your glory!**"
- <sup>19</sup> And He said, "I Myself will make all My goodness pass before you,
- and will proclaim the name of the LORD before you;
- **and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."**

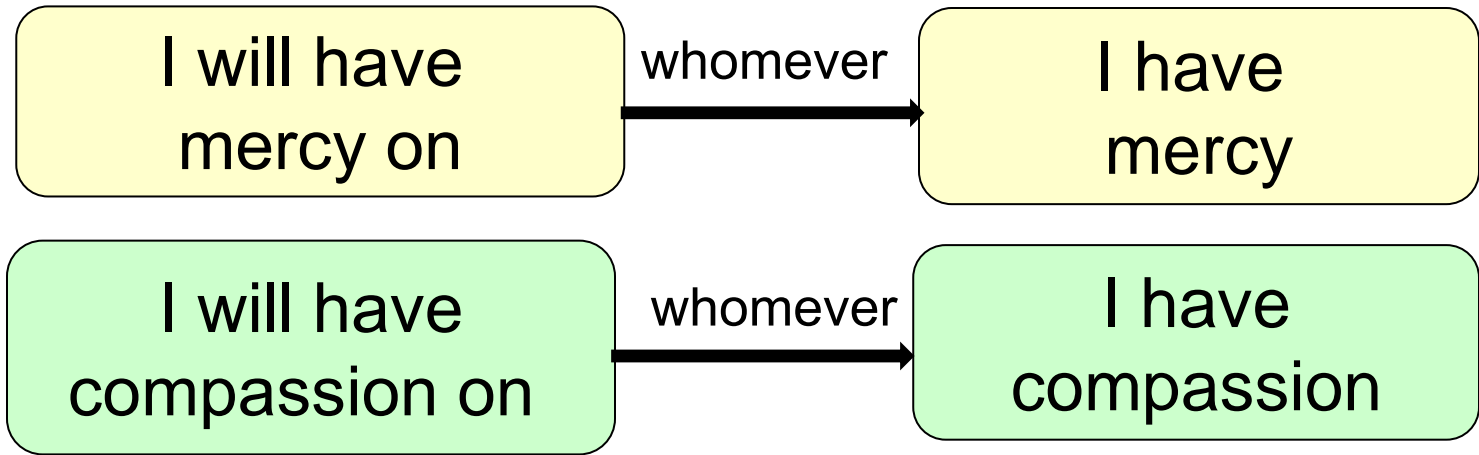
V:15 is a statement about God's glory [who He is] !

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."



**For He says to Moses:** lit: He is saying (present tense)

- The verb *lego* becomes personified or personalized
- God is still speaking these words to Moses Merryman



- The idea is, "I will have mercy on anyone, whoever he is, that I will show mercy to in the future." \*
- This emphasizes the absolute sovereignty of God in the disposition of His mercy.\*

\* Wuest 14





<sup>15</sup> For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

- now let's compare **mercy** and **compassion**

**mercy** – *eleeō* - in the active voice, "to have pity or mercy on, to show mercy"

**compassion** – *oikteirō* - "to have pity, a feeling of distress through the ills of others"

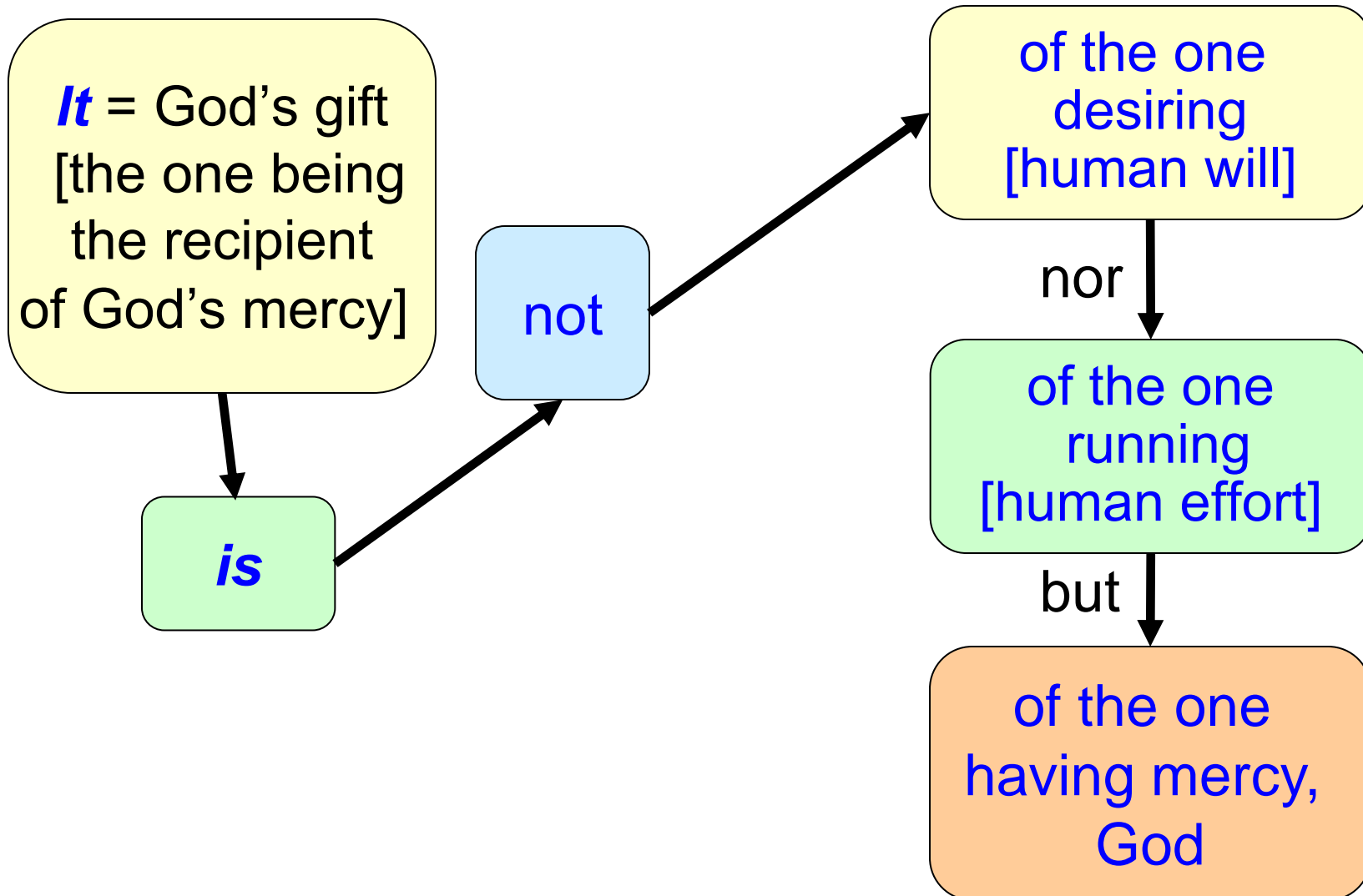
- *oikteirō* is closer to *splanchnon* [bowels of mercy], both words being connected with sympathetic feelings which seek expression in tears and lamentation
- while *eleéō*, mercy, involves the intent to help Vine
- Also, this verse is an example of Hebrew poetry parallelism
- This verse is the "synonymous kind" where the second statement restates the first but with different words McCalley

<sup>16</sup> So then *it is* not of the one desiring nor of the one running but of the one having mercy, God

Interlinear



**so then** or therefore then



<sup>16</sup> So then *it is* not of the one desiring nor of the one running but of the one having mercy, God

Interlinear



*it is* not of the one desiring

desiring - *thélō* - to will, wish, desire, implying active volition and purpose. Vine

- this is a present tense [continuous action] participle
- so we are speaking of continuous human desire or will

nor of the one running

running – *trecho* - from the illustration of “runners” in a race, of either swiftness or effort to attain an end Vine

- neither of these [willing or running] will determine how God will show mercy Merryman
- so God’s mercy cannot be received by human desire to receive it\*
- God’s mercy does not flow from justice but it flows from God’s grace\*

\* McCalley

<sup>16</sup> So then *it is* not of the one desiring nor of the one running but of the one having mercy, God

Interlinear



but of the one having mercy, God

- this is also a present tense [continuous action] participle
- so again, we are speaking of continuous action, but this is with respect to God's mercy
- Lam 3:23 They [the Lord's mercies] are new every morning; Great is Your faithfulness.
- The grace of God has been spoken of in this epistle [Romans] often before;\*
- but not until these chapters is mercy named; and until mercy is understood, grace cannot be fully appreciated

\* Newell

# Final Thoughts \*



- Does this mean that God arbitrarily picks and chooses in his extension of mercy?
- Is God capricious in His extension of mercy like the pagan deities were?
- No: He extends basic mercy to all members of the human race (Rom 11:32) but maximum mercy to believers.

\* Merryman



