

E X E G E S I S .

v.14.--This verse presents the objection which forms the subject of the entire passage from v.14 to v.29. If the principle of God's freedom to elect whomsoever He chooses to salvation be adopted, "what shall we say then? Is there unrighteousness with God?" We cannot accept this principle if it will destroy our conception of God as righteous. Against this objection Paul brings three powerful arguments.

ΤΙ ΟΥΝ ΕΡΩΤΩΜΕΝ This phrase is characteristic of the epistle, where it occurs seven times. It does not occur elsewhere in the N.T. It is used to introduce a question or objection which might occur to the reader. οὖν refers back to the principle just stated, that of the divine liberty to elect whom He pleases, regardless of any possible claim to merit.

μη implies that a negative answer may be expected. παρα τῷ θεῷ is an expression such as is often used in judicial connexions. "before God"; "in His court"; "at His bar". Or it may refer simply to God's character, παρα being used instead of ἐν through reverence.

μη γένοιτο a formula of negation, repelling with horror something previously suggested. It is often found in Polybius, Arrian, and the later Greek writers. It is used fifteen times in the N.T., ten of which are in this epistle. In every case it is followed by an answer to the objection which precedes it. This answer runs clear to v.30, where we find the phrase, ΤΙ ΟΥΝ ΕΡΩΤΩΜΕΝ, repeated, to introduce a new section of the argument.

v.15. This verse really begins the first answer to the objection just stated. The apostle assumes that the Scriptures are the Word of God,