

of verse 2. The first expresses the compassion of the heart, the second the manifestation of that feeling (as in cries or groans).

οὐκ τεύρειν expresses the same notion more strongly than ἐλεεῖν

v.16. Here Paul draws the inference from the quotation, presenting as a general rule the principle which God had declared to Moses.

Ἄρα οὖν as the beginning of a sentence is a favorite expression of Paul's, but Winer knows of no instances of the combination in Greek authors (cf. Winer, Grammar, 7th ed., p.445). It is necessary to supply the verb ἔστί. The subject of the impersonal sentence must be gathered from the context, and is equivalent to "the attainment of divine favor". τρέχοντος is drawn from Paul's favorite metaphor of the foot race. There is here no antinomianism, no denial of the value of human willing and running, but the definite statement that human willing and running can never win divine favor. Their value is shown when man, in the strength of the grace already received, demeans himself conformably to it. ἀλλὰ, adversative sets opposite these erroneous reasons for man's reception by God the true source of divine mercy. τοῦ ἐλεῶντος Θεοῦ, to be taken together, "the mercy-showing God".

v.17. Here Paul presents the converse to the statement of v.15. Not only is mercy a result of God's sovereign choice; so also is hardening.

λέγει ... ἡ γραφή is a well-known form of quoting the O.T. It could be used interchangeably with the form of v.15. Notice how high a view of Scripture is here taken. What God declared is entitled "Scripture says". Cf. Gal. 3:8,22. The words of Scripture are presented as an unanswerable evidence of the character of God. Perhaps there is an analogy here to the frequent reference to Christ