

Romans



BARNES & NOBLE

BOOKSELLERS

So many choices.
let them decide
with a B&N Gift Card!



CUSTOMER SERVICES

For everyone's
safety and
well-being,
face coverings
are required.

Welcome
Back!



- Social Distancing
- Library Number (Phone)
- Sanitizing Face Masks
- Contactless Payments
- Online Pass
- Gift with Purchase
- Extended Closing

50% OFF







OVID'S
METAMORPHOSIS
- BEST SELLER



Arachne vs.
Minerva

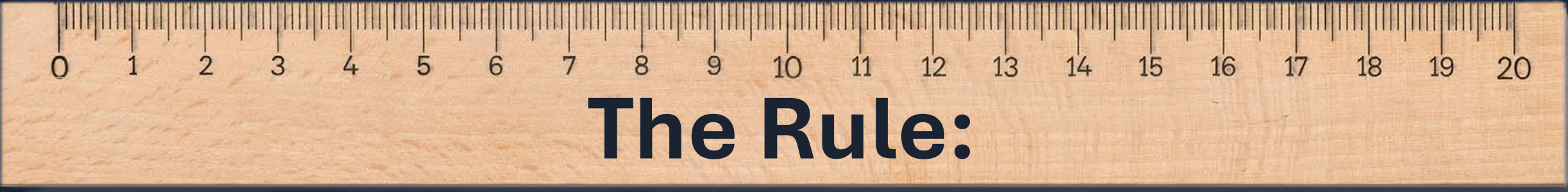
Niobe and Latona





Marsyas vs. Apollo



A wooden ruler with a scale from 0 to 20 inches. The ruler is light brown with black markings and numbers. The numbers 0 through 20 are printed in black at the top of the ruler. The ruler is positioned horizontally across the top of the image.

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

The Rule:

**A mortal who answers back to a
god gets obliterated, and the god
doesn't owe him an explanation**

“But who are you, O man,
to answer back to God?”



Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

ἀνταποκρινόμενος
is dispute talk

Rom. 9:20

But who are you, O
man, to answer back to
God?

ἀνταποκρινόμενος
“to reply against”

Rom. 9:20

ὥς ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

ἀνταποκρινόμενος
is dispute talk

The expectant
thunderbolt?



Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?”

Rom. 9:20

*ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ; μὴ ἐρεῖ τὸ πλάσμα
τῷ πλάσαντι· τί με
ἐποίησας οὕτως;*

The potter in the studio

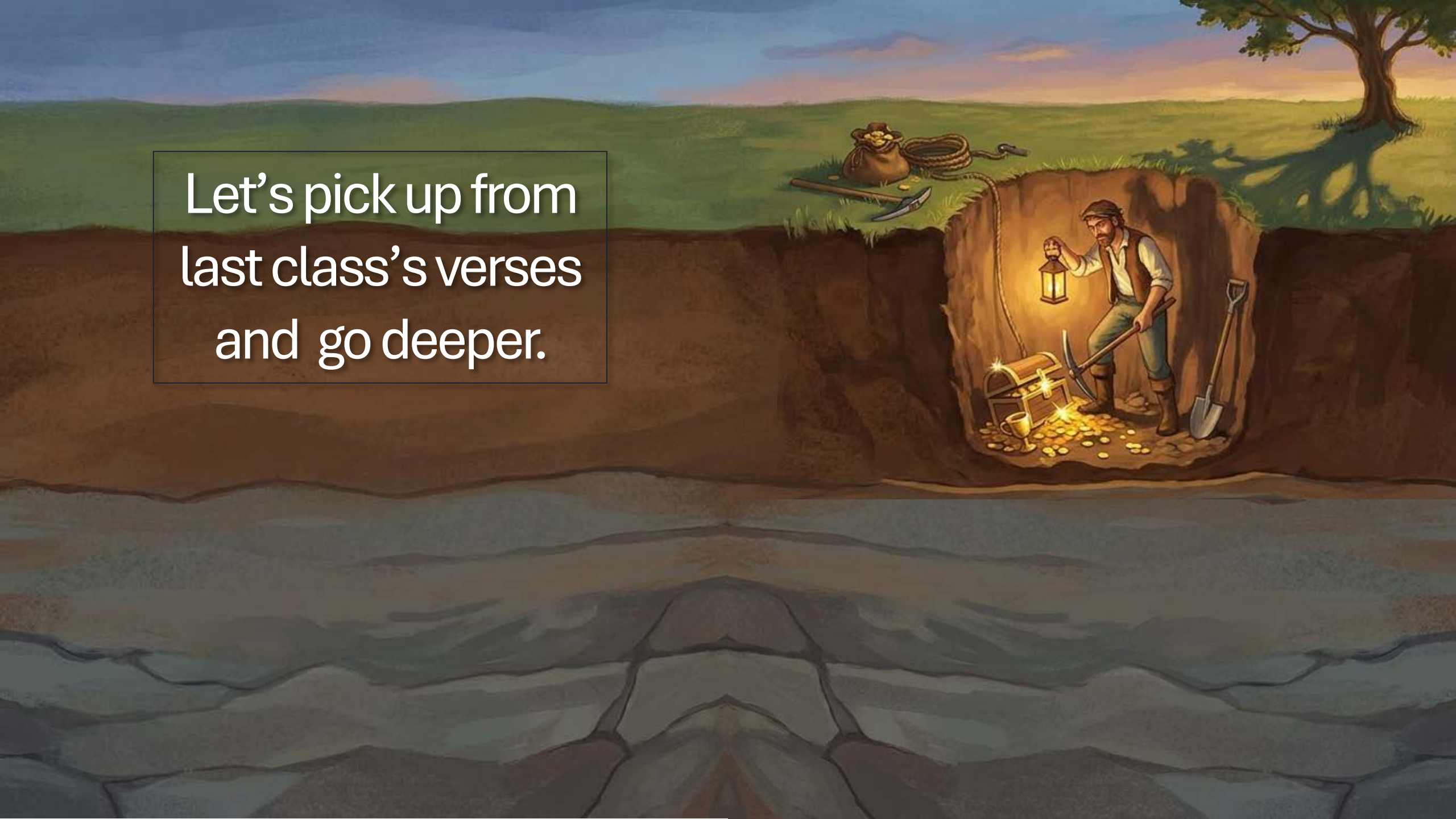


A man with dark hair, wearing a grey long-sleeved tunic and a matching knee-length skirt, is seated on a wooden stool in a rustic pottery studio. He is focused on shaping a wide-mouthed clay vessel on a pottery wheel. His hands are wet with clay. The studio has thick, textured walls and a small, arched window in the background that lets in bright light. Shelves on the walls hold various finished pottery items, including jars, bowls, and baskets. The overall atmosphere is one of traditional craftsmanship.

The potter in
the studio

Jeremiah's potter
remakes the vessel

Let's pick up from
last class's verses
and go deeper.



Let's pick up from
last class's verses
and go deeper.



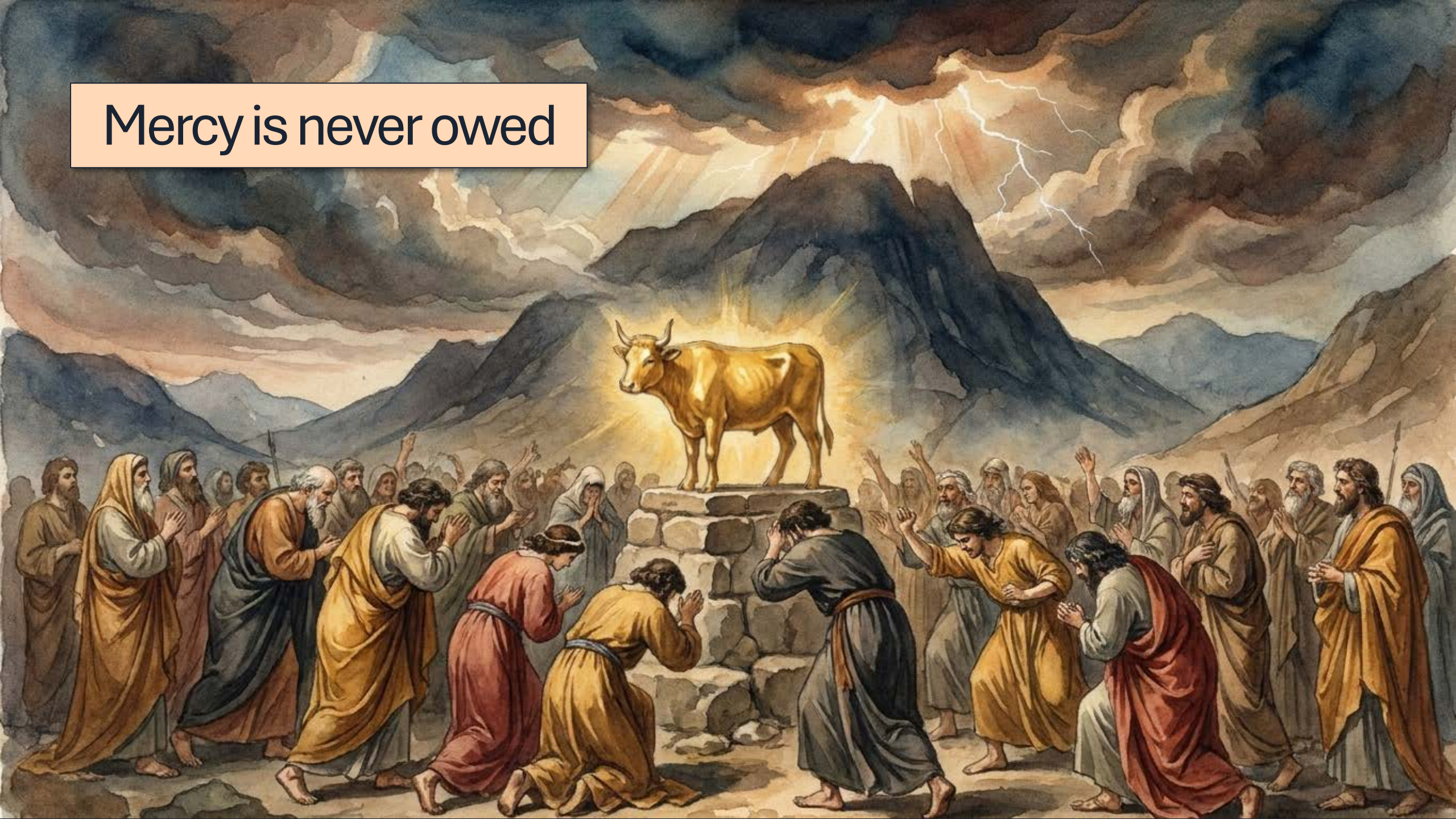
Did God's word fail?





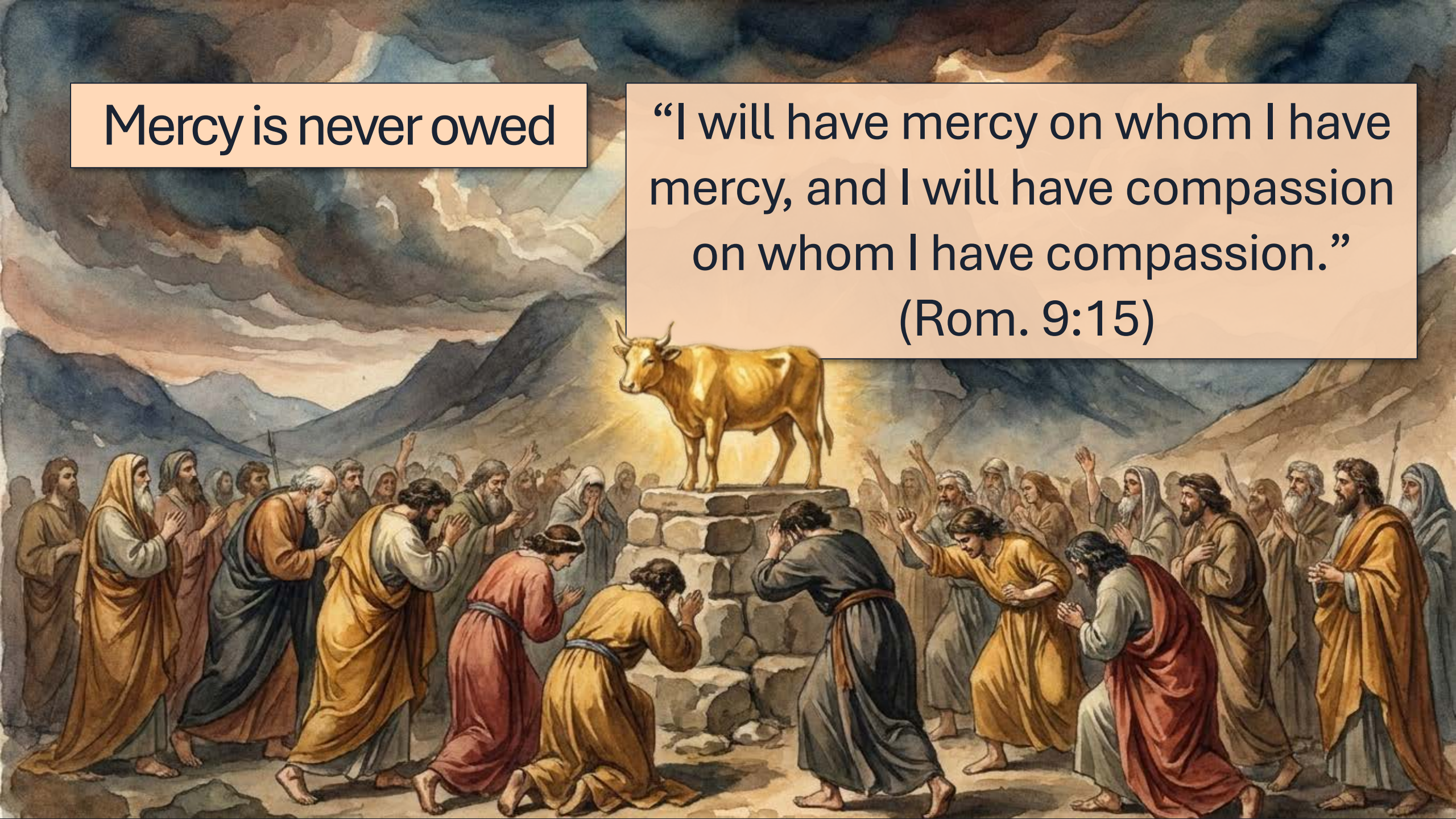
“Not all who are descended from Israel belong to Israel” (Rom. 9:6)

Mercy is never owed



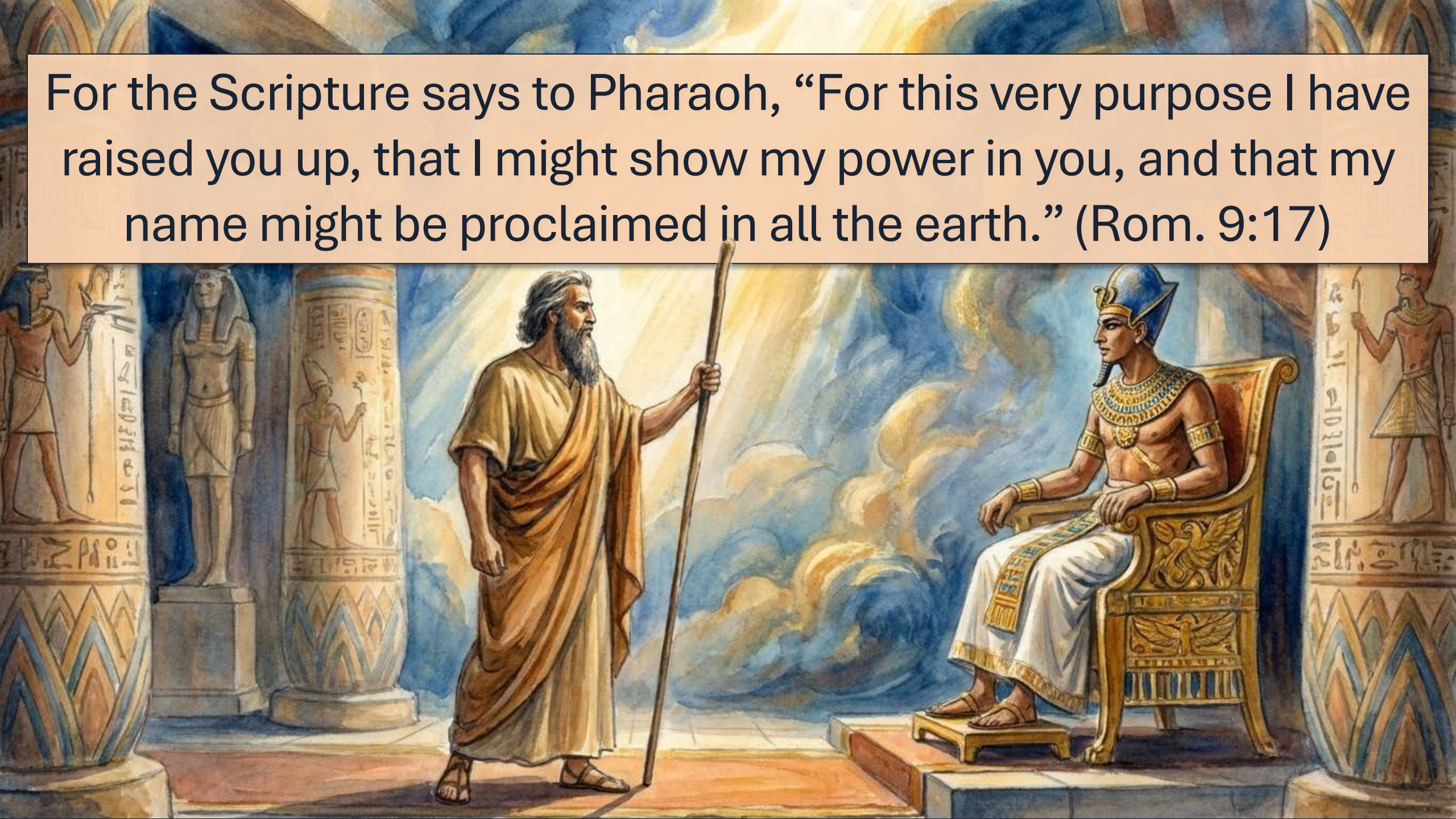
Mercy is never owed

“I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”
(Rom. 9:15)





For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” (Rom. 9:17)



ONE QUESTION

“

Election
to what?

”



TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“

Salvation

”

ONE QUESTION

“

Called?

”



TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“

Salvation

”

ONE QUESTION

“

Saved?

”



TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“

Salvation

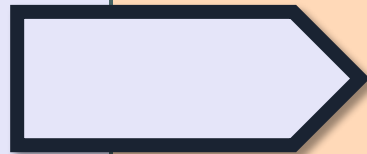
”

ONE QUESTION

“

Salvation

”



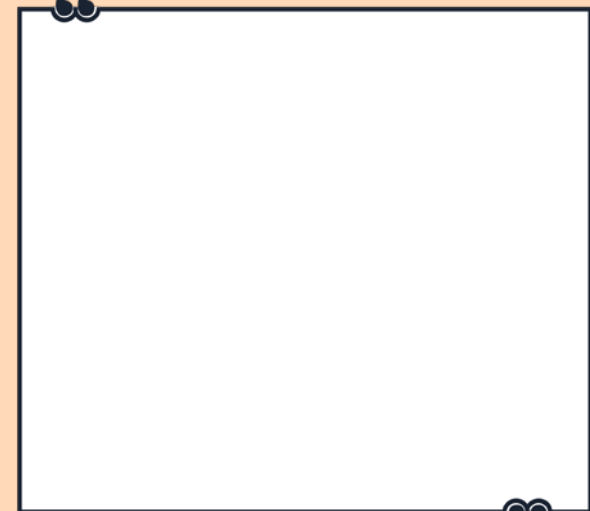
TWO POSSIBLE
ANSWERS

“



”

“



”

ONE QUESTION

“

Salvation

”



TWO POSSIBLE ANSWERS

“

Individual?

”

“

”

ONE QUESTION

“

Salvation

”



TWO POSSIBLE ANSWERS

“

Individual?

”

“

The
faithful

”



The Objector Echoes Job (vv. 19-20a)



The Objector Echoes Job (vv. 19-20a)

The Potter's Rights (vv. 20b-21)



The Objector Echoes Job (vv. 19-20a)



The Potter's Rights (vv. 20b-21)



Two vessels and an Open Door
(vv. 22-24)



The Objector Echoes Job (vv. 19-20a)

Rom. 9:18

So then he has mercy
on whomever he wills,
and he hardens
whomever he wills.

Rom. 9:18

ἄρα οὖν ὃν θέλει ἐλεεῖ,
ὃν δὲ θέλει σκληρύνει.

Rom. 9:19

You will say to me then,
“Why does he still find
fault? For who can
resist his will?”

Rom. 9:19

Ἐρεῖς μοι οὖν· τί [οὖν]
ἐτι μέμφεται; τῷ γὰρ
βουλήματι αὐτοῦ τίς
ἀνθέστηκεν;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

ἀνταποκρινόμενος
is dispute talk

Rom. 9:20

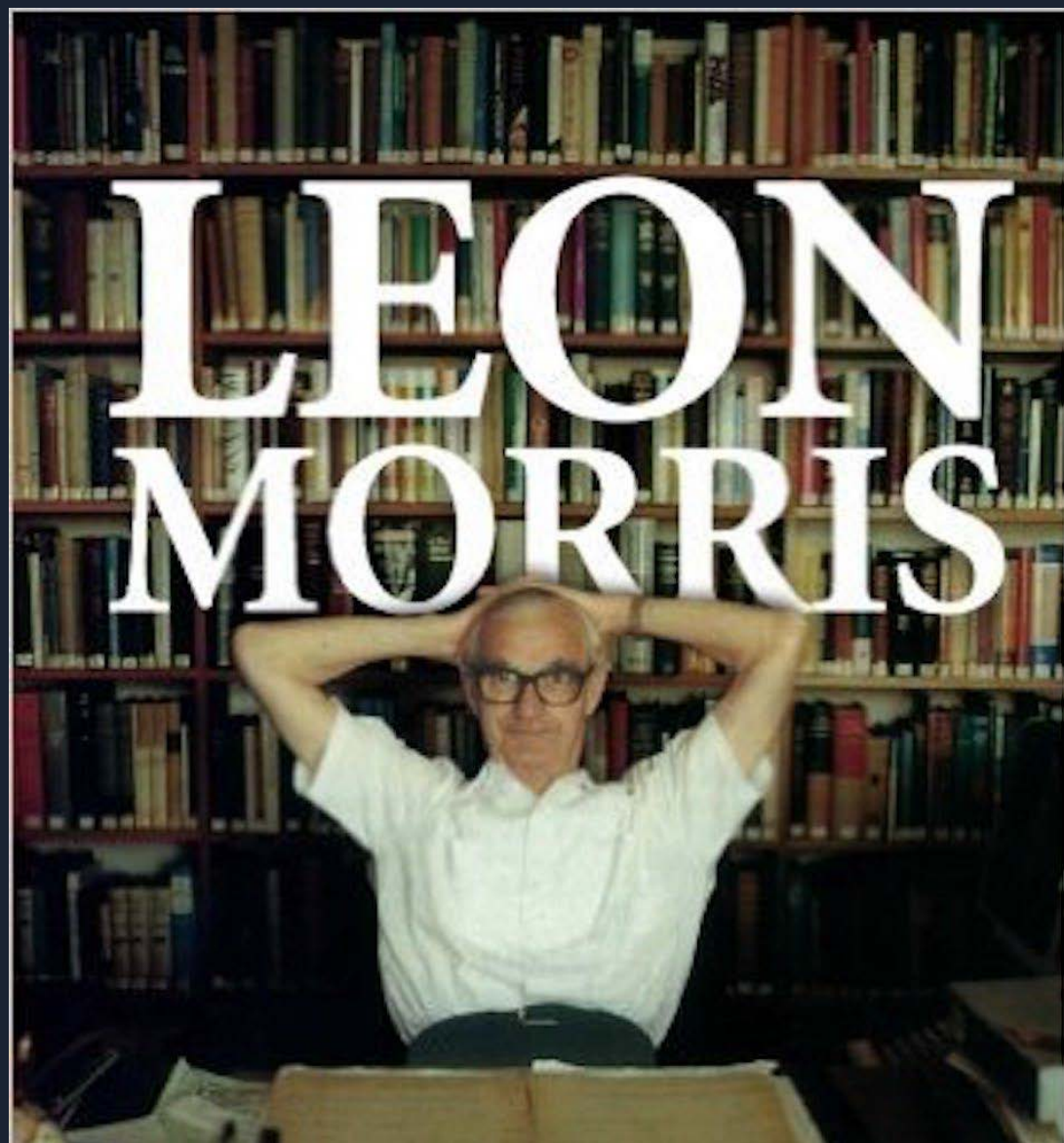
But who are you, O
man, to answer back to
God?

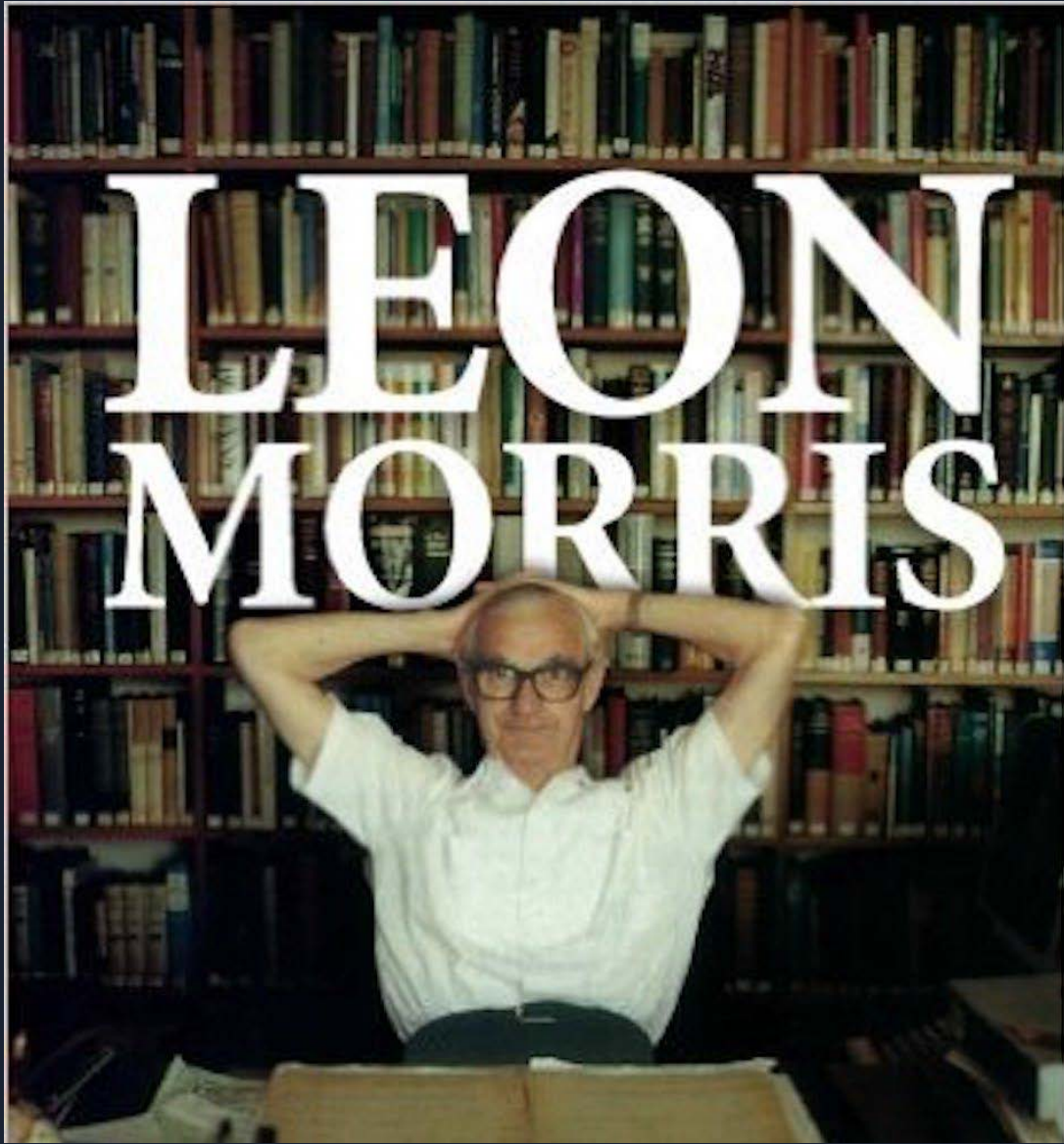
ἀνταποκρινόμενος
“to reply against”

Rom. 9:20

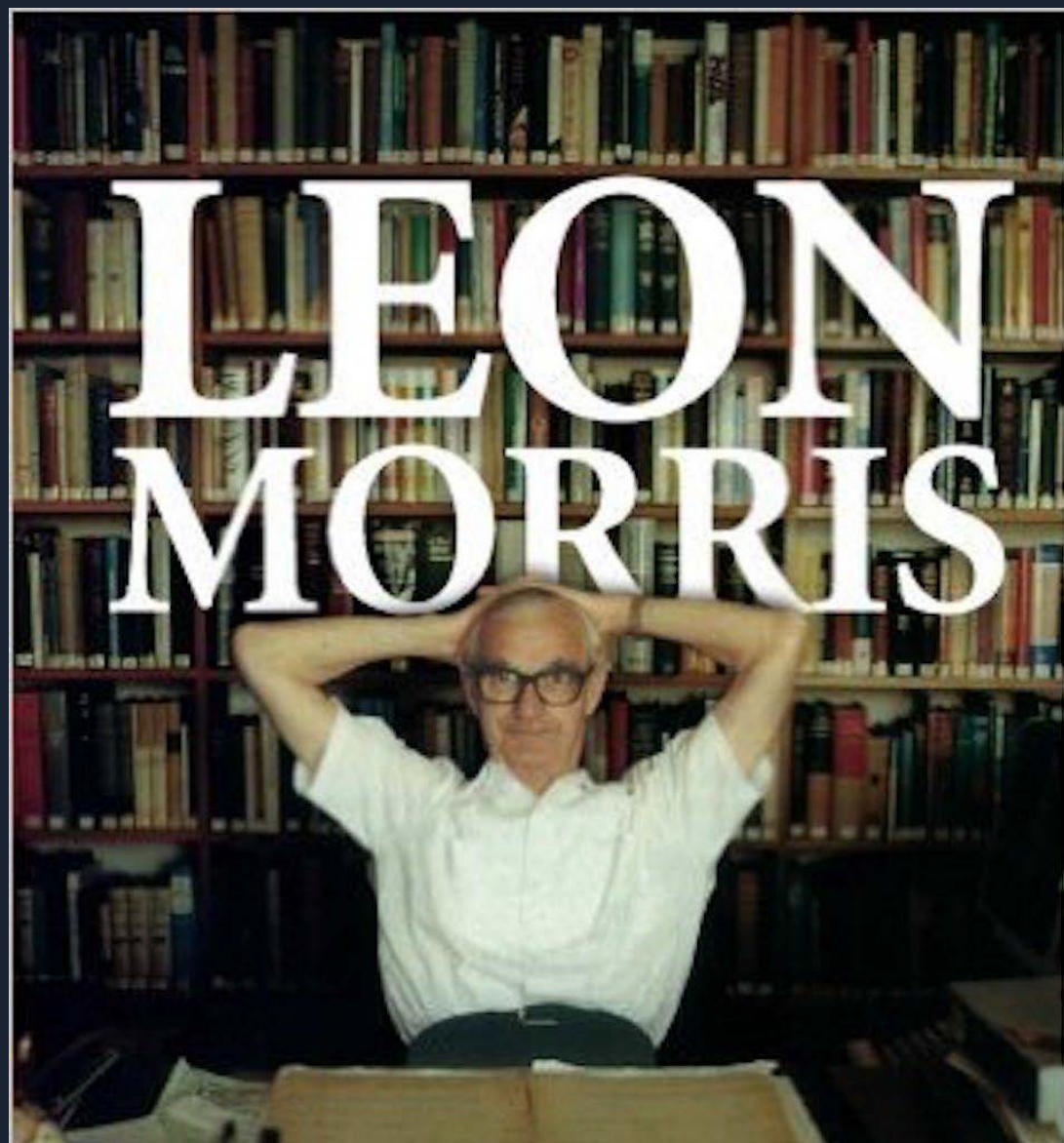
ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

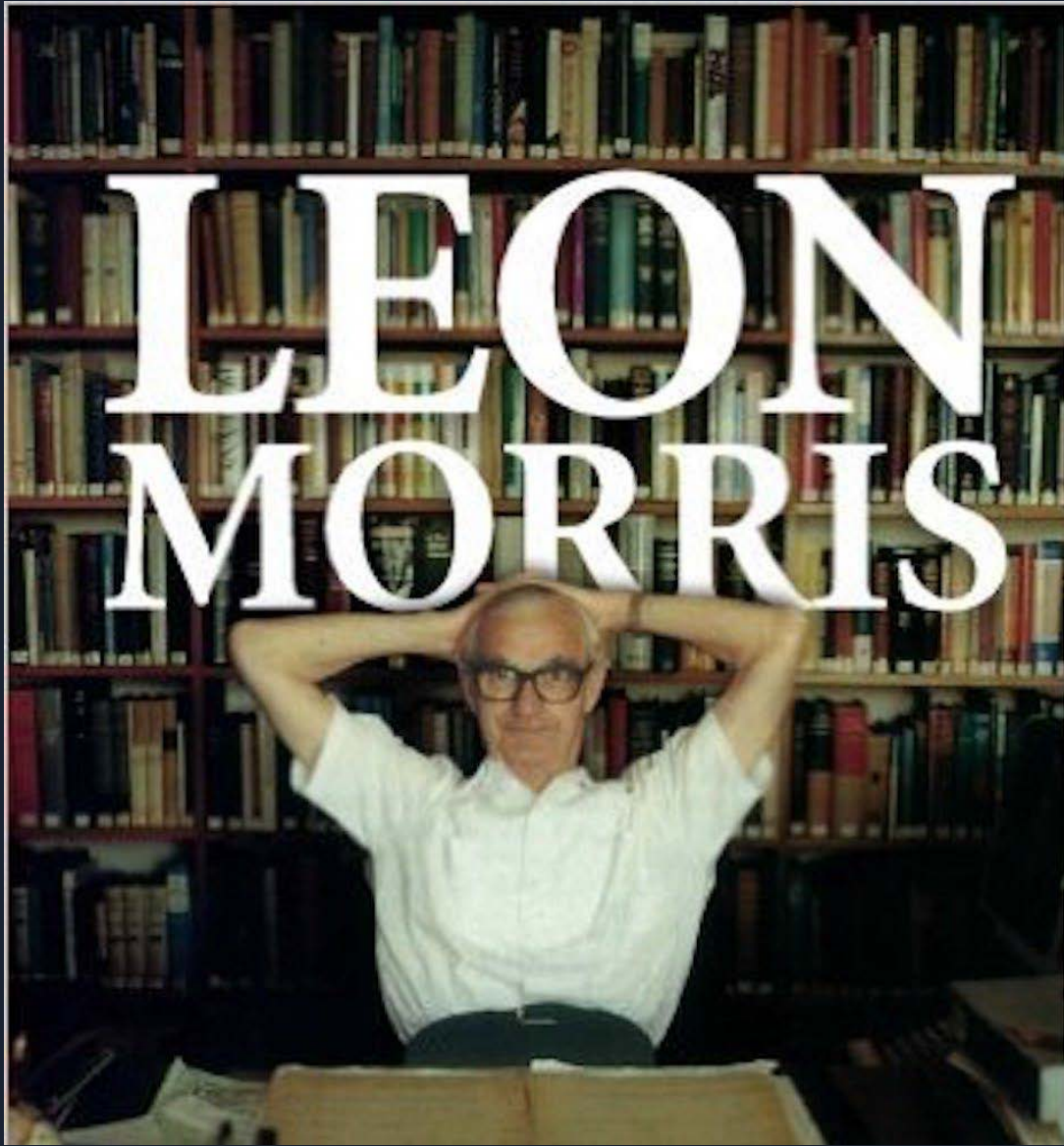
ἀνταποκρινόμενος
is dispute talk



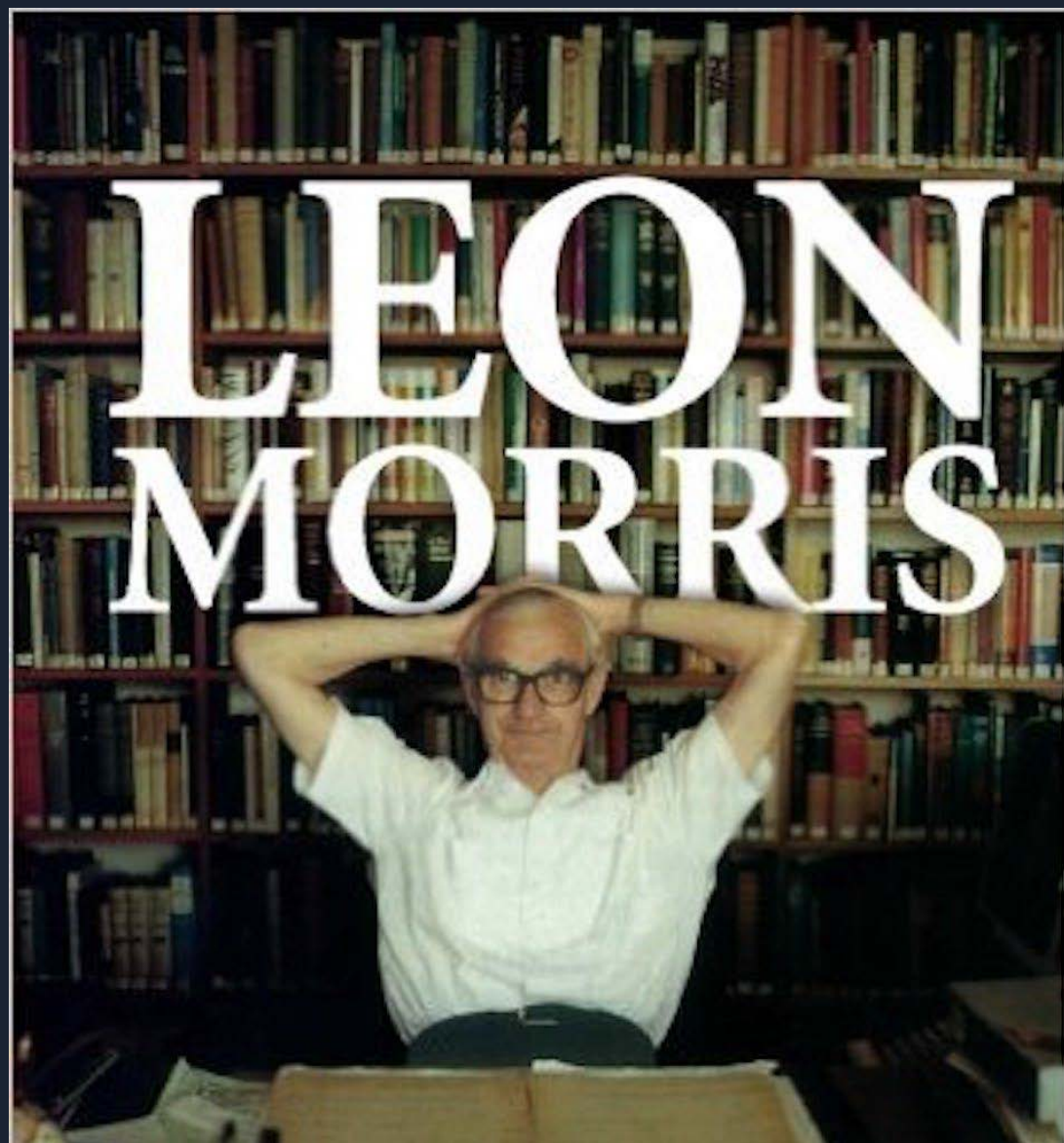


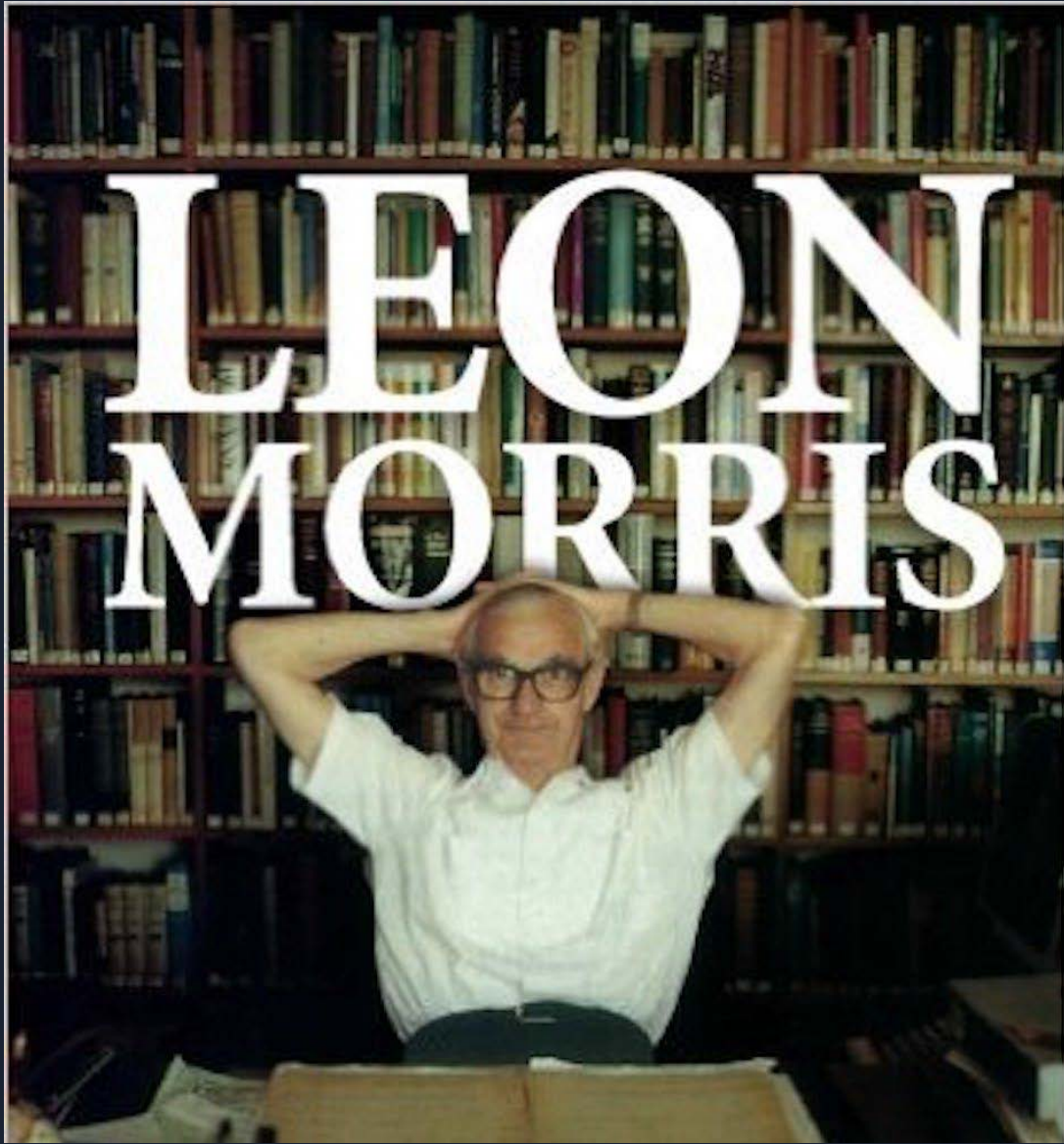
We tend to approach this in a different way from Paul, for we tend to think of the eternal destiny of the individual. We must bear in mind throughout this section that Paul is not dealing with that subject.





He is dealing with the failure of Israel as a whole to respond to the Messiah over against the fact that the church was largely Gentile. He is saying that God works his purpose out by such means as choosing Isaac and rejecting Ishmael, choosing Jacob and rejecting Esau, or hardening Pharaoh.





He is arguing that Israel's present hardening does not defeat God's purpose, but rather that it is God's means of bringing the gospel to the Gentiles. This may have an application to individuals, but Paul does not spell it out.

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

Rom. 9:20

But who are you, O
man, to answer back to
God?

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

ἀνταποκρινόμενος
is dispute talk

Rom. 9:20

But who are you, O
man, to answer back to
God?

ἀνταποκρινόμενος
“to reply against”

Rom. 9:20

ὥς ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ;

ἀνταποκρινόμενος
is dispute talk





Job



Job

“Who will say to God, ‘What are you doing?’” (9:12)



Wisdom of Solomon

Job

“Who will say to God, ‘What are you doing?’” (9:12)

Alexandria

~ BC100



The Wisdom of Solomon





Wisdom of Solomon

Job

“Who will say to God, ‘What are you doing?’” (9:12)



Wisdom of Solomon “who will say, ‘What have you done?’ Or will resist your judgment?” (12:12)

Job “Who will say to God, ‘What are you doing?’” (9:12)



Paul

Wisdom of Solomon “who will say, ‘What have you done?’ Or will resist your judgment?” (12:12)

Job “Who will say to God, ‘What are you doing?’” (9:12)



Paul

“who can resist your will?”
“Why have you made me
like this?” (9:19, 20)

Wisdom of Solomon “who will say, ‘What have
you done?’ Or will resist
your judgment?” (12:12)

Job

“Who will say to God, ‘What
are you doing?’” (9:12)

The Greek gods
incinerate!



The Greek gods
incinerate!

God doesn't incinerate;
he interrogates!



The Greek gods
incinerate!

God doesn't incinerate;
he interrogates!

Job 38:2-3

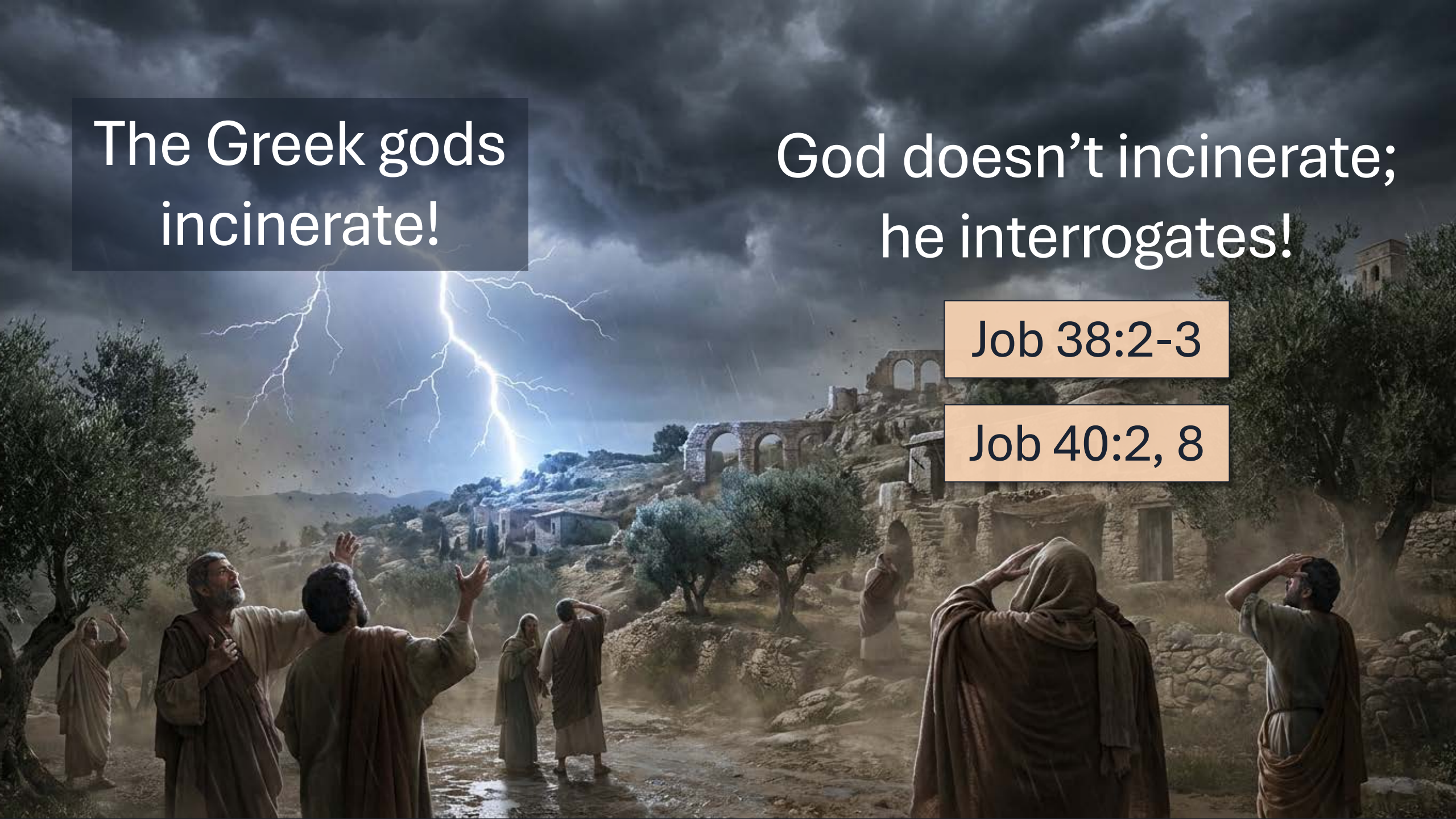


The Greek gods
incinerate!

God doesn't incinerate;
he interrogates!

Job 38:2-3

Job 40:2, 8



Acts 23:3-5





The Objector Echoes Job (vv. 19-20a)



The Objector Echoes Job (vv. 19-20a)

The Potter's Rights (vv. 20b-21)

Rom. 9:20b

Will what is molded say
to its molder, “Why
have you made me like
this?”

Rom. 9:20b

*μη̃ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι· τί με ἐποίησας
οὕτως;*

Rom. 9:20b

Will what is molded say
to its molder, “Why
have you made me like
this?”

Rom. 9:20b

*μη̃ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι· τί με ἐποίησας
οὕτως;*

Rom. 9:20b

Will what is molded say
to its molder, “Why
have you made me like
this?”

Isaiah 29:16

Will what is made say of
its maker, “You didn’t
make me wisely!”

Rom. 9:20b

*μη̃ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι· τί με ἐποίησας
οὕτως;*

Rom. 9:20b

Will what is molded say
to its molder, “Why
have you made me like
this?”

Isaiah 29:16

Will what is made say of
its maker, “You didn’t
make me wisely!”

Rom. 9:20b

*μὴ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι· τί με ἐποίησας
οὕτως;*

Isaiah 29:16

*μὴ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι... Οὐ συνετῶς
με ἐποίησας;*

Isaiah 29:16
You turn things
upside down!



A man with dark hair, wearing a grey tunic and sandals, is seated on a wooden stool in a rustic pottery workshop. He is focused on shaping a clay vessel on a pottery wheel. The workshop has a textured, earthen wall and a wooden shelf above him holding various finished pottery items like vases and bowls. To his left, another shelf holds a basket and some tools. The lighting is warm and natural, coming from a window in the background.

Isaiah 29:16
You turn things
upside down!

Paul is using a metaphor
of OT prophets

Jeremiah 18:1-6

The word that came to Jeremiah from the LORD: “Arise, and go down to the potter’s house, and there I will let you hear my words.” So I went down to the potter’s house, and there he was working at his wheel.



And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do.



Then the word of the LORD came to me: “O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel.



Then the word of the LORD came to me: “O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel.



Then the word of the LORD came to me: “O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel.



Then the word of the LORD came to me: “O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel.



Then the word of the LORD came to me: “O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel.



Then the word of the LORD came to me: “O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel.



Rom. 9:20b

Will what is molded say
to its molder, “Why
have you made me like
this?”

Rom. 9:20b

*μη̃ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι· τί με ἐποίησας
οὕτως;*

Rom. 9:21

Has the potter no right
over the clay, to make
out of the same lump
one vessel for
honorable use and
another for
dishonorable use?

Rom. 9:21

ἢ οὐκ ἔχει ἐξουσίαν ὁ
κεραμεὺς τοῦ πηλοῦ ἐκ
τοῦ αὐτοῦ φυράματος
ποιῆσαι ὃ μὲν εἰς τιμὴν
σκεῦος ὃ δὲ εἰς ἀτιμίαν;

Rom. 9:21

Has the potter no right
over the clay, to make
out of the same lump
one vessel for
honorable use and
another for
dishonorable use?

Rom. 9:21

ἢ οὐκ ἔχει ἐξουσίαν ὁ
κεραμεὺς τοῦ πηλοῦ ἐκ
τοῦ αὐτοῦ φυράματος
ποιῆσαι ὃ μὲν εἰς τιμὴν
σκεῦος ὃ δὲ εἰς ἀτιμίαν;

Rom. 9:21

Has the potter no right
over the clay, to make
out of the same lump
one vessel for
honorable use and
another for
dishonorable use?

Rom. 9:21

ἢ οὐκ ἔχει ἐξουσίαν ὁ
κεραμεὺς τοῦ πηλοῦ ἐκ
τοῦ αὐτοῦ φυράματος
ποιῆσαι ὃ μὲν εἰς τιμὴν
σκεῦος ὃ δὲ εἰς ἀτιμίαν;

Rom. 9:21

Has the potter no right
over the clay, to make
out of the same lump
one vessel for
honorable use and
another for
dishonorable use?

Rom. 9:21

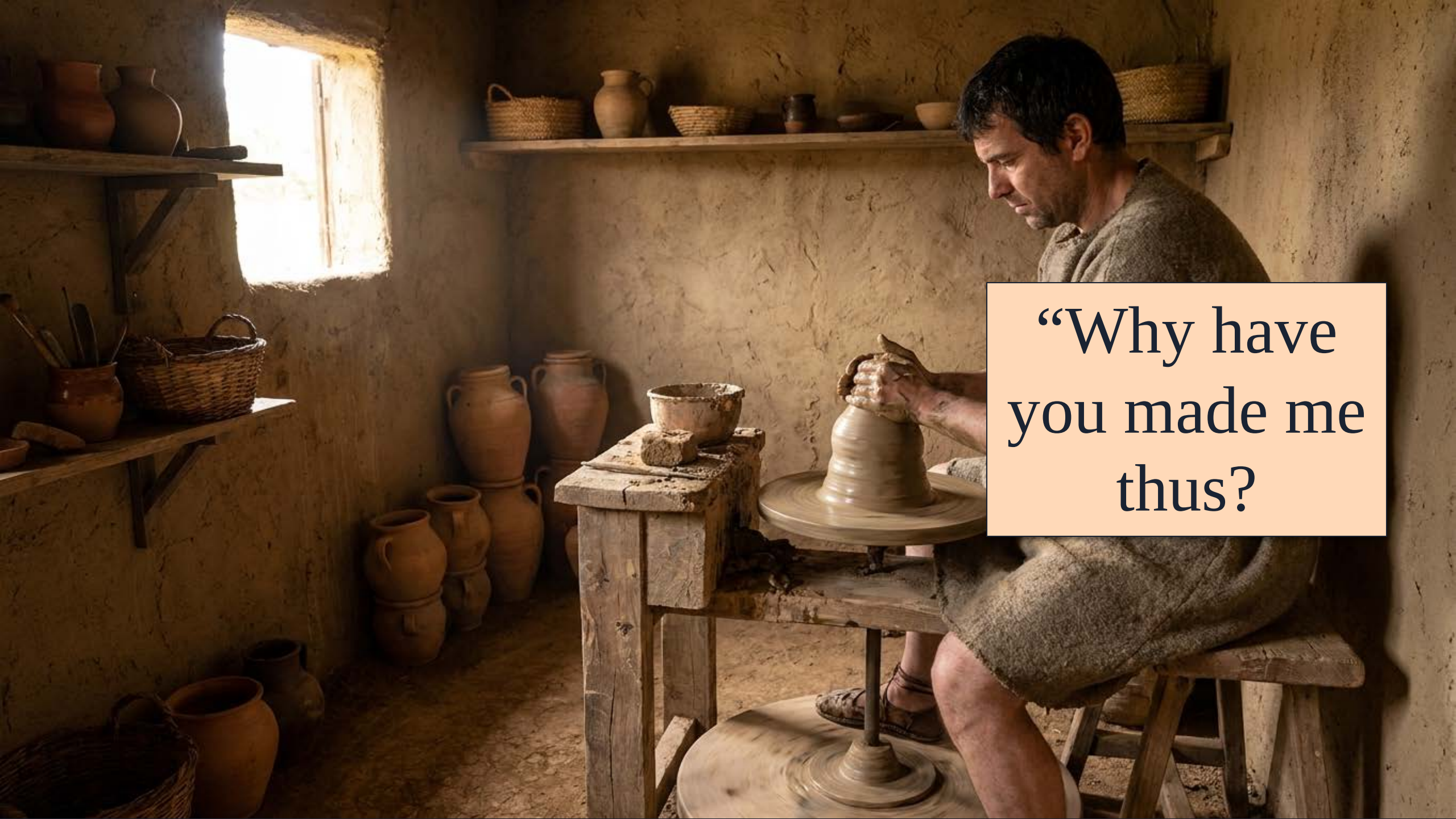
ἢ οὐκ ἔχει ἐξουσίαν ὁ
κεραμεὺς τοῦ πηλοῦ ἐκ
τοῦ αὐτοῦ φυράματος
ποιῆσαι ὃ μὲν εἰς τιμὴν
σκεῦος ὃ δὲ εἰς ἀτιμίαν;

τιμή
valuable,
esteemed





ἀ+τιμή
not valuable,
not esteemed



“Why have
you made me
thus?”



What is the
purpose of
this vessel?

τιμή
valuable,
esteemed



What is the
purpose of
this vessel?



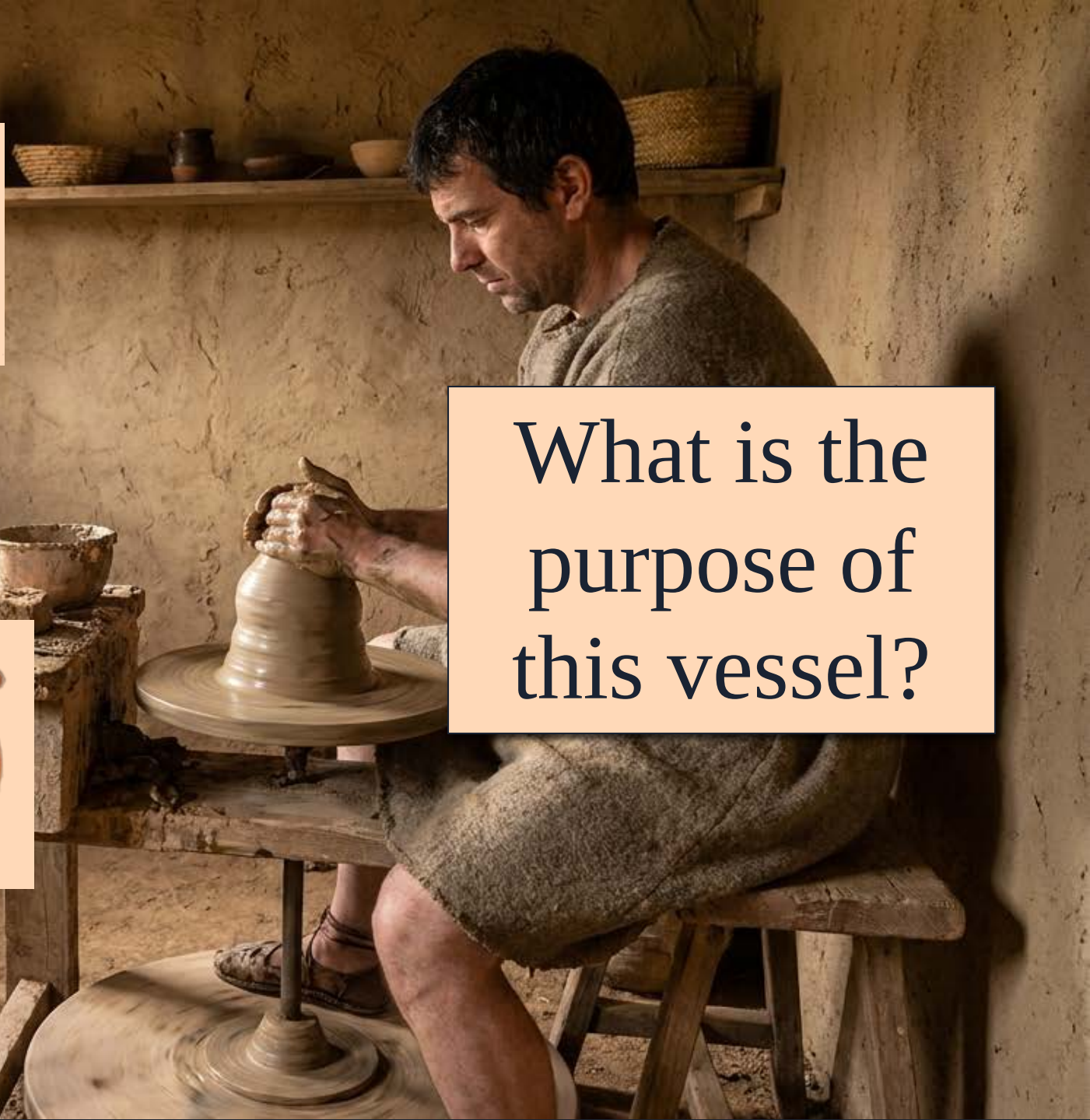
τιμή
valuable,
esteemed



ἀ+τιμή
not valuable,
not esteemed



What is the
purpose of
this vessel?





The Objector Echoes Job (vv. 19-20a)

The Potter's Rights (vv. 20b-21)



The Objector Echoes Job (vv. 19-20a)



The Potter's Rights (vv. 20b-21)



Two vessels and an Open Door
(vv. 22-24)

Rom. 9:22

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

Rom. 9:22

εἰ δὲ θέλων ὁ θεὸς
ἐνδείξασθαι τὴν ὀργὴν
καὶ γνωρίσαι τὸ δυνατόν
αὐτοῦ ἤνεγκεν ἐν πολλῇ
μακροθυμίᾳ σκεύη ὀργῆς
κατηρτισμένα εἰς
ἀπώλειαν,

Rom. 9:23

in order to make known
the riches of his glory
for vessels of mercy,
which he has prepared
beforehand for glory—

Rom. 9:23

καὶ ἵνα γνωρίσῃ τὸν
πλοῦτον τῆς δόξης αὐτοῦ
ἐπὶ σκεύη ἐλέους ἃ
προητοίμασεν εἰς δόξαν;

Rom. 9:24

even us whom he has
called, not from the
Jews only but also from
the Gentiles?

Rom. 9:24

Οὓς καὶ ἐκάλεσεν ἡμᾶς
οὐ μόνον ἐξ Ἰουδαίων
ἀλλὰ καὶ ἐξ ἐθνῶν,

This text teaches that God is free:
free in mercy, free in hardening,
and answerable to no one.

This text teaches that God is free:
free in mercy, free in hardening,
and answerable to no one.

But.....



Ex. 8:15

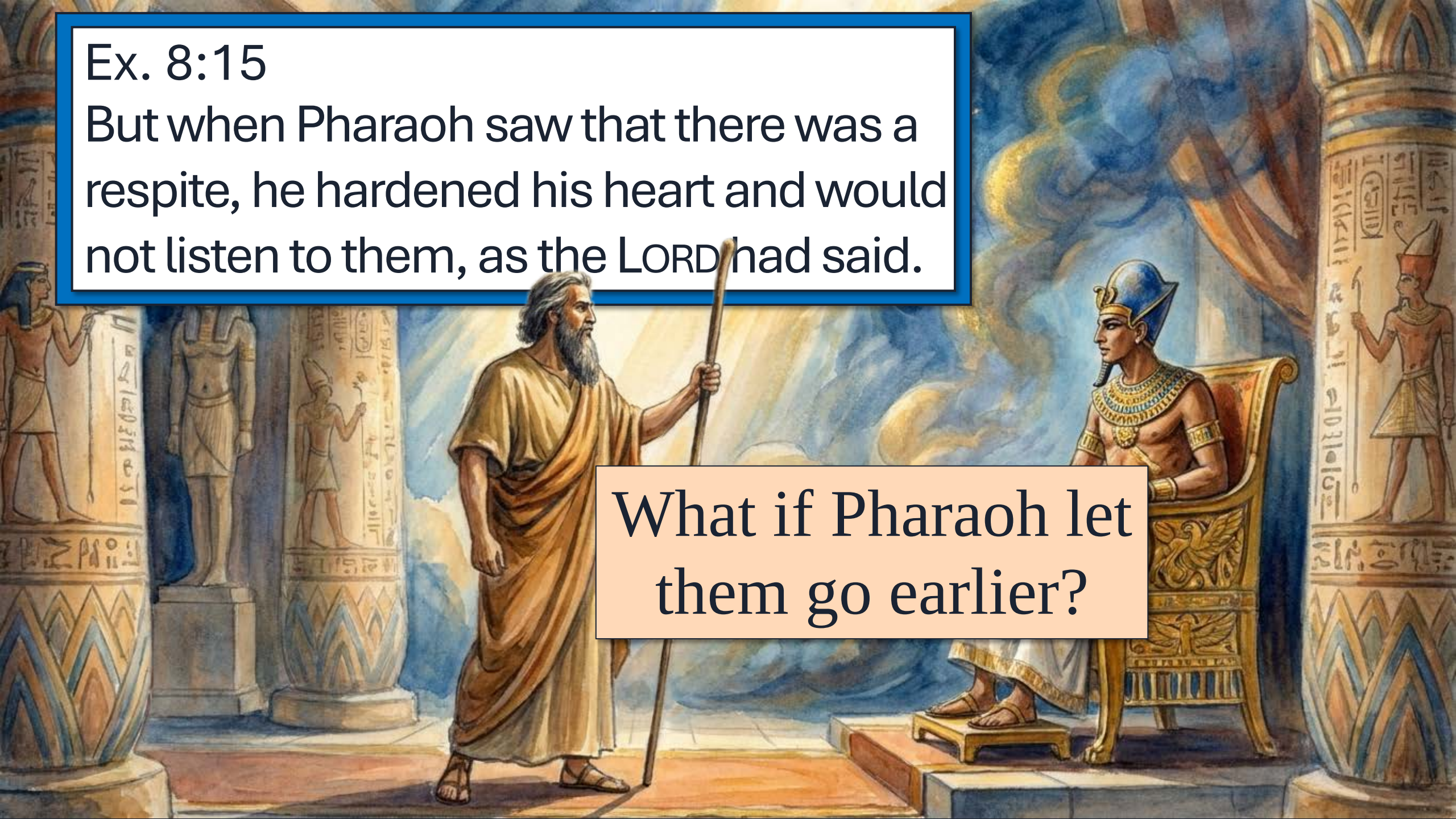
But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.



Ex. 8:15

But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.

What if Pharaoh let them go earlier?



This text teaches that God is free:
free in mercy, free in hardening,
and answerable to no one.

But.....

Rom. 9:22

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

Rom. 9:22

εἰ δὲ θέλων ὁ θεὸς
ἐνδείξασθαι τὴν ὀργὴν
καὶ γνωρίσαι τὸ δυνατόν
αὐτοῦ ἤνεγκεν ἐν πολλῇ
μακροθυμίᾳ σκεύη ὀργῆς
κατηρτισμένα εἰς
ἀπώλειαν,

Rom. 9:22

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

Rom. 9:22

εἰ δὲ θέλων ὁ θεὸς
ἐνδείξασθαι τὴν ὀργὴν
καὶ γνωρίσαι τὸ δυνατόν
αὐτοῦ ἤνεγκεν ἐν πολλῇ
μακροθυμίᾳ σκεύη ὀργῆς
κατηρτισμένα εἰς
ἀπώλειαν,

Rom. 9:22

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

Rom. 9:22

εἰ δὲ θέλων ὁ θεὸς
ἐνδείξασθαι τὴν ὀργὴν
καὶ γνωρίσαι τὸ δυνατόν
αὐτοῦ ἤνεγκεν ἐν πολλῇ
μακροθυμίᾳ σκεύη ὀργῆς
κατηρτισμένα εἰς
ἀπώλειαν,

Rom. 9:23

in order to make known
the riches of his glory
for vessels of mercy,
which he has prepared
beforehand for glory—

Rom. 9:23

καὶ ἵνα γνωρίσῃ τὸν
πλοῦτον τῆς δόξης αὐτοῦ
ἐπὶ σκεύη ἐλέους ἃ
προητοίμασεν εἰς δόξαν;

Rom. 9:23

in order to make known
the riches of his glory
for vessels of mercy,
which he has prepared
beforehand for glory—

Rom. 9:23

καὶ ἵνα γνωρίσῃ τὸν
πλοῦτον τῆς δόξης αὐτοῦ
ἐπὶ σκεύη ἐλέους ἃ
προητοίμασεν εἰς δόξαν;

Rom. 9:24

even us whom he has
called, not from the
Jews only but also from
the Gentiles?

Rom. 9:24

Οὐς καὶ ἐκάλεσεν ἡμᾶς
οὐ μόνον ἐξ Ἰουδαίων
ἀλλὰ καὶ ἐξ ἐθνῶν,

NEXT



Rom. 9:25

As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”

Rom. 9:25

*ὥς καὶ ἐν τῷ Ὡσηέ
λέγει· καλέσω τὸν οὐ
λαόν μου λαόν μου καὶ
τὴν οὐκ ἠγαπημένην
ἠγαπημένην·*



Points for
Home



Points for
Home

Question like Job,
not a lawyer!



Points for
Home

Question like Job,
not a lawyer!

“But who are you, O man,
to answer back to God?”
(Rom. 9:20)

OVID'S
METAMORPHOSIS
- BEST SELLER





Points for
Home



Points for
Home

Speak as Paul;
and hold your breath!



Points for Home

Speak as Paul;
and hold your breath!

“He prepared vessels of mercy”
(Rom. 9:23)
“Vessels of wrath were prepared”
(9:22)



Points for
Home



Points for
Home

You who belong to
Christ are not a
spectator!



Points for
Home

You who belong to
Christ are not a
spectator!

“even us whom he has called”
(Rom. 9:24)

Lunch topic:



A photograph of three people sitting at a light-colored table outdoors, eating lunch. On the left, a man with dark hair and a beard, wearing a white button-down shirt, is looking down at a white takeout container of salad. In the center, a woman with brown hair tied back, wearing a light-colored short-sleeved shirt, is looking towards the right and eating from a fork. On the right, a man with short dark hair, wearing a light blue button-down shirt, is looking towards the woman. The table has several white takeout containers of salad, a glass of water, and a plate with orange slices. The background is a wooden slat wall.

Lunch topic:

How can you see God
working his glory amidst
hardship and sin?

Romans

