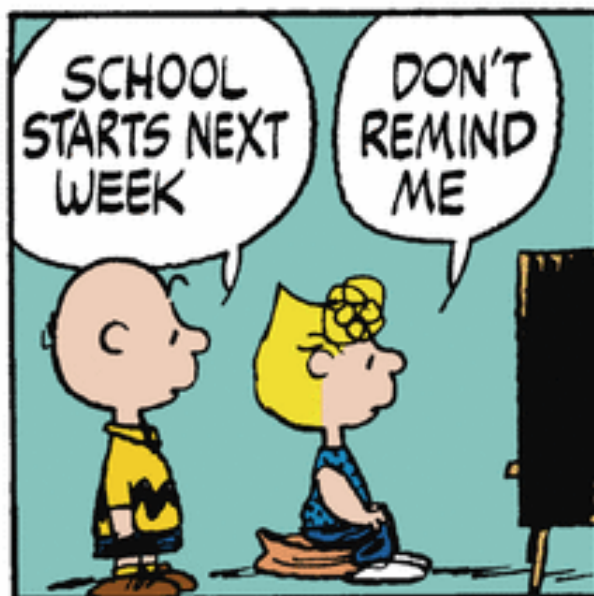


Romans








$$a + b = c$$

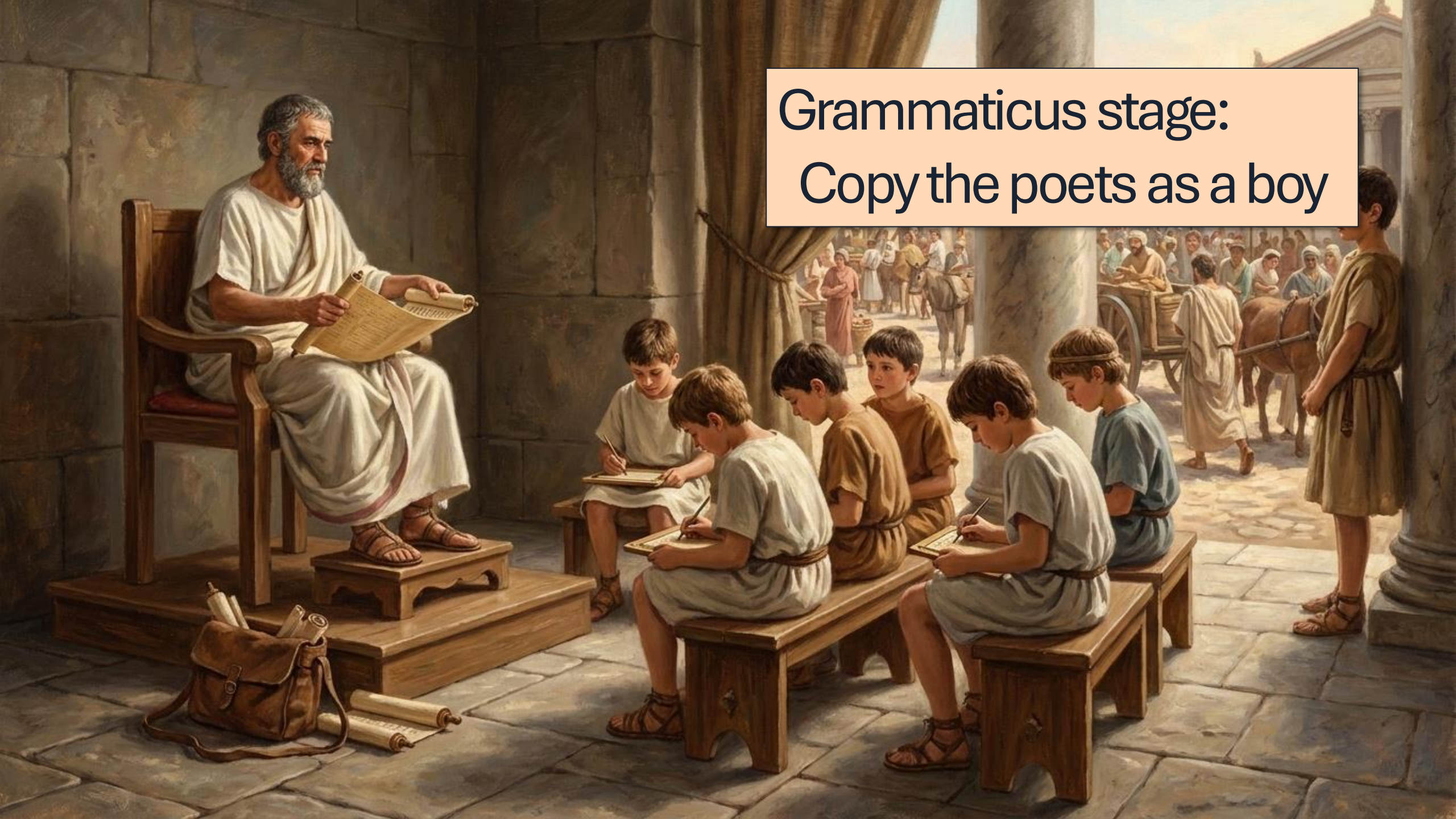
Back To SCHOOL

ARE YOU READY?

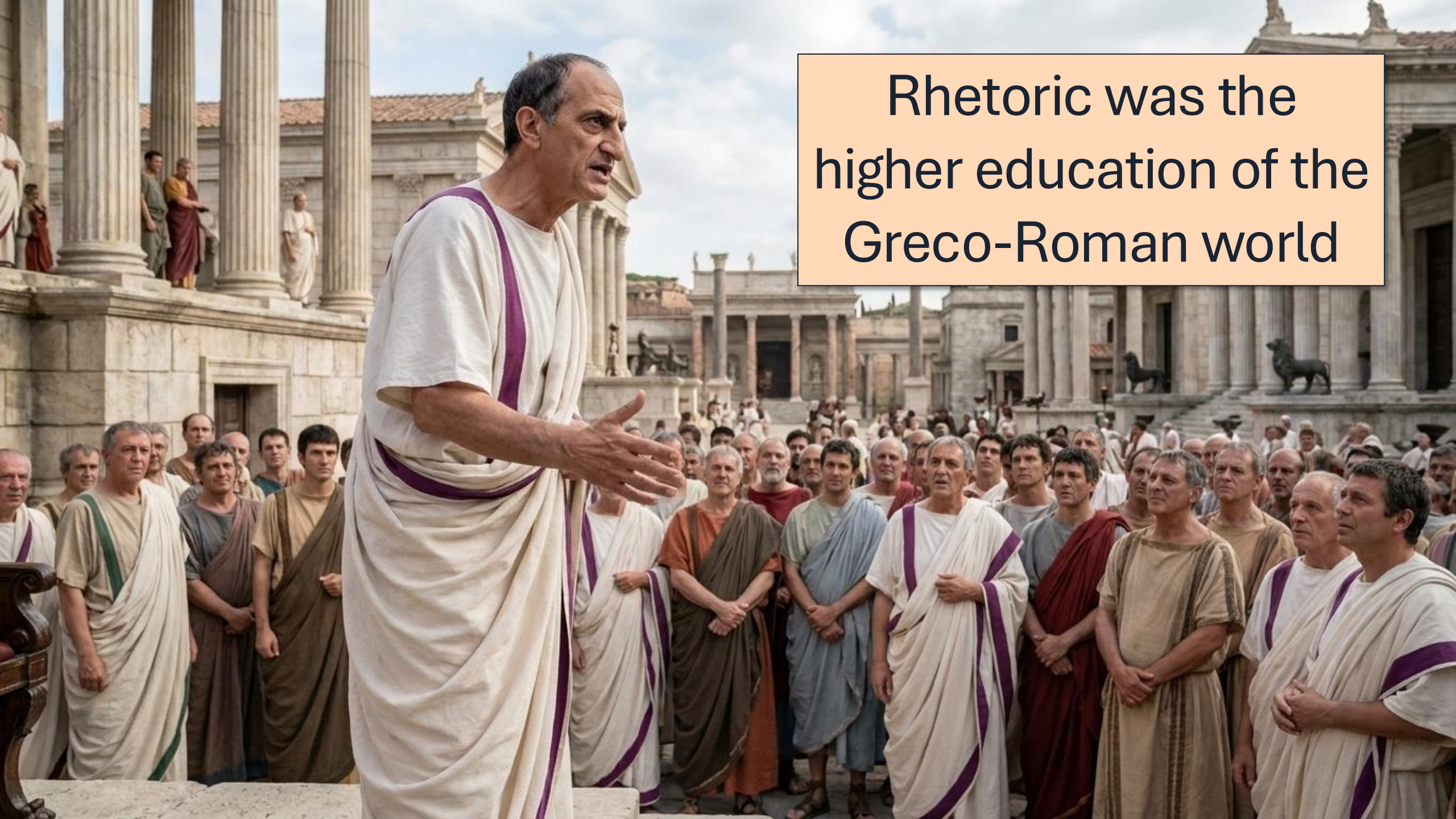

$$E = mc^2$$


$$\begin{array}{r} \times 10 \times 10 \\ \hline \end{array}$$

Grammaticus stage:
Copy the poets as a boy



Rhetoric was the
higher education of the
Greco-Roman world





Rhetoricians served as
lawyers, teachers, politicians,
public speakers, etc.

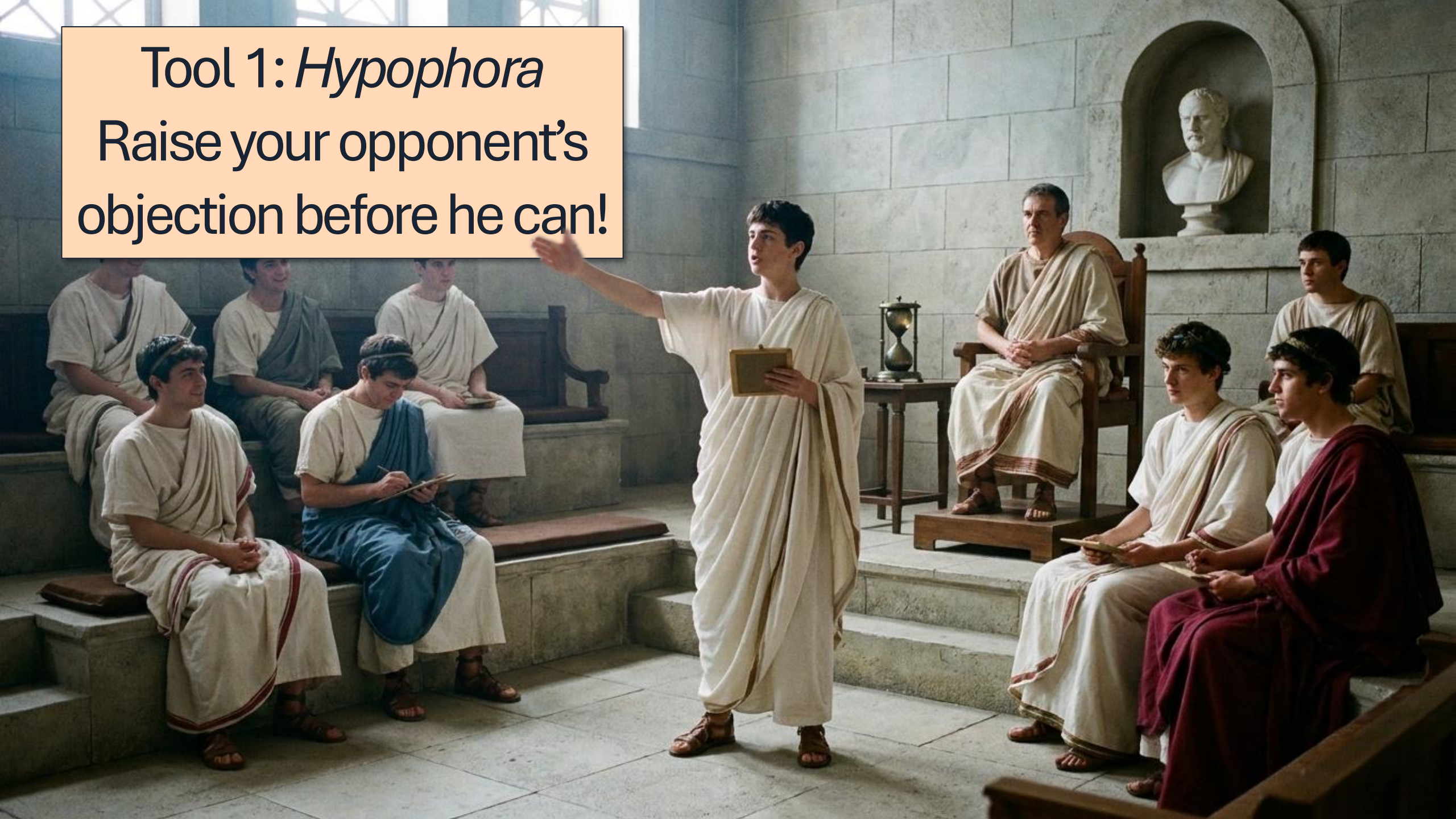


Rhetor stage:
Argue imaginary
lawsuits as a teenager

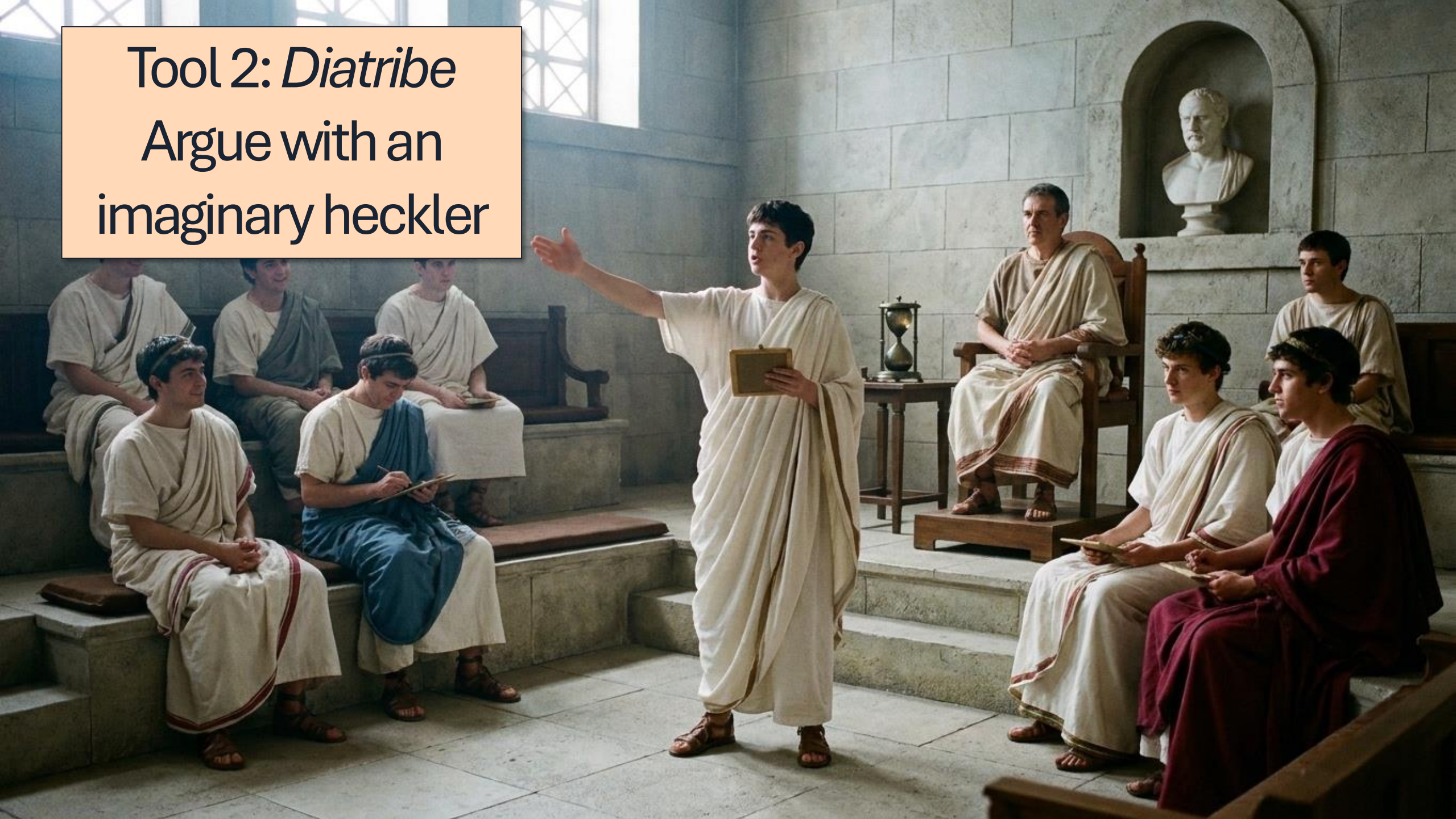


Rhetor stage:
Or play a
counselor of state

Tool 1: *Hypophora*
Raise your opponent's
objection before he can!



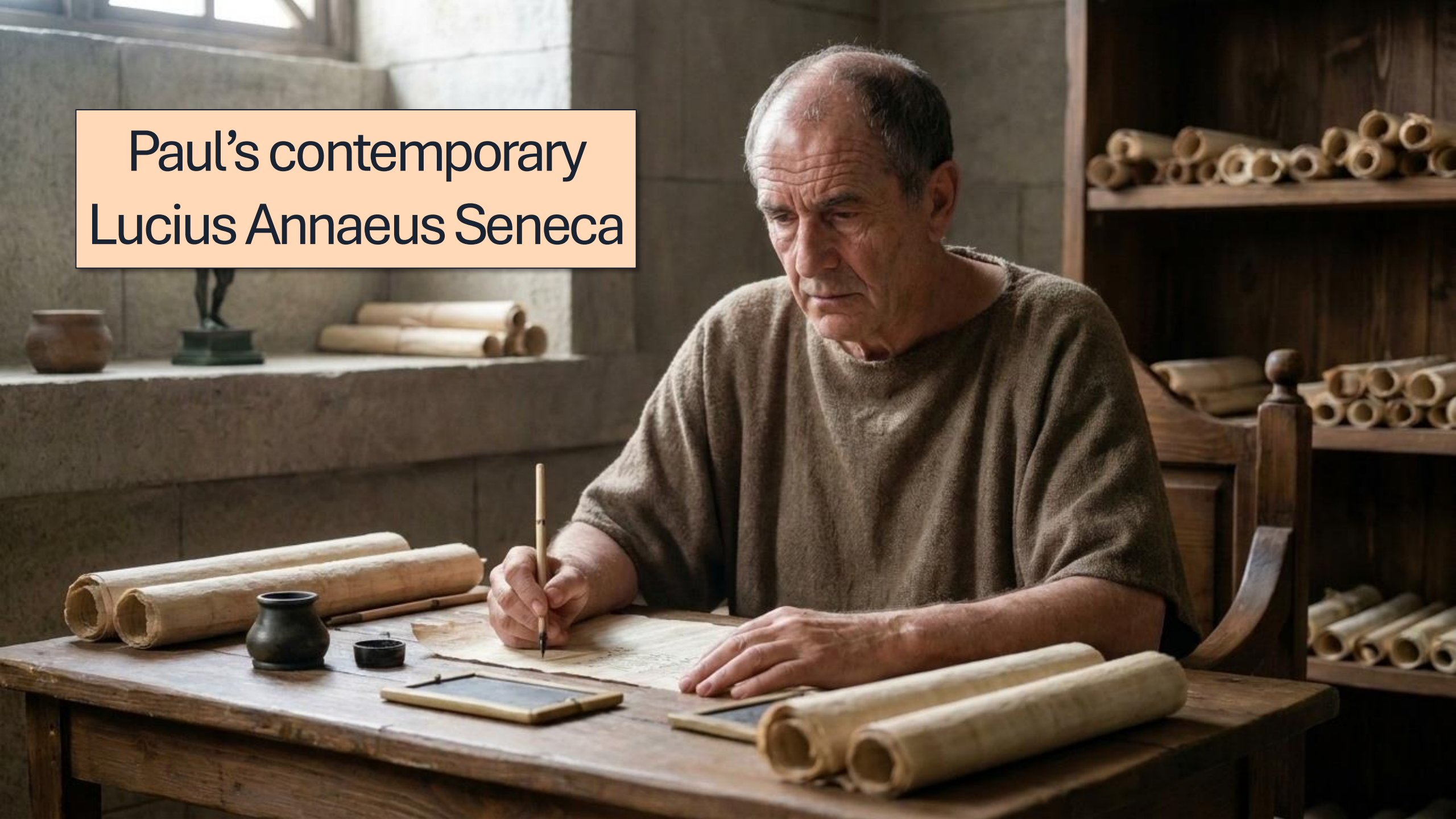
Tool 2: *Diatribē*
Argue with an
imaginary heckler



Tool 3: *Prosopopoiia*
speak in an
assumed character

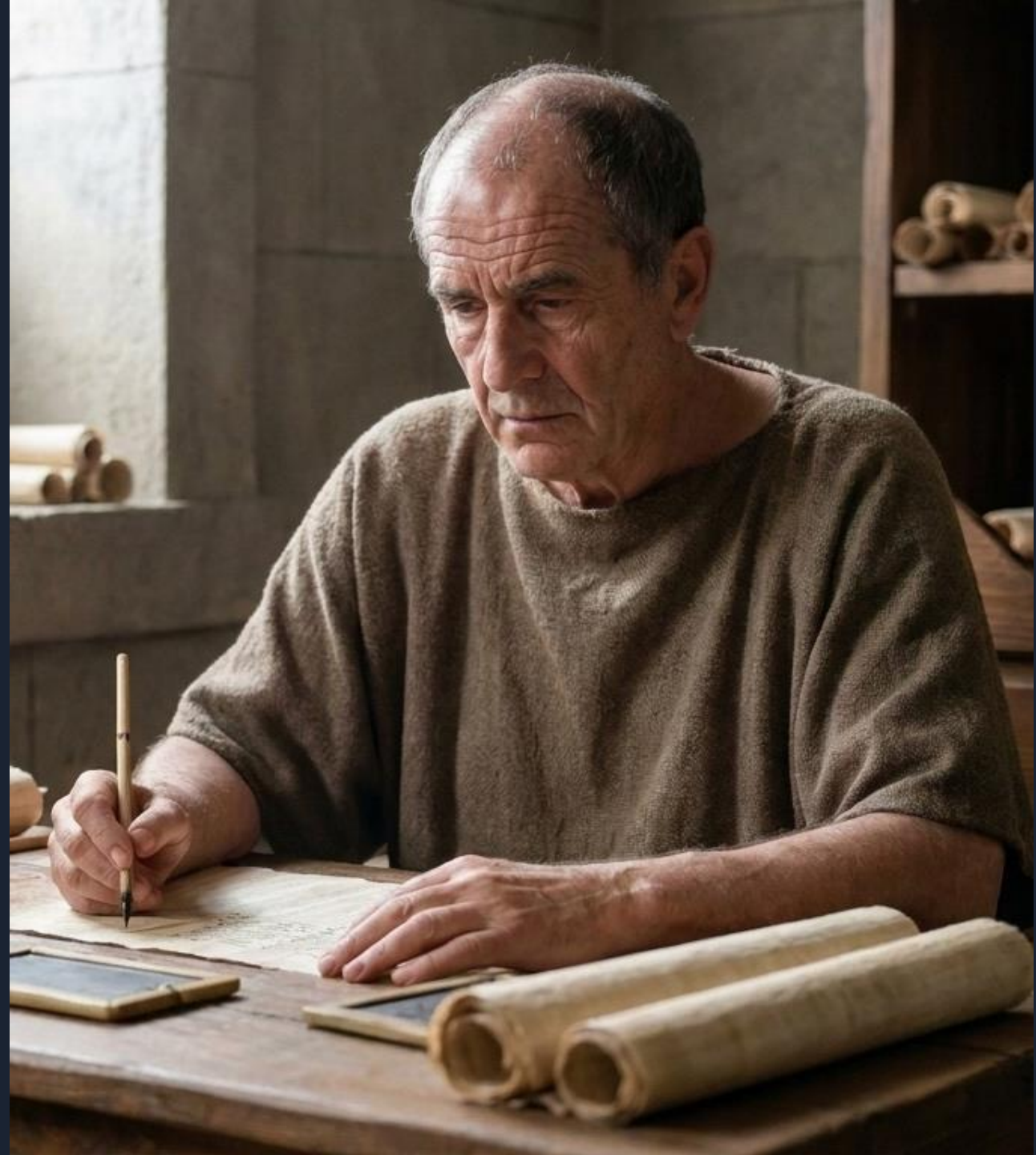


Paul's contemporary Lucius Annaeus Seneca



Seneca *De Providentia* 2.1

You ask, if providence rules the world, “why do so many adversities come to good men?” No evil can befall a good man.



Rom. 9:14

What shall we say then? Is there injustice on God's part? By no means!

Seneca *De Providentia* 2.1

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Rom. 9:14

What shall we say then? Is there injustice on God's part? By no means!

Seneca *De Providentia* 2.1

You ask, if providence rules the world, "why do so many adversities come to good men?" No evil can befall a good man. [He will tough it out!]

Epictetus
Discourses



Epictetus *Discourses* 6.1

Zeus didn't give Epictetus a good body, but a good mind. Zeus: "What then? Are these small in your sight?" Epict.: "Far be it from me!" Zeus: Then are you content with them?" Epict.: "I pray the gods I may be"



Rom. 9:19-20

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

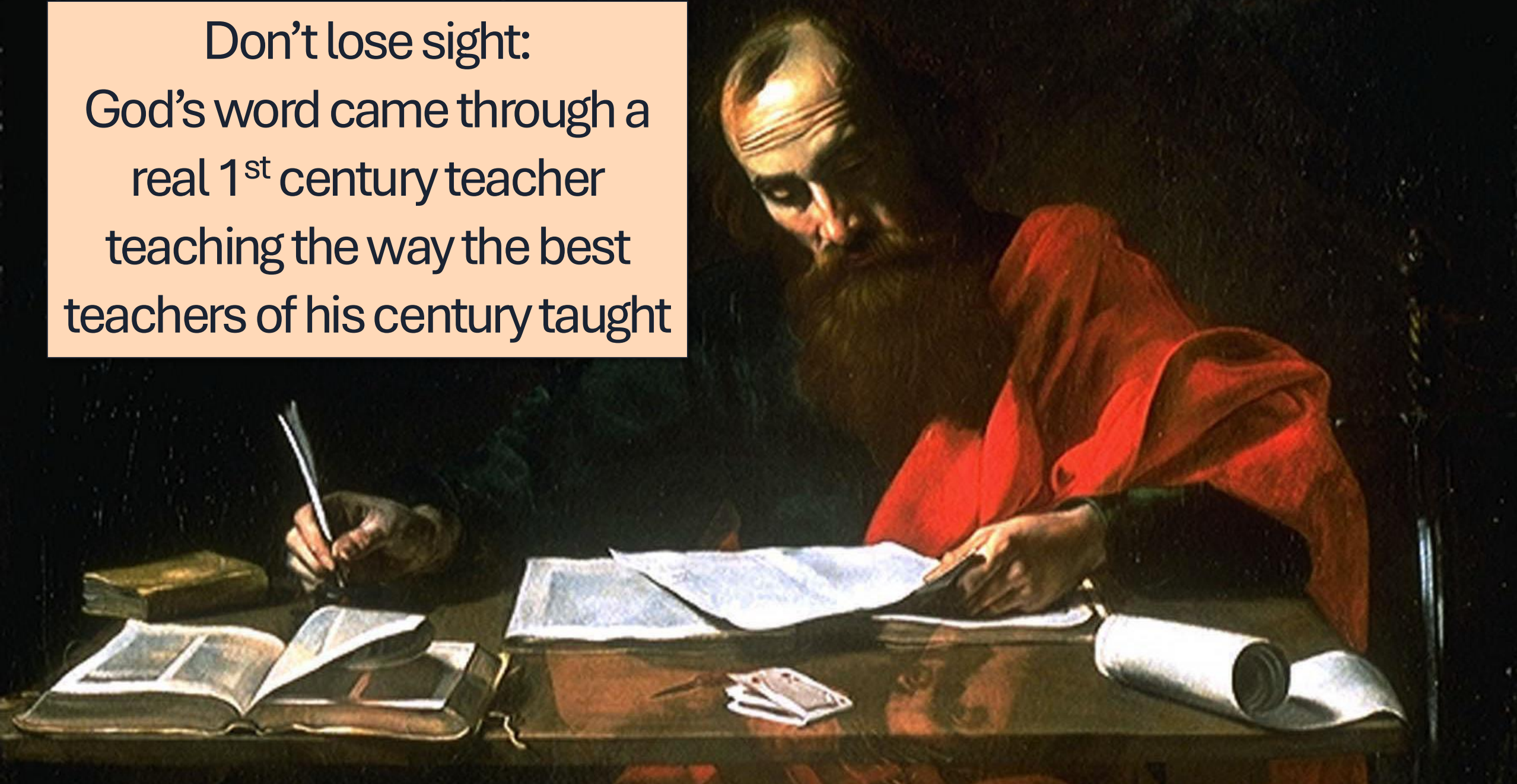
Epictetus *Discourses* 6.1

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from me!” Zeus: Then are
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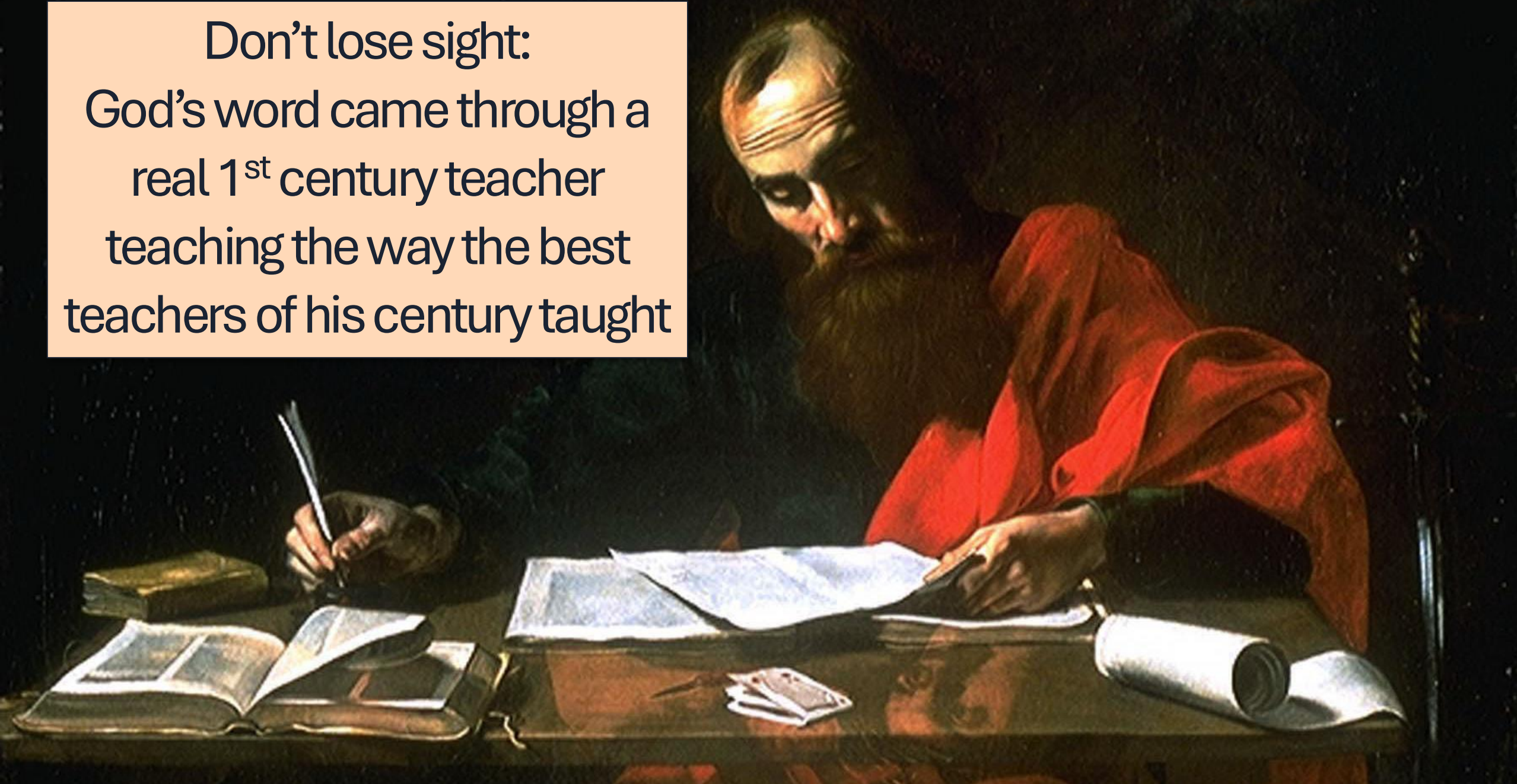
The fingerprints of the world's best teaching are all over this book!

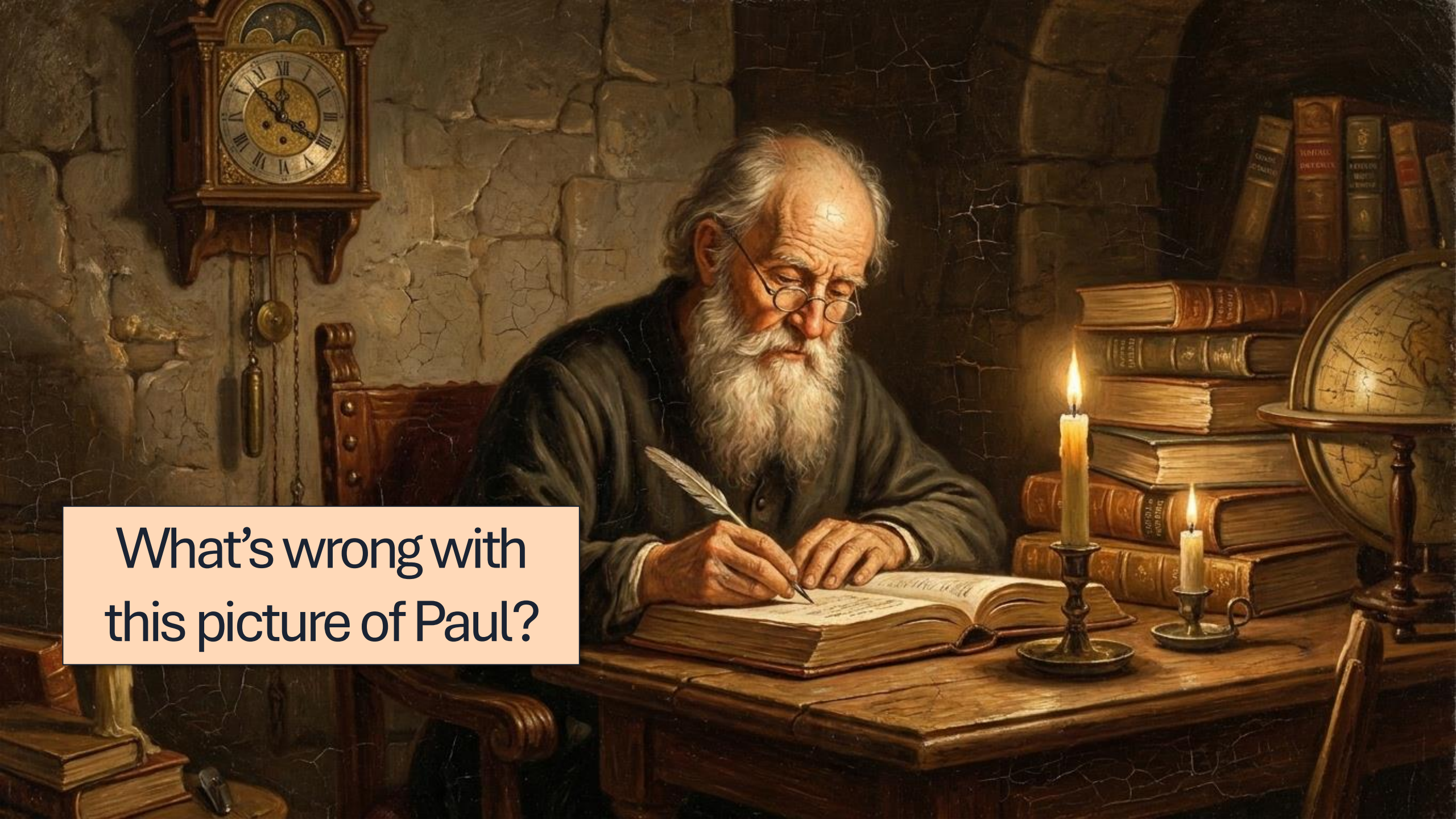


Don't lose sight:
God's word came through a
real 1st century teacher
teaching the way the best
teachers of his century taught



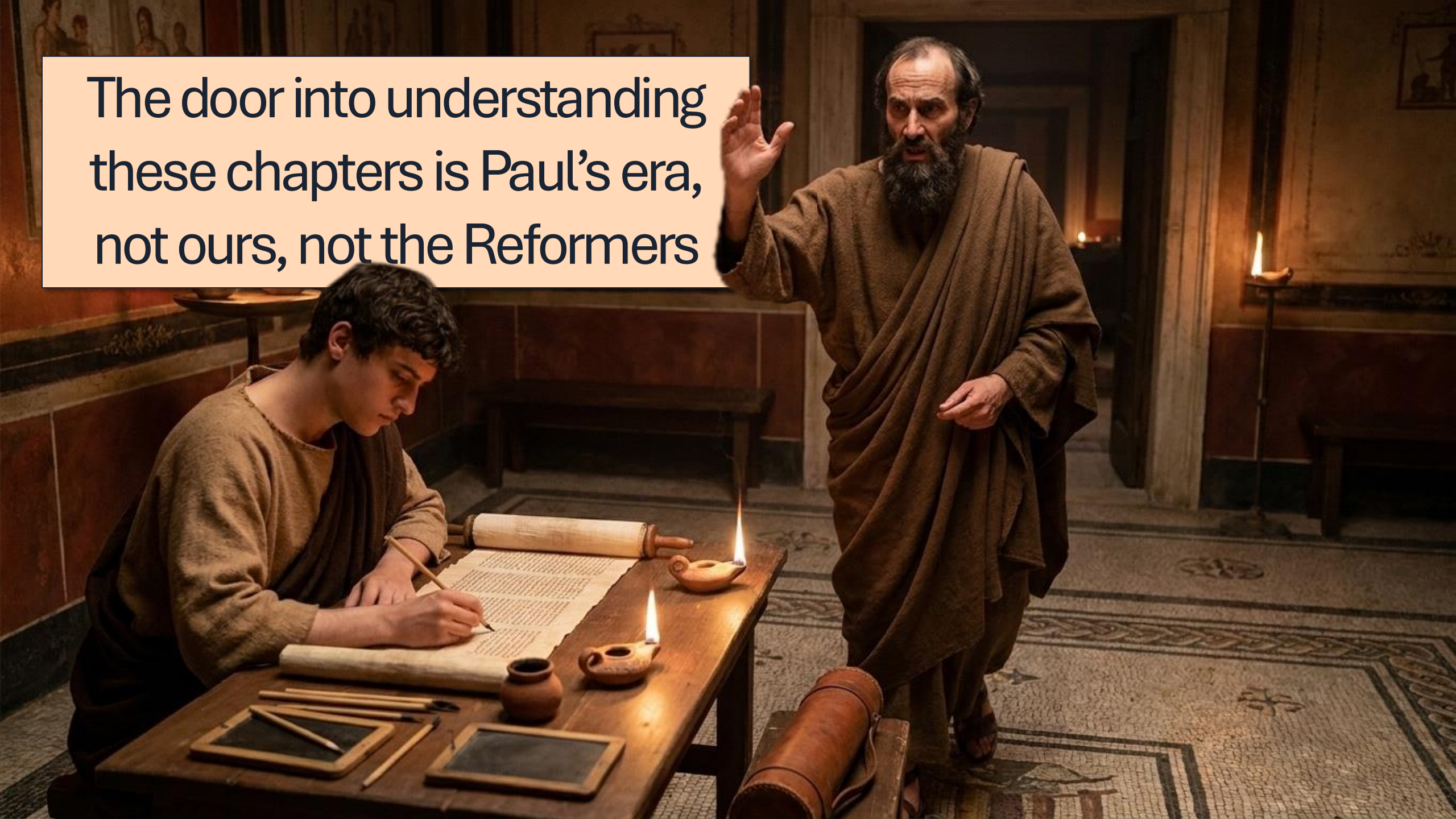
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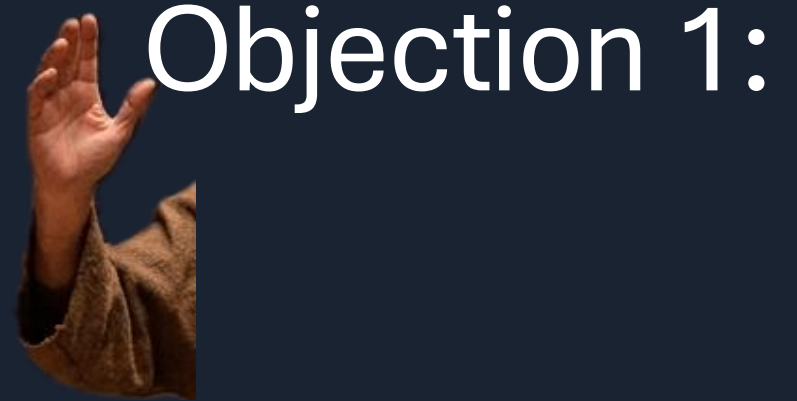


A detailed oil painting of an elderly man with a long white beard and glasses, identified as Paul, sitting at a wooden desk in a study. He is writing in a large open book with a quill pen. The desk is cluttered with several thick books, two lit candles in ornate holders, and a globe. The background features a stone wall with a large, ornate clock and a wooden chair. The lighting is warm and focused on the man and his work.

What's wrong with
this picture of Paul?

The door into understanding these chapters is Paul's era, not ours, not the Reformers







Objection 1:

Is God unjust? (vv. 14-18)



Objection 1:

Is God unjust? (vv. 14-18)



Objection 2:



Objection 1:

Is God unjust? (vv. 14-18)



Objection 2:

Then why blame me? (vv. 19-23)



Objection 1:

Is God unjust? (vv. 14-18)



Objection 2:

Then why blame me? (vv. 19-23)



The Verdict:



Objection 1:

Is God unjust? (vv. 14-18)



Objection 2:

Then why blame me? (vv. 19-23)



The Verdict:

Even us whom he called (vv. 24-29)



Objection 1:

Is God unjust? (vv. 14-18)



Objection 1:

Is God unjust? (vv. 14-18)

Mercy is never owed!

Rom. 9:10

...when Rebekah had
conceived children by
one man, our forefather
Isaac,

Rom. 9:10

...Ῥεβέκκα ἐξ ἑνὸς κοίτην
ἔχουσα, Ἰσαὰκ τοῦ
πατρὸς ἡμῶν·

Rom. 9:11

though they were not
yet born and had done
nothing either good or
bad—in order that
God's purpose of
election **might**
continue, not because
of works but because of
him who calls—

Rom. 9:11-12a

μήπω γὰρ γεννηθέντων
μηδὲ πραξάντων τι
ἀγαθὸν ἢ φαῦλον, ἵνα ἡ
κατ' ἐκλογὴν πρόθεσις
τοῦ θεοῦ **μένῃ**, ¹²οὐκ ἐξ
ἐργῶν ἀλλ' ἐκ τοῦ
καλοῦντος,

ONE QUESTION

“



”



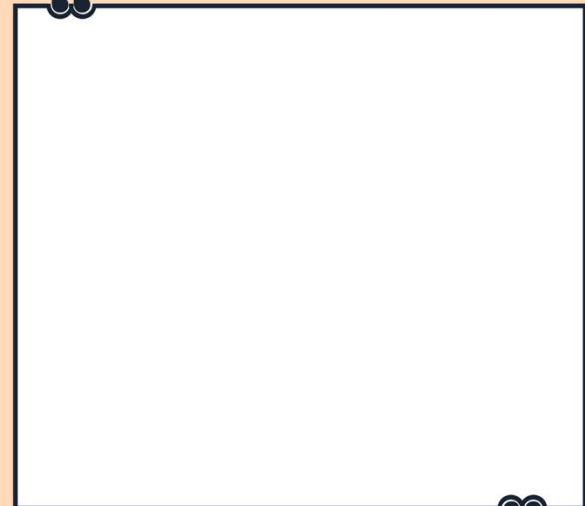
TWO POSSIBLE ANSWERS

“



”

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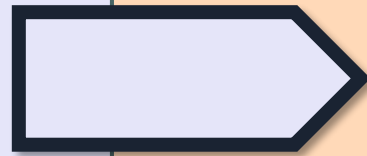
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ONE QUESTION

“

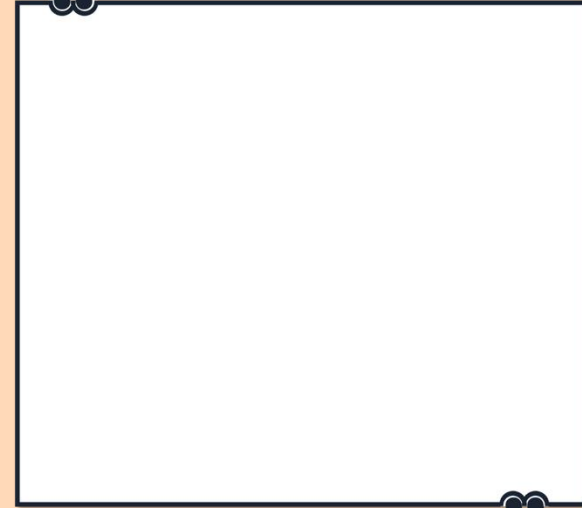
Election
to what?

”



TWO POSSIBLE ANSWERS

“



”

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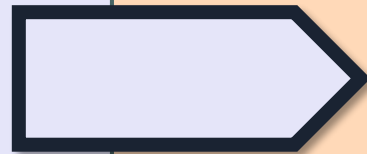
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ONE QUESTION

“

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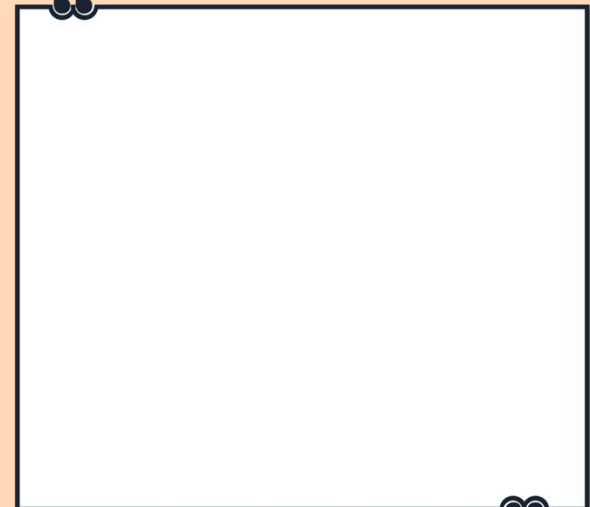
TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“



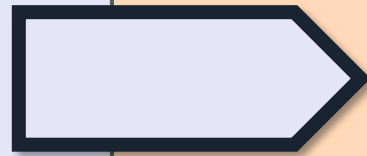
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ONE QUESTION

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to what?

”



TWO POSSIBLE ANSWERS

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Salvation

”

Rom. 9:11

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yet born and had done
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Rom. 9:11

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τοῦ θεοῦ **μένῃ**, ¹²οὐκ ἐξ
ἐργῶν ἀλλ' ἐκ τοῦ
καλοῦντος,

Rom. 9:12

¹¹not because of works
but because of him
who **calls**— ¹²she was
told, “The older will
serve the younger.”

Rom. 9:12

οὐκ ἐξ ἔργων ἀλλ’ ἐκ τοῦ
καλοῦντος, ἐρρέθη αὐτῇ
ὅτι ὁ μείζων δουλεύσει τῷ
ἐλάσσονι,

Rom. 9:13

As it is written, “Jacob I loved, but Esau I hated.”

Rom. 9:13

καθὼς γέγραπται· τὸν
*Ἰακωβ ἠγάπησα, τὸν δὲ
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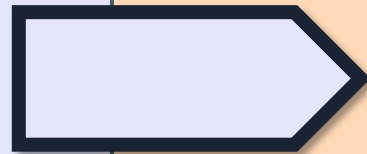
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TWO POSSIBLE ANSWERS

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TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“

Salvation

”

TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“

Salvation

”

Genesis 25:23

“Two *nations* are in
your womb, and
two peoples from
within you shall be
divided”

TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“

Salvation

”

TWO POSSIBLE ANSWERS



“
Historical
Role?”



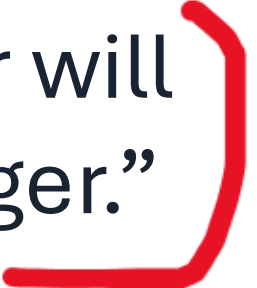
“
Salvation”

Obadiah

“How has Esau
been pillaged” (v.6)
“because of the
violence done to your
brother Jacob” (v.10)

Rom. 9:12

¹¹not because of works
but because of him
who **calls**— ¹²she was
told, “The older will
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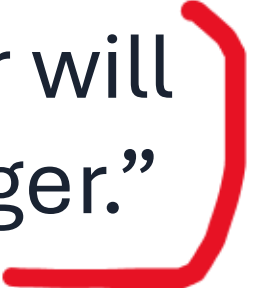


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ἐλάσσονι,

Malachi 1:2-3

I have loved you,” says the LORD. But you say, “How have you loved us?” “Is not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert.”

Malachi 1:2-3

Ἠγάπησα ὑμᾶς, λέγει κύριος.
καὶ εἶπατε Ἐν τίνι ἠγάπησας
ἡμᾶς; οὐκ ἀδελφὸς ἦν Ἡσαυ
τοῦ Ἰακωβ; λέγει κύριος· καὶ
ἠγάπησα τὸν Ἰακωβ, τὸν δὲ
Ἡσαυ ἐμίσησα καὶ ἔταξα τὰ
ὅρια αὐτοῦ εἰς ἀφανισμὸν καὶ
τὴν κληρονομίαν αὐτοῦ εἰς
δόματα ἐρήμου.

JUDAH AND EDOM IN THE ERA OF MALACHI (CIRCA 450 BCE)



Rom. 9:13

As it is written, “Jacob I
loved, but Esau I
hated.”

Rom. 9:13

καθὼς γέγραπται· τὸν
Ἰακωβ ἠγάπησα, τὸν δὲ
Ἑσαῦ ἐμίσησα.

Rejected?
Loved less?

Rom. 9:13

As it is written, “Jacob I
loved, but Esau I
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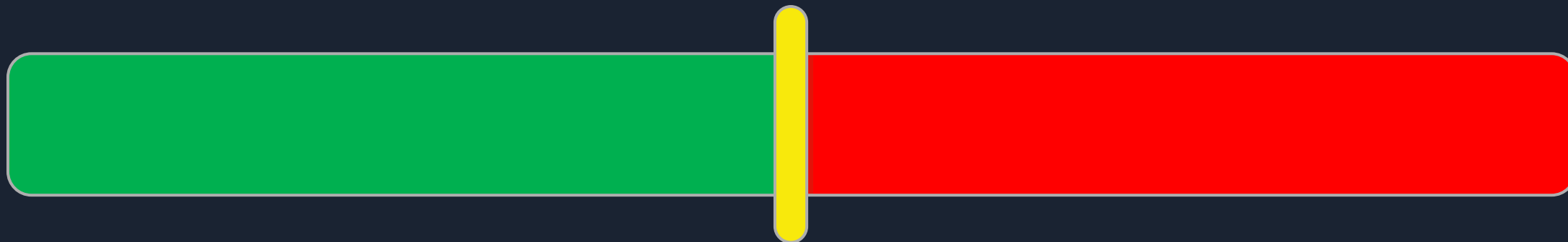
Rom. 9:13

καθὼς γέγραπται· τὸν
Ἰακωβ ἠγάπησα, τὸν δὲ
Ἑσαῦ ἐμίσησα.

LOVE-HATE METER

LOVE

HATE



LOVE-HATE METER



LOVE

HATE



LOVE-HATE METER



LOVE



HATE



LOVE-HATE METER

Hebrew idea



LOVE



HATE



LOVE-HATE METER

Hebrew idea



LOVE



HATE



LOVE-HATE METER

Hebrew idea



LOVE

“HATE”



HATE



LOVE-HATE METER

Hebrew idea



LOVE

“HATE”



HATE



Gen. 29:31

When the LORD saw that
Leah was hated, he
opened her womb

LOVE-HATE METER

Hebrew idea



LOVE

“HATE”



HATE



Gen. 29:31

When the LORD saw that
Leah was hated, he
opened her womb

Gen. 29:31

Ἰδὼν δὲ κύριος ὅτι
μισεῖται Λεῖα, ἥνοιξεν τὴν
μήτραν αὐτῆς·

LOVE-HATE METER

Hebrew idea



LOVE

“HATE”



HATE



Luke 14:26

If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

Rom. 9:13

As it is written, “Jacob I
loved, but Esau I
hated.”

Rom. 9:13

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A courtroom scene featuring a judge and a woman. The judge, an older Black woman with glasses, is seated on the left in a black judicial robe, holding a wooden gavel. She is looking towards a woman on the right. The woman, who is younger and has short curly hair, is wearing a dark blue suit and is standing with her right hand raised in a questioning gesture. A speech bubble above her contains the text "Is that fair?". In the background, several people are seated at wooden desks, including a man in a grey suit who is looking towards the woman. The room has wood-paneled walls and a large window in the background.

Is that fair?

A courtroom scene featuring a judge and a lawyer. The judge, an older Black woman with glasses, is seated on the left in a black judicial robe. The lawyer, a younger Black woman, is standing on the right in a dark blue suit, raising her right hand as if taking an oath. In the background, several men in suits are seated at wooden desks. The room has wood-paneled walls and large windows.

Is that fair?

Come back
next week!

Rom. 9:14

What shall we say
then? Is there injustice
on God's part? By no
means!

Rom. 9:14

Τί οὖν ἐροῦμεν; μὴ
ἀδικία παρὰ τῷ θεῷ; μὴ
γένοιτο.

Rom. 9:15

For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”

Rom. 9:15

*τῷ Μωϋσεῖ γὰρ λέγει·
ἐλεήσω ὃν ἂν ἐλεῶ καὶ
οἰκτιρήσω ὃν ἂν οἰκτίρω.*

Remember the
context of the quote

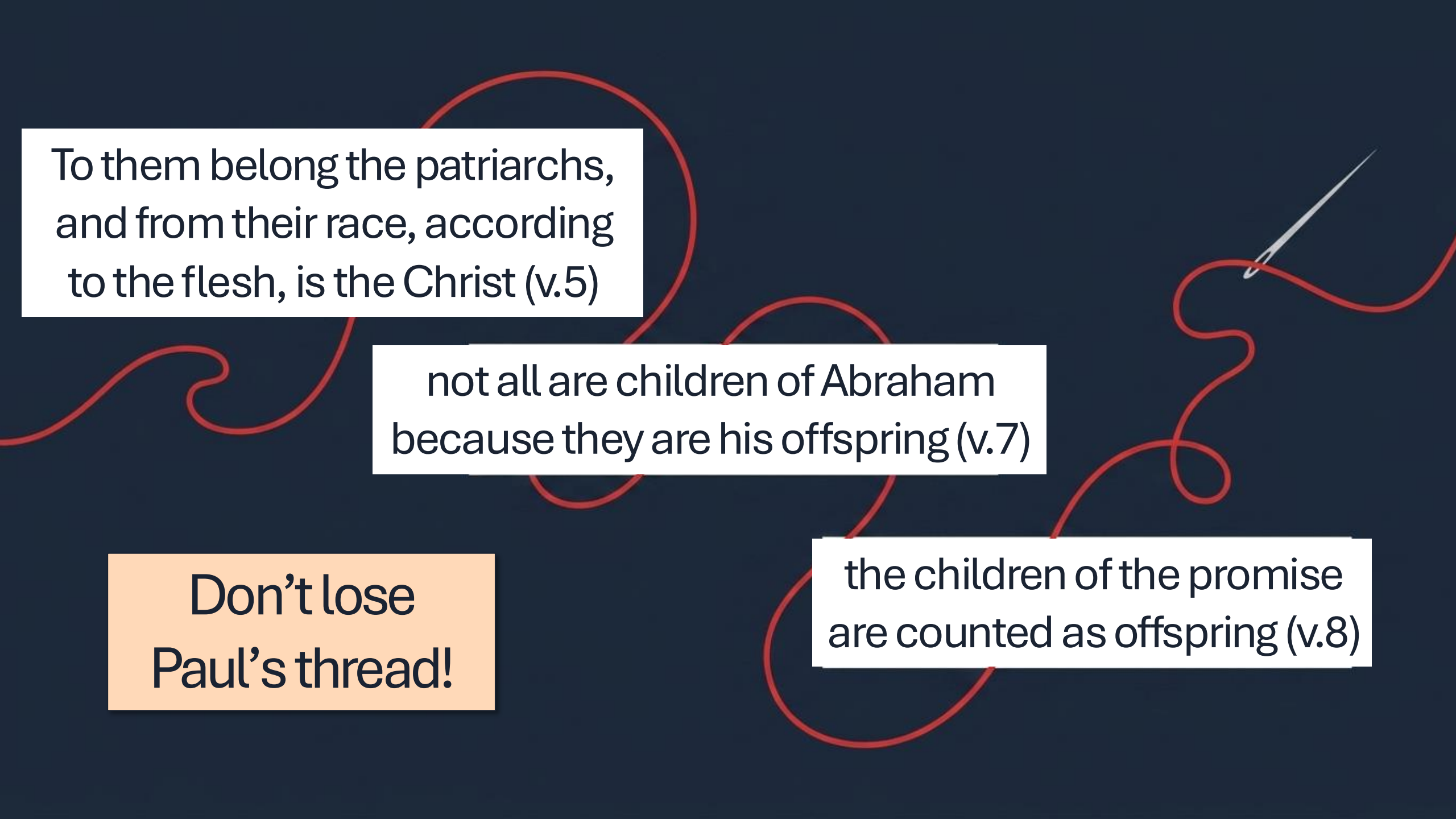


Ex. 33:19

And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Ex. 33:19

καὶ εἶπεν Ἐγὼ
παρελεύσομαι πρότερός
σου τῇ δόξῃ μου καὶ
καλέσω ἐπὶ τῷ ὀνόματί
μου Κύριος ἐναντίον
σου· καὶ ἐλεήσω ὃν ἂν
ἐλεῶ, καὶ οἰκτιρήσω ὃν
ἂν οἰκτίρω.



To them belong the patriarchs,
and from their race, according
to the flesh, is the Christ (v.5)

not all are children of Abraham
because they are his offspring (v.7)

Don't lose
Paul's thread!

the children of the promise
are counted as offspring (v.8)

To them belong the patriarchs,
and from their race, according
to the flesh, is the Christ (v.5)

Paul is telling
Israel's story

not all are children of Abraham
because they are his offspring (v.7)

Don't lose
Paul's thread!

the children of the promise
are counted as offspring (v.8)

Rom. 9:16

So then it depends not
on human will or
exertion, but on God,
who has mercy.

Rom. 9:16

ἄρα οὖν οὐ τοῦ θέλοντος
οὐδὲ τοῦ τρέχοντος ἀλλὰ
τοῦ ἐλεῶντος θεοῦ.



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Mercy is
never owed!



Rom. 9:17

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

*λέγει γὰρ ἡ γραφή τῷ
Φαραὼ ὅτι εἰς αὐτὸ τοῦτο
ἐξήγειρά σε ὥπως
ἐνδείξωμαι ἐν σοὶ τὴν
δύναμίν μου καὶ ὥπως
διαγγελῇ τὸ ὄνομά μου ἐν
πάσῃ τῇ γῇ.*

Ex. 9:16

But for this purpose I
have raised you up, to
show you my power, so
that my name may be
proclaimed in all the
earth.

Ex. 9:16

καὶ ἐνεκεν τούτου
διετηρήθης, ἵνα
ἐνδείξωμαι ἐν σοὶ τὴν
ἰσχύν μου, καὶ ὅπως
διαγγελῇ τὸ ὄνομά μου
ἐν πάσῃ τῇ γῇ.

Rom. 9:18

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

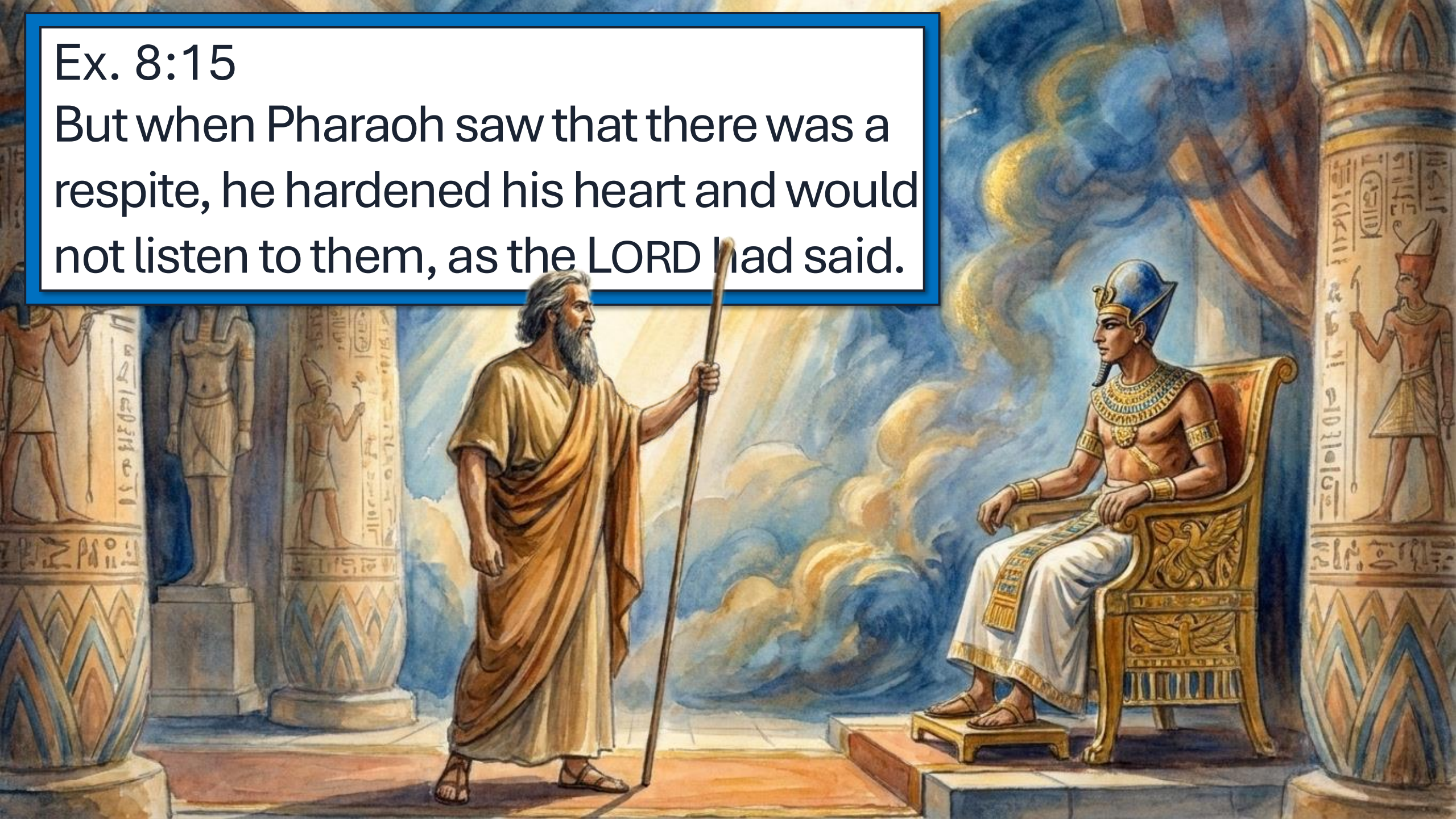
Rom. 9:18

ἄρα οὖν ὃν θέλει ἐλεεῖ,
ὃν δὲ θέλει σκληρύνει.



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.



A courtroom scene featuring a judge and a woman. The judge, an older Black woman with glasses, is seated on the left in a black judicial robe, holding a wooden gavel. She is looking towards a woman on the right. The woman, a younger Black woman with short curly hair, is wearing a dark blue suit and has her right hand raised in a questioning gesture. A speech bubble above her contains the text "Is that fair?". In the background, several people are seated at wooden desks, including a man in a grey suit who is looking towards the woman. The room has wood-paneled walls and a large window in the background.

Is that fair?



Points for
Home



Points for
Home

God is a promise keeper



Points for
Home

God is a promise keeper

“There is absolutely no way
that the word of God has
failed, withered, run aground,
or gone away unfilled.”
(Rom. 9:6 LRV)



Points for
Home



Points for
Home

Praise God from
whom all mercy flows



Points for
Home

Praise God from
whom all mercy flows

“So then it depends not on
human will or exertion,
but on God, who has mercy.”
(Rom. 9:16)



Points for
Home



Points for
Home

Mind your posture!



Points for
Home

Mind your posture!

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

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 white short-sleeved blouse, 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:

Jacob and Esau – elected to the
historical role? to salvation?
both?

Romans

