

Romans



Great Pacific Garbage Patch





Great Pacific Garbage Patch

1.8 trillion pieces
4x California in size
87,000 tons



The stomach
contents of a
sea turtle



“Dressel 20 amphora”
70 liters
207 pounds full







Monte Testaccio



Monte Testaccio



11 stories high
1 km around







The Potter's right (vv. 19-21)



The Potter's right (vv. 19-21)



2 kinds of vessels (vv. 22-24)

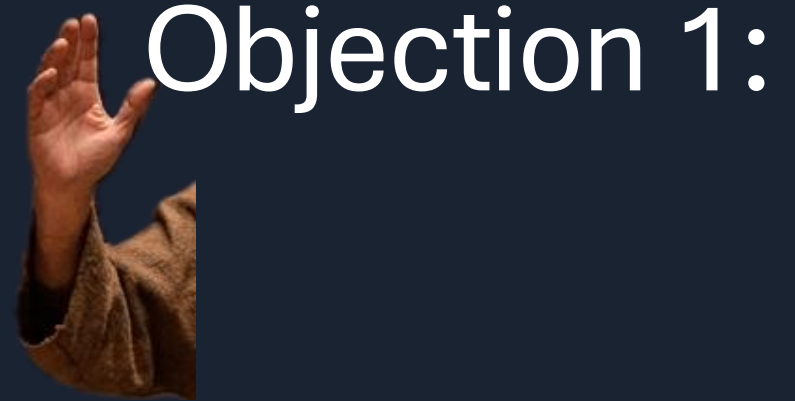


We aren't simply replaying
last class for context.
We are going deeper.



We aren't simply replaying
last class for context.
We are going deeper.







Objection 1:

Is God unjust? (vv. 14-18)

Rom. 8:35

Who shall separate us
from the love of Christ?
Shall tribulation, or
distress, or
persecution, or famine,
or nakedness, or
danger, or sword?

Rom. 8:35

τίς ἡμᾶς χωρίσει ἀπὸ τῆς
ἀγάπης τοῦ Χριστοῦ;
θλίψις ἢ στενοχωρία ἢ
διωγμὸς ἢ λιμὸς ἢ
γυμνότης ἢ κίνδυνος ἢ
μάχαιρα;

Rom. 8:37

No, in all these things
we are more than
conquerors through
him who loved us.

Rom. 8:37

ἀλλ' ἐν τούτοις πᾶσιν
ὑπερνικῶμεν διὰ τοῦ
ἀγαπήσαντος ἡμᾶς.

Rom. 8:38

For I am sure that
neither death nor life,
nor angels nor rulers,
nor things present nor
things to come, nor
powers,

Rom. 8:38

πέπεισμαι γὰρ ὅτι οὔτε
θάνατος οὔτε ζωὴ οὔτε
ἄγγελοι οὔτε ἀρχαὶ οὔτε
ἐνεστῶτα οὔτε μέλλοντα
οὔτε δυνάμεις

Rom. 8:39

nor height nor depth,
nor anything else in all
creation, will be able to
separate us from the
love of God in Christ
Jesus our Lord.

Rom. 8:39

οὔτε ὕψωμα οὔτε βάθος
οὔτε τις κτίσις ἑτέρα
δυνήσεται ἡμᾶς χωρίσαι
ἀπὸ τῆς ἀγάπης τοῦ θεοῦ
τῆς ἐν Χριστῷ Ἰησοῦ τῷ
κυρίῳ ἡμῶν.



Objection:

What about Israel?

Let me tell you
about Israel!



Rom. 9:6

But it is not as though
the word of God has
failed. For not all who
are descended from
Israel belong to Israel,

Rom. 9:6

Οὐχ οἷον δὲ ὅτι
ἐκπέπτωκεν ὁ λόγος τοῦ
θεοῦ. οὐ γὰρ πάντες οἱ ἐξ
Ἰσραὴλ οὗτοι Ἰσραήλ·

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doubly emphatic

Rom. 9:6

But it is not as though
the word of God has
failed. For not all who
are descended from
Israel belong to Israel,

Lanier version:

“There is absolutely
no way that...

Rom. 9:6

Οὐχ οἷον δὲ ὅτι
ἐκπέπτωκεν ὁ λόγος τοῦ
θεοῦ. οὐ γὰρ πάντες οἱ ἐξ
Ἰσραὴλ οὗτοι Ἰσραήλ·

doubly emphatic

Rom. 9:7

and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”

Rom. 9:7

οὐδ' ὅτι εἰσὶν σπέρμα
Ἀβραὰμ πάντες τέκνα,
ἀλλ'· ἐν Ἰσαὰκ κληθήσεται
σοι σπέρμα.



Ishmael:



Ishmael:



Isaac:



Ishmael:

1st born

Isaac:



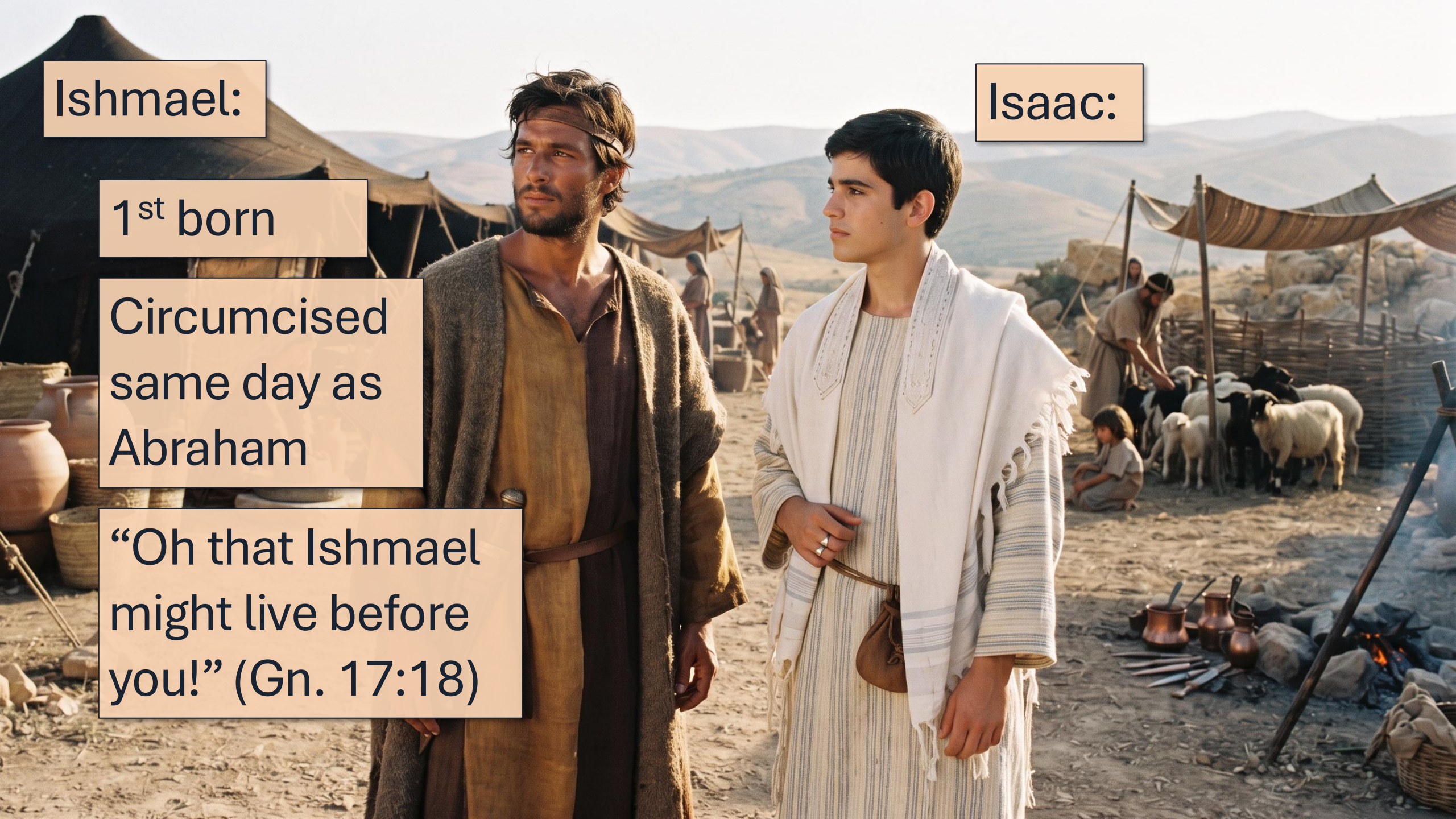
Ishmael:

1st born

Circumcised
same day as
Abraham

Isaac:



A cinematic still from a biblical film. In the foreground, two men stand side-by-side, looking off to the right. The man on the left, Ishmael, has dark hair and a beard, wearing a brown tunic and a thick, greyish-brown cloak. The man on the right, Isaac, is younger, with dark hair, wearing a white tunic and a white shawl with fringed edges. In the background, a desert camp is visible with several tents made of animal skins, some people, and a flock of sheep. A small fire burns in the lower right corner. The overall tone is warm and golden, suggesting late afternoon or early morning light.

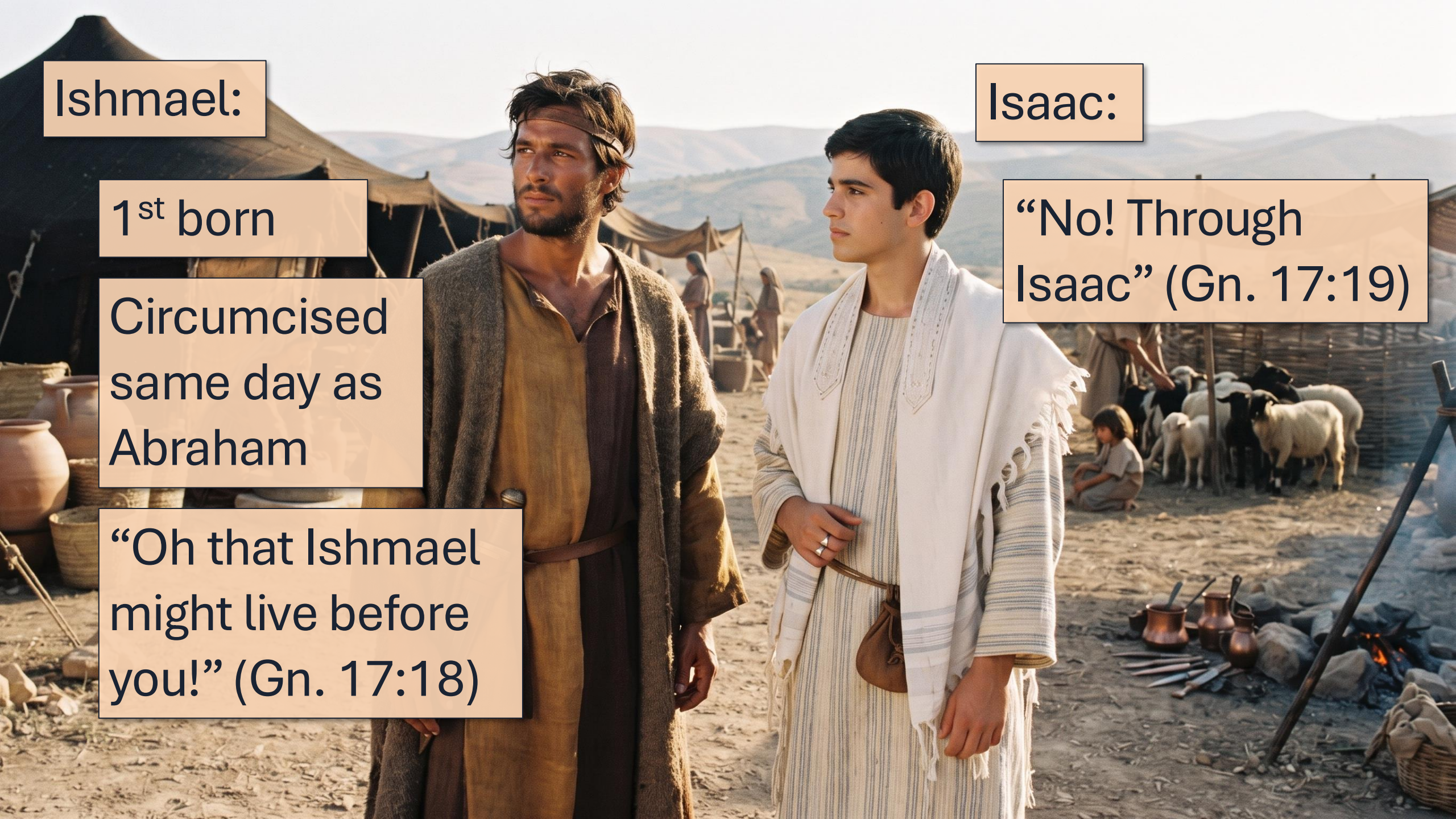
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“Oh that Ishmael
might live before
you!” (Gn. 17:18)

Isaac:



Ishmael:

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“Oh that Ishmael
might live before
you!” (Gn. 17:18)

Isaac:

“No! Through
Isaac” (Gn. 17:19)

Rom. 9:8

This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

Rom. 9:8

τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

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. 9:11a

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

Rom. 9:11

μήπω γὰρ γεννηθέντων
μηδὲ πραξάντων τι
ἀγαθὸν ἢ φαῦλον, ἵνα ἡ
κατ' ἐκλογὴν πρόθεσις
τοῦ θεοῦ **μένῃ,**

Rom. 9:11b-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
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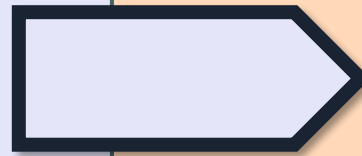
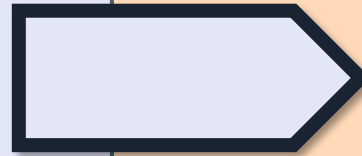
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ONE QUESTION

“

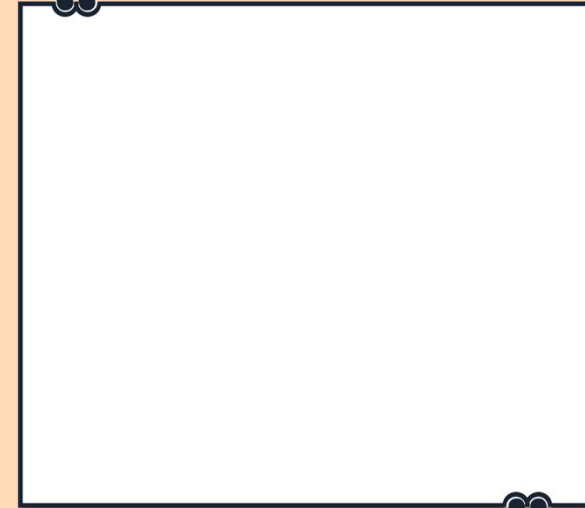


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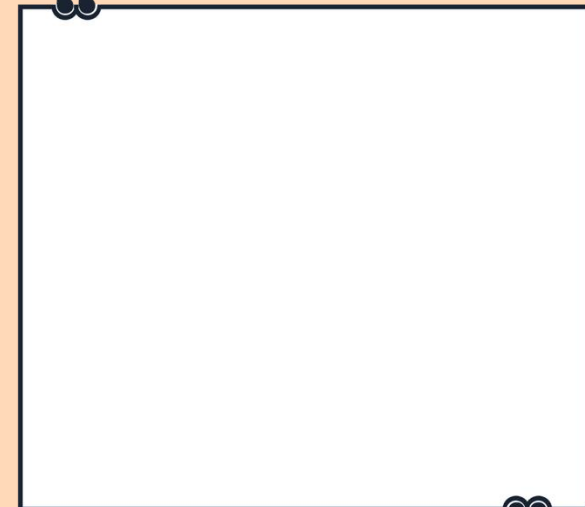
TWO POSSIBLE ANSWERS

“



”

“



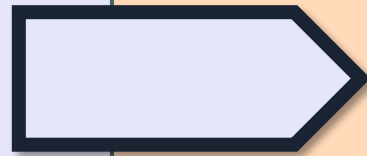
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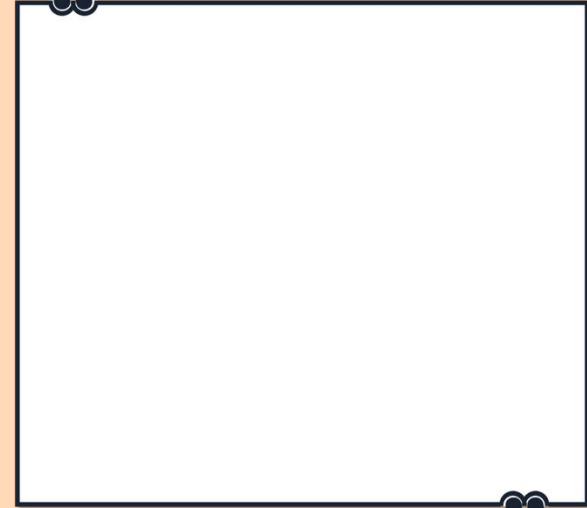
Election
to what?

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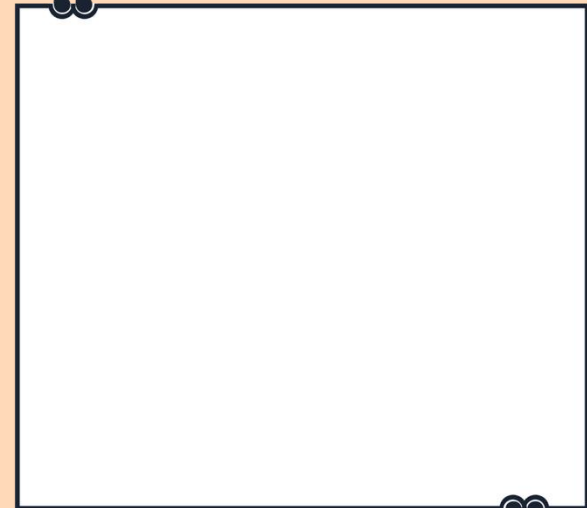
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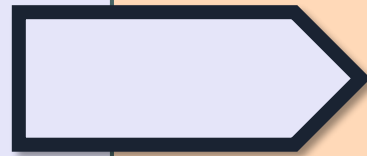
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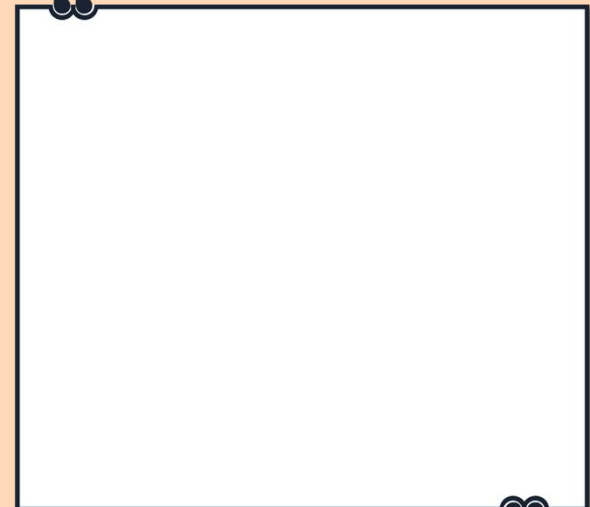
TWO POSSIBLE ANSWERS

“

Historical
Role?

”

“



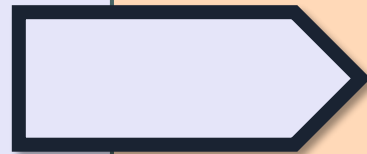
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TWO POSSIBLE ANSWERS

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Salvation

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TWO POSSIBLE ANSWERS

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Historical
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“

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?

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Salvation

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Obadiah

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

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

μήπω γὰρ γεννηθέντων
μηδὲ πραξάντων τι
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κατ' ἐκλογὴν πρόθεσις
τοῦ θεοῦ μένῃ, ¹²οὐκ ἐξ
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ἐργων ἀλλ' ἐκ τοῦ
καλοῦντος,

Rom. 8:27

And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Rom. 8:27

ὁ δὲ ἐραυνῶν τὰς
καρδίας οἶδεν τί τὸ
φρόνημα τοῦ πνεύματος,
ὅτι κατὰ θεὸν ἐντυγχάνει
ὑπὲρ ἁγίων.

Rom. 8:28

And we know that for those who love God all things work together for good, for those who are called according to his purpose

Rom. 8:28

Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

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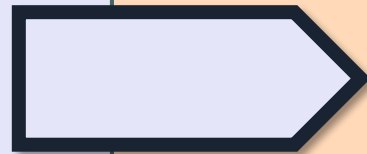
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ONE QUESTION

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Election
to what?

”



TWO POSSIBLE ANSWERS

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Historical
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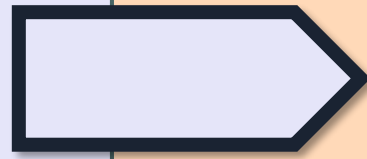
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Salvation

”

ONE QUESTION

“
Salvation
for
whom?
”



TWO POSSIBLE ANSWERS

“
Each
person?
”

“
The body
of Christ
”

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

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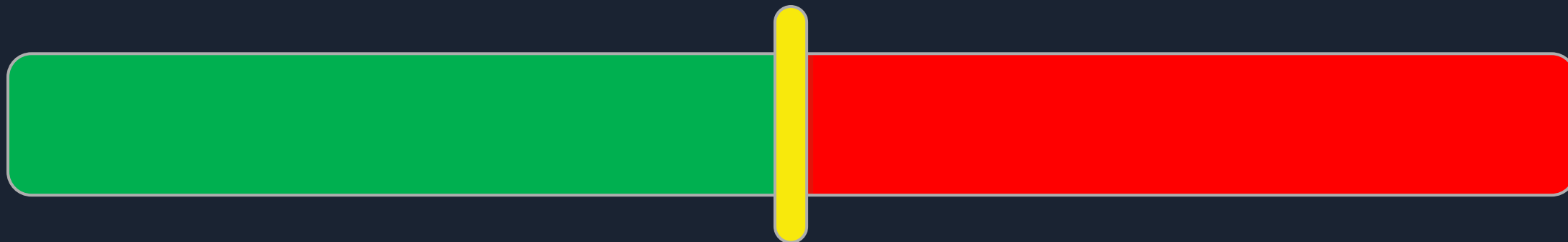
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LOVE-HATE METER

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, ἤνοιξεν 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

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Rejected?
Loved less?

A courtroom scene featuring a judge and a woman. The judge, an older Black woman with glasses, is seated at a wooden bench on the left, holding a gavel. She is looking towards a woman on the right. The woman, a younger Black woman with short curly hair, is standing and raising her right hand in a questioning gesture. She is wearing a dark blue suit. In the background, several people are seated at wooden desks, watching the interaction. A speech bubble above the woman on the right contains the text "Is that fair?".

Is that fair?



Objection 1:

Is God unjust? (vv. 14-18)



Objection 1:

Is God unjust? (vv. 14-18)

Mercy is never owed!

Rom. 9:14

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

Rom. 9:14

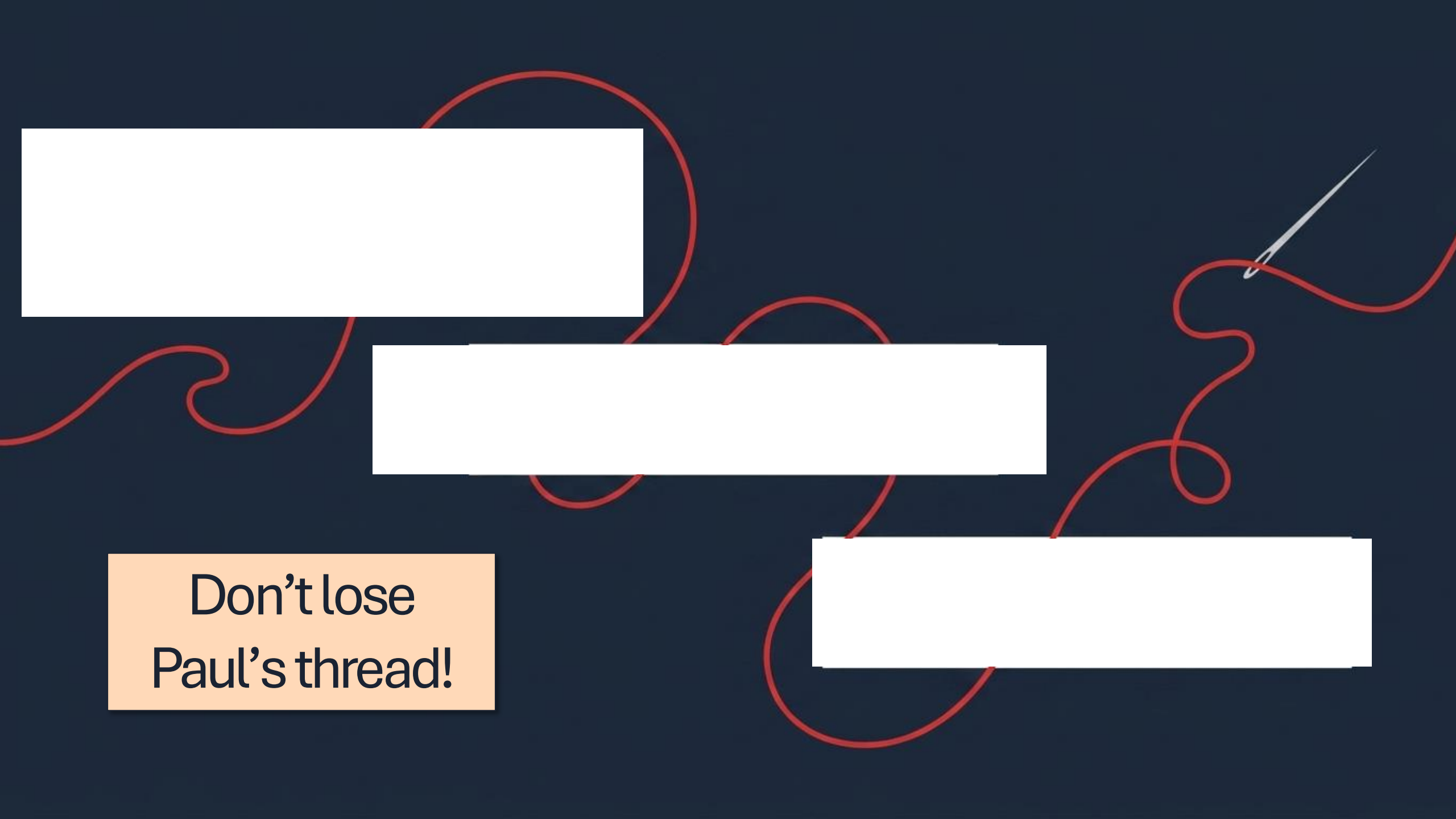
Τί οὖν ἐροῦμεν; μὴ
ἀδικία παρὰ τῷ θεῷ; μὴ
γένοιτο.

Rom. 9:15

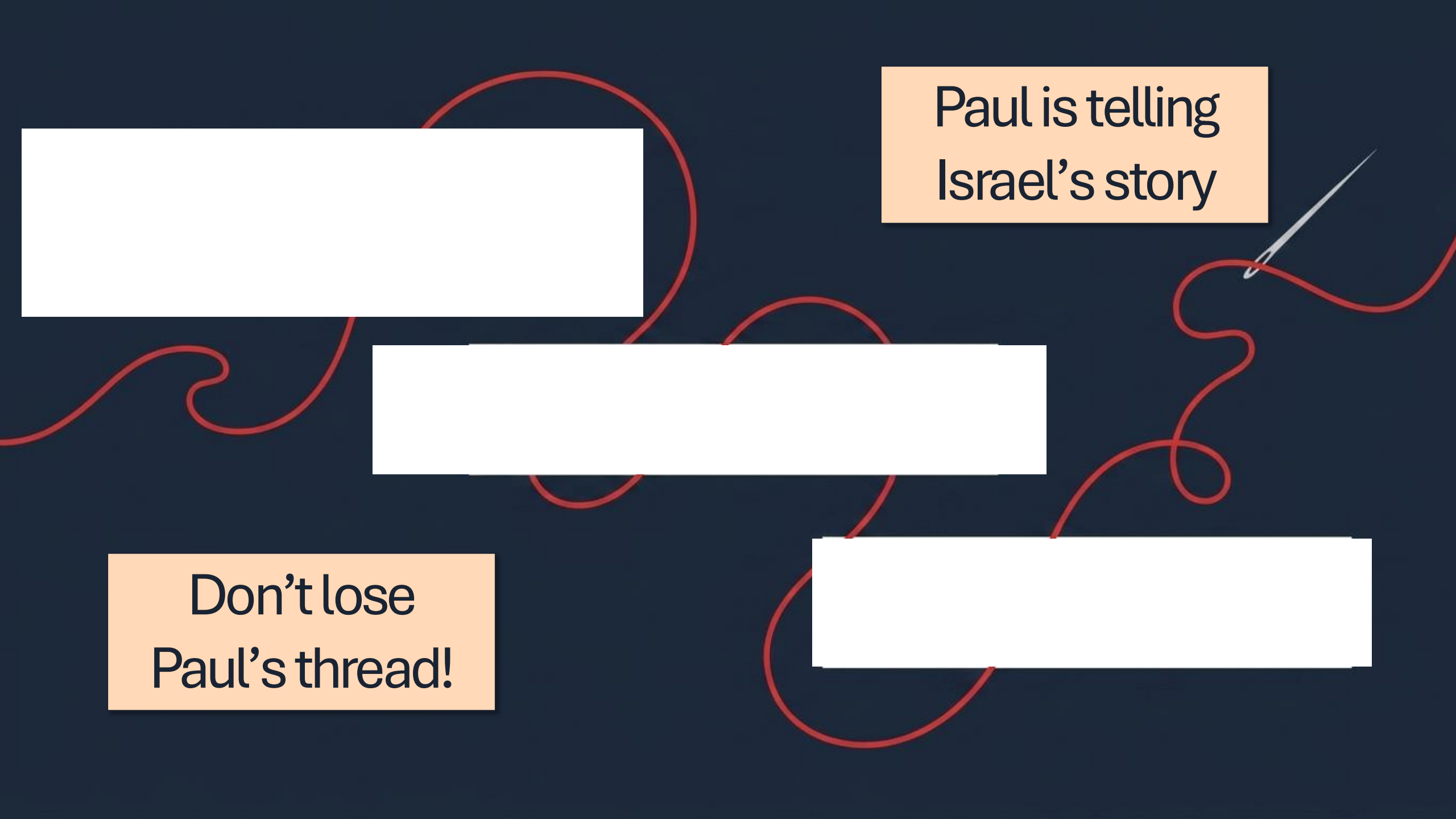
For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”

Rom. 9:15

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



Don't lose
Paul's thread!



Paul is telling
Israel's story

Don't lose
Paul's thread!

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

Paul is telling
Israel's story

Don't lose
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To them belong the patriarchs,
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Paul is telling
Israel's story

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

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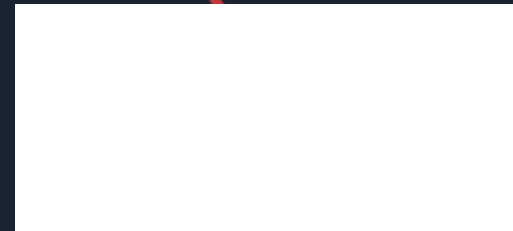
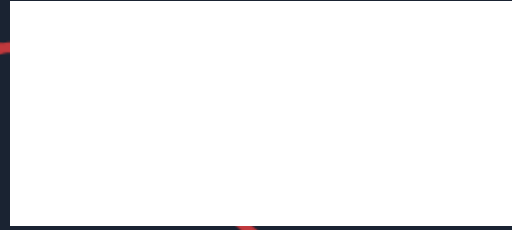
Don't lose
Paul's thread!

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

Paul is telling
Israel's story

Abraham
spring (v.7)

the children of the promise
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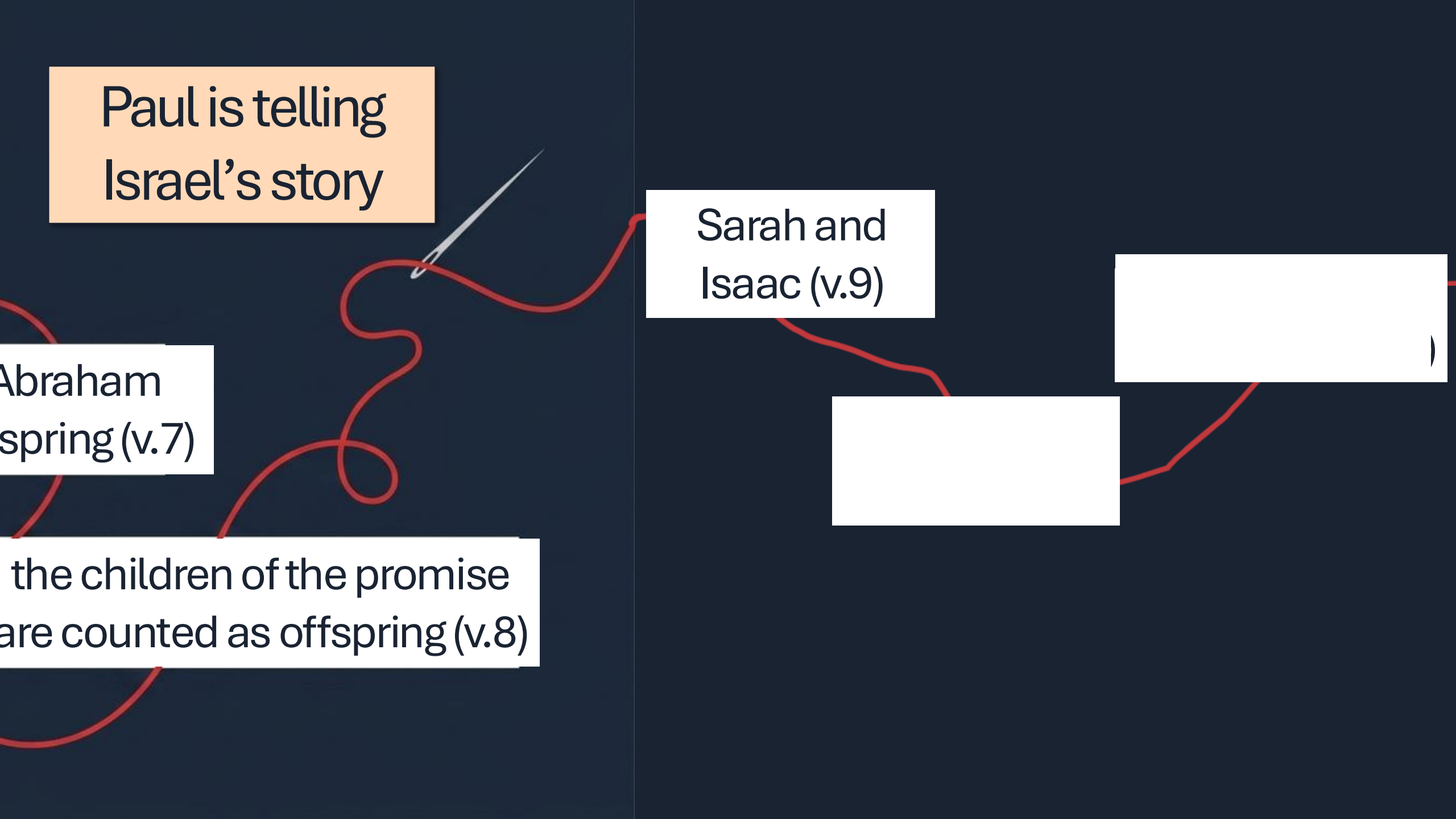


Paul is telling
Israel's story

Sarah and
Isaac (v.9)

Abraham
spring (v.7)

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



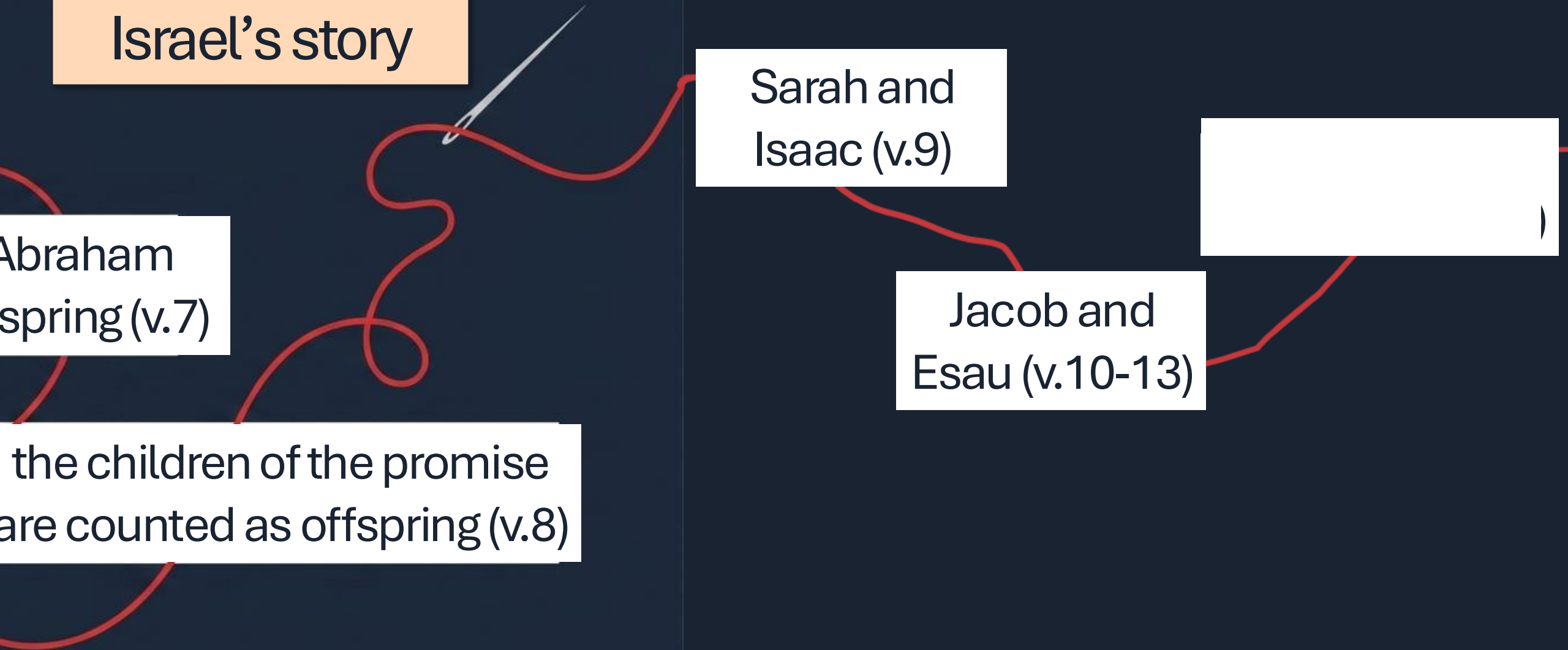
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Jacob and
Esau (v.10-13)



Paul is telling
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Abraham
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Sarah and
Isaac (v.9)

Jacob and
Esau (v.10-13)

Moses and
Exodus (v.14-18)

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Sarah and
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Jacob and
Esau (v.10-13)

Moses and
Exodus (v.14-18)

He started this with: we are
conquerors and nothing can
separate us from Christ's love

What about Israel?



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.

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.*

Rom. 9:18

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

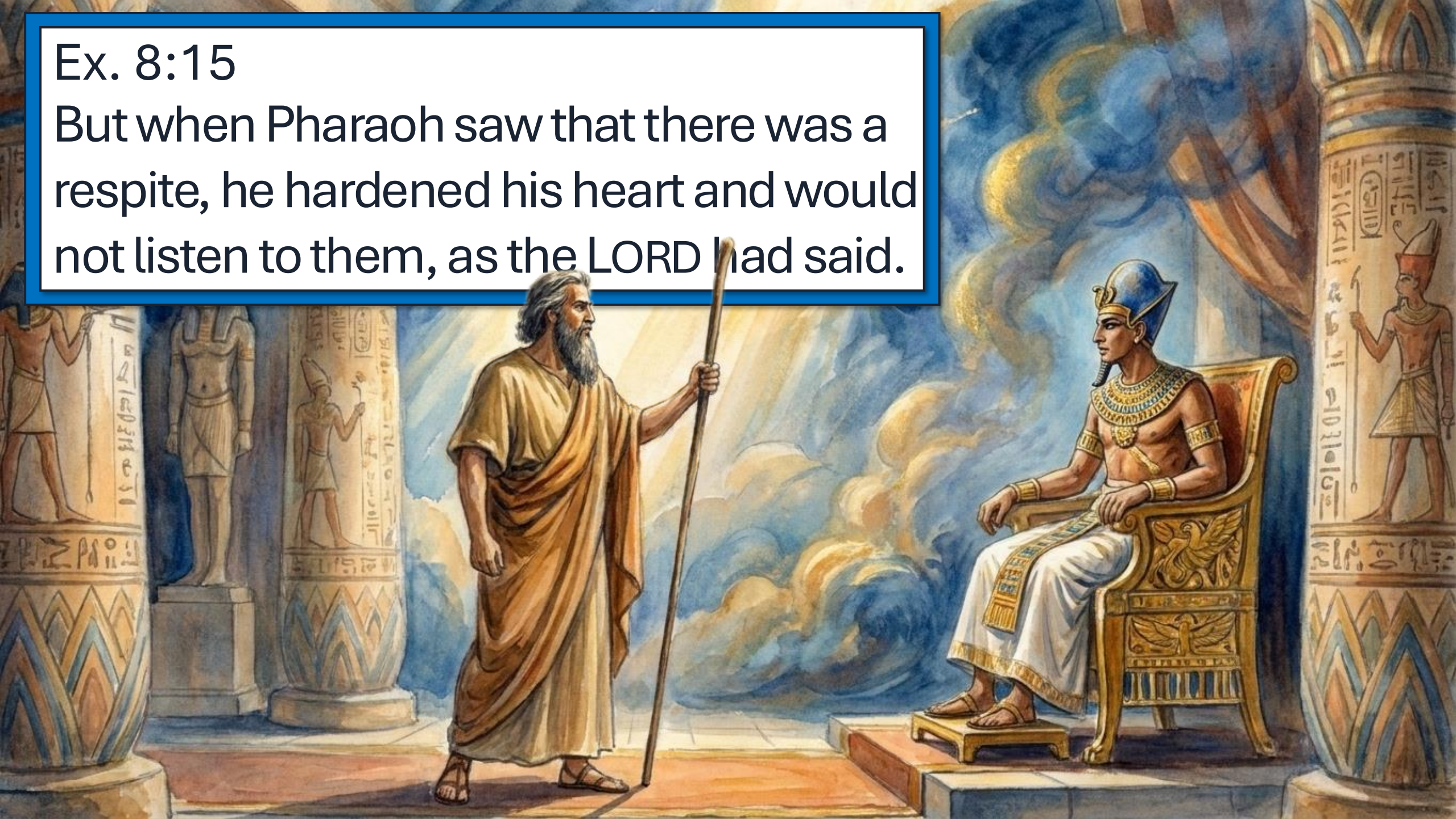
Rom. 9:18

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.



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.



Objection 1:

Is God unjust? (vv. 14-18)



Objection 1:

Is God unjust? (vv. 14-18)

Mercy is never owed!

A courtroom scene featuring a judge and a woman. The judge, an older Black woman with glasses, is seated at a wooden bench on the left, holding a 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 head contains the text "Is that fair?". In the background, several people are seated at wooden desks, watching the interaction. The room has wood-paneled walls and a large window in the background.

Is that fair?





The Potter's right (vv. 19-21)

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? 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; *μη ἐρεῖ το πλάσμα*
τῷ πλάσαντι· τί με
ἐποίησας οὕτως;

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τῷ πλάσαντι· τί με
ἐποίησας οὕτως;

ἀνταποκρινόμενος
is dispute talk

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?”

ἀνταποκρινόμενος
“to reply against”

Rom. 9:20

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

ἀνταποκρινόμενος
is dispute talk

A courtroom scene with a judge, lawyers, and an empty witness stand. The judge is seated on the left, and two lawyers are seated on the right. A speech bubble is overlaid on the image, and the word 'Job' is written in red. The courtroom has wood-paneled walls and large windows.

Your honor, I'd like
to call God to the
witness stand!

Job

A courtroom scene. A judge in a black robe sits on the left. A woman in a suit sits at a desk in the foreground left. A man in a suit stands on the right, gesturing with his hand. An empty witness chair is in the center. A large orange speech bubble is in the upper center, and a large blue arrow points down from the top right. The word 'Job' is written in red cursive on the right.

Your honor, I'd like
to call God to the
witness stand!

Job

A courtroom scene. A judge in a black robe sits at a wooden bench on the left. A female lawyer sits at a desk in front of him. On the right, two male lawyers sit at a long wooden table. In the center, there is an empty witness stand with a grey chair. A large orange speech bubble is overlaid on the scene, pointing towards the witness stand. A large blue arrow points down from the top right corner. The word 'Job' is written in red cursive over one of the lawyers on the right.

Your honor, I'd like
to call God to the
witness stand!

Job

A courtroom scene with a judge, a lawyer, and a witness stand. The judge is seated on the left, the lawyer is standing on the right, and the witness stand is in the center. A large blue arrow points down from the top right corner towards the lawyer. A speech bubble is positioned above the lawyer, and a text box is in the center of the image.

Your honor, I'd like
to call God to the
witness stand!

Job 23:4

Job

A courtroom scene with a judge, a lawyer, and a witness. The judge is seated on the left, wearing a black robe. The lawyer is standing on the right, gesturing with his hands. The witness is seated at a witness stand in the center. The courtroom has wood-paneled walls and large windows.

Your honor, I'd like
to call God to the
witness stand!

Job 23:4

Job 32:12

Job

Paul is rebuking the posture,
not the question



Rom. 9:20

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

Rom. 9:20

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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?”

Isaiah 29:16

Rom. 9:20

ὦ ἄνθρωπε, μενοῦνγε σὺ
τίς εἶ ὁ
ἀνταποκρινόμενος τῷ
θεῷ; *μη ἐρεῖ το πλάσμα*
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Rom. 9:20

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

Rom. 9:20

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

Rom. 9:20

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. 9:20

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

Rom. 9:20

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. 9:20

*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 long-sleeved tunic and a matching skirt, is seated on a wooden stool in a rustic pottery workshop. He is focused on shaping a clay pot on a pottery wheel. The workshop has a textured, light-colored wall and a wooden shelf above him holding various finished pottery items like vases and bowls. To his left, another shelf holds a basket of tools and more pottery. 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.



Alexandria

~ BC100



The Wisdom of Solomon



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;*

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;

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ποιῆσαι ὃ μὲν εἰς τιμὴν
σκεῦος ὃ δὲ εἰς ἀτιμίαν;



τιμή
valuable,
esteemed



ἀ+τιμή
not valuable,
not esteemed





N.T. Wright

“We cannot simply reject this passage as though Paul is talking about God and humanity in the abstract. He is talking about God’s purposes not only with Israel but, much more importantly, through Israel.”



The Potter's right (vv. 19-21)



The Potter's right (vv. 19-21)



2 kinds of vessels (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

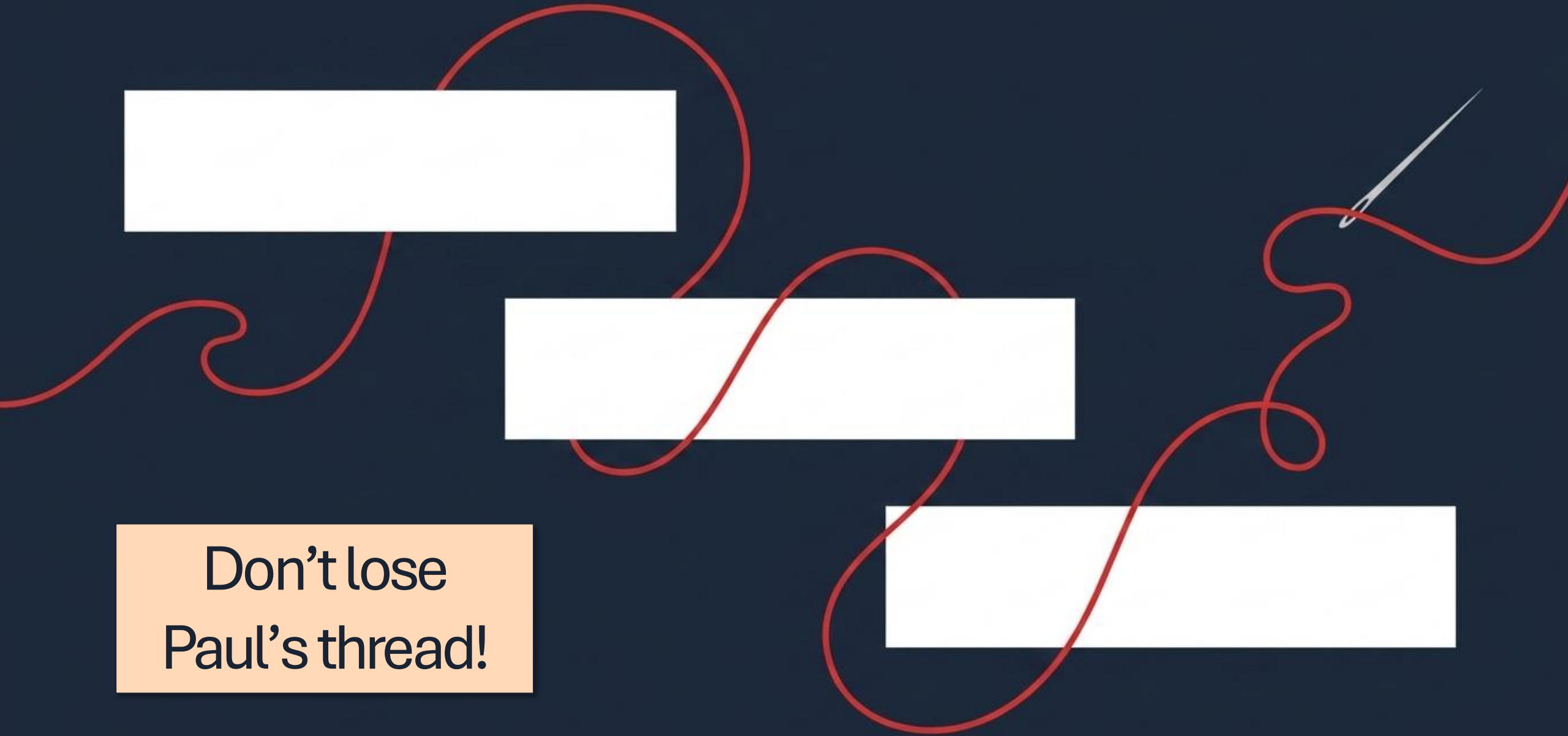
καὶ ἵνα γνωρίσῃ τὸν
πλοῦτον τῆς δόξης αὐτοῦ
ἐπὶ σκεύη ἐλέους ἃ
προητοίμασεν εἰς δόξαν;

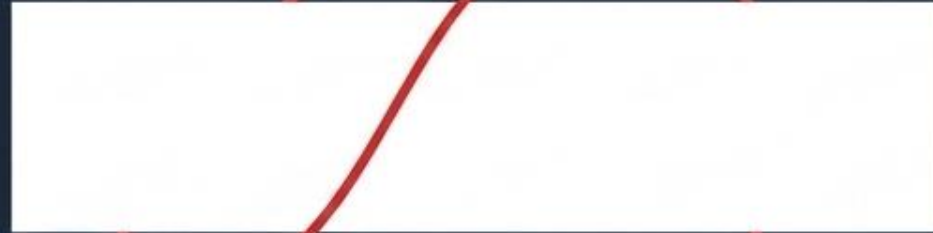
NEXT



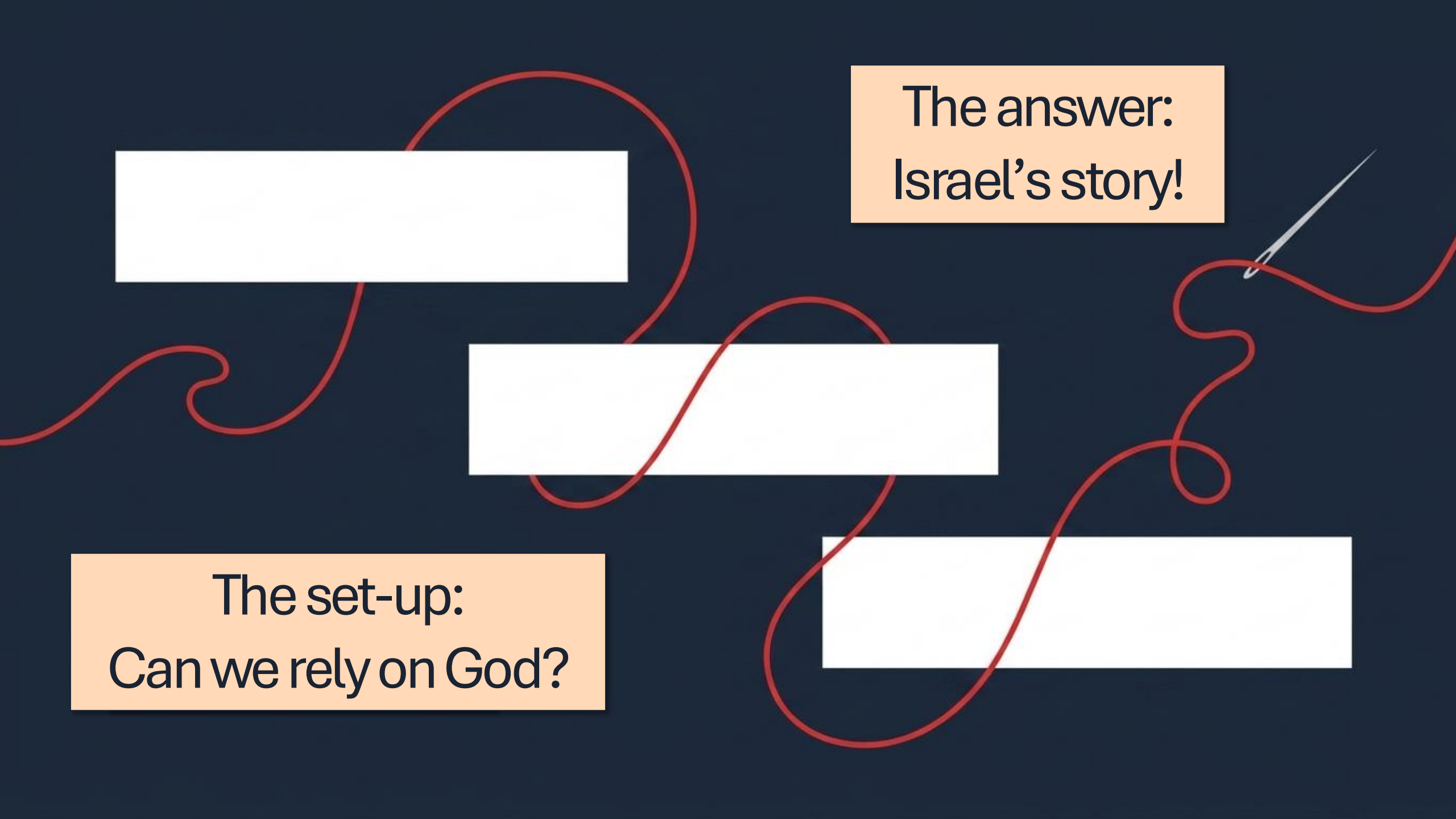


Don't lose
Paul's thread!





The set-up:
Can we rely on God?



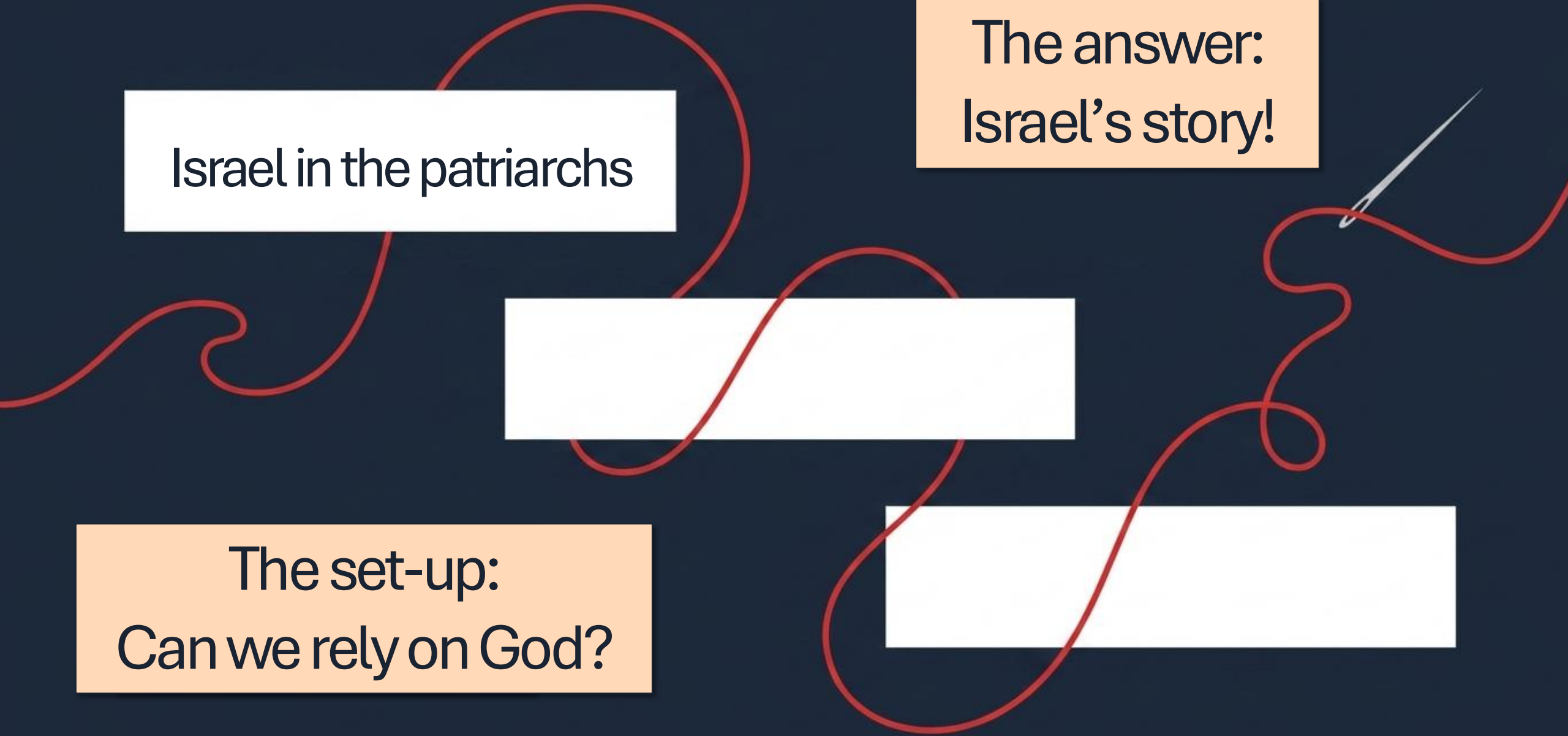
The answer:
Israel's story!

The set-up:
Can we rely on God?

Israel in the patriarchs

The answer:
Israel's story!

The set-up:
Can we rely on God?



Israel in the patriarchs

The answer:
Israel's story!

Israel in the exodus

The set-up:
Can we rely on God?



Israel in the patriarchs

The answer:
Israel's story!

Israel in the exodus

The set-up:
Can we rely on God?

Israel in the prophets



Paul “is not here
offering a ‘theology of
history’ in some grand
developmental or
Hegelian sense...

N.T. Wright



Nor is this a theory of
predestination, or a
philosophical discourse
about determinism
and free will...

N.T. Wright



This is a passage in
which we discover that
the living God has
scratched his name on
the hard rock of
history.”

N.T. Wright



Me

Paul dealt with justification and salvation in the first sections of Romans. Here Paul is explaining the reliability *of God* in terms of Israel's history.



Points for
Home



Points for
Home

Bring God your
questions... just
remember your
posture!!



Points for
Home

Bring God your
questions... just
remember your
posture!!

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



Points for
Home



Points for
Home

God reworks
his vessels!



Points for
Home

God reworks
his vessels!

“the vessel ... was spoiled ...
and he reworked it into
another vessel” (Rom. 9:20)



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)

Lunch topic:



Lunch topic:

How is this study helping you
see things you haven't seen in
quite the same way before?



Romans

