

Session 4

Rom 9:14–29: Defending, Confirming

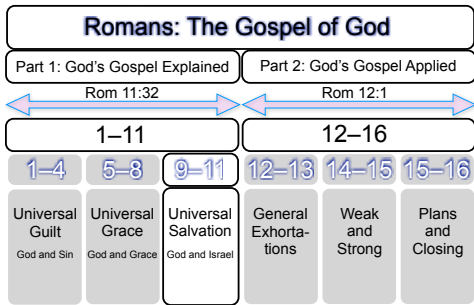
Romans 9–11: "Paul's Story of Israel," © 2024 Gerald L. Stevens

Romans: The Gospel of God

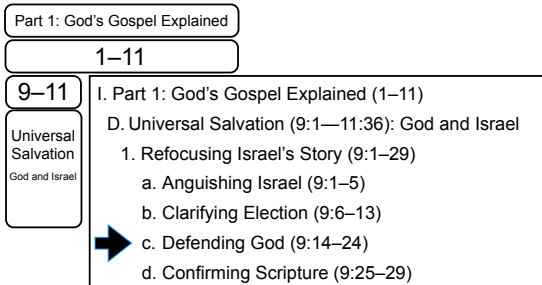
Part 1: God's Gospel Explained
(Rom 1–11)

- 🌐 Introduction (1:1–17)
- 🌐 God and Sin (1:18–3:20)
- 🌐 God and Grace (3:21–8:39)
- 🌐 God and Israel (9:1–11:36)

Paul's Story of Israel: Romans 9–11



Paul's Story of Israel: Romans 9–11



Refocusing Israel's Story (9:1–29)

Defending God (9:14–24)

Appealing to Moses (9:14–18)

- Anticipating “God unfair” gambit: “Unrighteousness with God?”
- Answering with Moses himself (minus Great Assembly view)
 - Let Mosaic Israel hear Moses (9:14–16)
 - * “I will have mercy on whom I will have mercy” (Ex 33:19)
 - * God’s mercy is granted, not deserved or earned
 - Let Mosaic Israel learn from Pharaoh (9:17)
 - * “I raised you up for this purpose” (Ex 9:16)
 - * God’s hardening has sovereign purpose

Refocusing Israel's Story (9:1–29)

Defending God (9:14–24)

Spoken *after* the golden calf idolatry; emphasis on God's character, not his countenance (related to Moses's request to see God); what he *does* is more important than what he looks like; without God's character of mercy, Israel never had a future.

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- Anticipating “God unfair” gambit: “Unrighteousness with God?”
- Answering with Moses himself (minus Great Assembly view)
 - Let Mosaic Israel hear Moses (9:14–16)
 - * In Pharaoh's case: shows God's power, publishes God's Name in all the earth
 - * “I will have mercy on whom I will have mercy” (Ex 33:19)
 - * God’s mercy is granted, not deserved or earned
 - Let Mosaic Israel learn from Pharaoh (9:17)
 - * “I raised you up for this purpose” (Ex 9:16)
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Refocusing Israel's Story (9:1–29)

Defending God (9:14–24)

Appealing to Moses (9:14–18)

- Answering with Moses himself (minus Great Assembly view)(cont.)
 - Summary of Moses and Pharaoh (9:18)
 - * God’s mercy is under sovereign purpose (Israel)
 - * God’s hardening is under sovereign purpose (Pharaoh)
 - Inference: Mosaic Israel ironically now reprising Pharaoh's role

Refocusing Israel's Story (9:1–29)

Defending God (9:14–24)

Accountability

- Objection:
- Summary

Address

Assertion

Resolving Israel's present gospel conundrum

* Objects of wrath made for destruction

* Objects of mercy made for glory

* "Even us . . . from Jews *and* gentiles" (9:24)

Note well: the language "objects of wrath/mercy" in Romans 9 explains the *present tenses* of God's revelation of his wrath (Rom 1:18) and revelation of his righteousness (Rom 3:21). From the first chapters of Romans, Paul already is working toward the Romans 9–11 climax of the argument regarding the national dilemma of Mosaic Israel now that Messiah has come.

Refocusing Israel's Story (9:1–29)

Defending God (9:14–24)

Accountability Objection (9:19–24)

- Objection: "Why does he find fault? Who withstands?" (9:19)
- Summary dismissal: potter analogy (9:20–24)
 - Address: "O Man" = same as 2:1, 2:17 (!) = Jew as Mosaic Israel

Messianic Israel, defined as promise with God (Messiah) + grace (justification) conundrum

* Objects of wrath made for destruction

* Objects of mercy made for glory

* "Even us . . . from Jews *and* gentiles" (9:24)

Refocusing Israel's Story (9:1–29)

"Even Us"

Notice carefully that *Paul breaks his own analogy* of the potter and the clay. In real life, pottery pieces are constrained by their created purpose and never change their status. Paul's pottery analogy, however, assumes a *transformational change*. In the setting of Israel (and his own personal experience), Paul asserts that *objects of wrath can become objects of mercy* in a transformation accomplished only by the power of God in the gospel working through the Spirit. Otherwise, Paul could entertain no hope for Mosaic Israel.

Refocusing Israel's Story (9:1–29)

Adoption as Pauline Soteriology

"This family has biological continuity, but that biology in itself is not what constitutes belonging. Belonging to the people of God requires divine adoption. Adoption, unique to Paul in the New Testament, is essential Pauline soteriology. Messiah's eschatological Israel includes adopted Jews, such as Paul, and adopted gentiles, such as believers in Rome" (Stevens, 407).

* Objects of mercy made for glory

* "Even us . . . from Jews *and* gentiles" (9:24)

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Defending God (9:14–24)

Accountability Objection (9:19–24)

- Objection: "Why does he find fault? Who withstands?" (9:19)
- Summary dismissal: potter analogy (9:20–24)
 - Address: "O Man" = same as 2:1, 2:17 (!) = Jew as Mosaic Israel
 - Assertion: improve Mosaic Israel
 - Restating Israel: Israel (= Romans 11) drum
 - * Objects of wrath made for destruction
 - * Objects of mercy made for glory
 - * "Even us . . . from Jews and gentiles" (9:24)

Which can include repentant Mosaic Israel (= Romans 11)

Refocusing Israel's Story (9:1–29)

Defending God (9:14–24)

Hosea: Israel as Expanded (9:25–26)

- Prophets confirm Paul's definition of Israel
- Testimony of Hosea (Hos 2:23; 1:10)
 - "Not-My-People" . . . "My People"
 - * Original application: 10 Northern Tribes
 - * Those rejected can be reinstated
 - * Historical trail: 10 Tribes = Samaritans
 - Samaritans despised even more than gentiles
- Application to messianic Israel's gentiles = legitimate extension

Refocusing Israel's Story (9:1–29)

Allusion to creation of Mosaic Israel as God's people at Sinai (Exod 3:7,10; 6:7) (9:25–26)

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- Testimony of Hosea (Hos 2:23; 1:10)
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Refocusing Israel's Story (9:1–29)

Whether Northern Tribes in the days of Hosea or Mosaic Israel in the days of Messiah, those rejected can be reinstated. So God anticipated the reality of Jewish rebellion against his Messiah, but even made a way beyond that rebellion through faith and the justifying of the ungodly. Further, why should Mosaic Israel get so worked up over the inclusion of gentiles into a future "Israel" by God's sovereign election when even the prophets had said that a future "Israel" was going to include the very Samaritans that Jerusalem Jews had come to hate even more than gentiles?

- Samaritans despised even more than gentiles
- Application to messianic Israel's gentiles = legitimate extension

Refocusing Israel's Story (9:1–29)

Confirming Scripture (9:25–29)

Isaiah: Israel as Remnant (9:27–29)

- Testimony of Isaiah (Isa 1:9; 10:22): addressed to Northern Kingdom
 - “a remnant will return”: new word of promise beyond patriarchs
 - Isaiah's *northern* “Remnant Israel” appropriated for *present* Israel
- Implication: God will find a way through present Israel's rebellion
- Translation of 9:28 problematic (meaning of “quickly,” “decisively”)
- Sodom/Gomorrah imagery (9:29; cf. Isa 1:9)
 - Original imagery for Northern Israel: total, permanent destruction
 - Present imagery for rebellious Mosaic Israel: rejection of gospel

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Promise to Abraham of full progeny seems assumed as fulfilled in Isaiah's “sand of the sea” imagery

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Judgment “throughout the land” (all of Northern Kingdom) is clear but do participles modify noun “word” or verb “execute”?

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 - “a remnant will return”: new word of promise beyond patriarchs
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Isaiah: Israel as Remnant (9:27–29)

- Testimony of Isaiah (Isa 1:9; 10:22): addressed to Northern Kingdom
 - “a remnant will return”: new word of promise beyond patriarchs
 - Isaiah's *northern* “Remnant Israel” appropriated for *present* Israel
 - But includes image of a surviving remnant in Lot and family
- Implication: God will find a way through present Israel's rebellion
- Translation of 9:28 problematic (meaning of “quickly,” “decisively”)
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Refocusing Israel's Story (9:1–29)

🌐 Quick Summary of Mosaic Israel (9:1–29)

- Rom 9:1–5 → Mosaic Israel causes Paul extreme anguish
- Rom 9:6–13 → Mosaic Israel misunderstood God's "Israel"
- Rom 9:14–18 → Mosaic Israel misunderstood God's purposes
- Rom 9:19–24 → Mosaic Israel still accountable to God's Messiah
- Rom 9:25–29 → Mosaic Israel has a future hope in God's grace
