

Romans 9:25-33

9:25

- Paul uses several passages from the OT to communicate the idea that this idea was not unique to Paul, but was God's revealed plan.

As he says in Hosea:

**"I will call them 'my people' who are not my people;
and I will call her 'my loved one' who is not my loved one,"**

- This is a loose quotation of Hosea 2:23.
- In context it was spoken to the ten northern tribes of Israel who had been rejected as the people of God because of their sinful behavior. The ten tribes of Israel had become as if they were heathens.
- But, they (Israel) would again be restored.
- Here and in First Peter 2:10 this verse includes more than Jews, but also Gentiles.

9:26

and,

"It will happen that in the very place where it was said to them,

'You are not my people,'

they will be called 'sons of the living God.' "

- Paul continues to stack up scriptural support by adding an exact quote from the LXX version of Hosea 1:10.
- Note that "sons of the living God" would indicate full benefit and inheritance in the family of God!
- This verse is now directed at the Gentiles who were "not my people", but have now been called "sons of the living God."

9:27

"Isaiah cries out concerning Israel:

**'Though the number of the Israelites be like the sand by the sea,
only the remnant will be saved.' "**

- After having stated the Gentiles are "the people of God," Paul sites a verse that says that only a "remnant will be saved" from those who had been called God's people (Israel) and had multiplied on the face of the earth as "grains of sand by the sea."
- POINT: More Israelites are lost than are saved even though they were chosen. And, a multitude of "not chosen" Gentiles will join the ranks of the people of God.
- Emphasis should be made of the use of the article "the" in front of "remnant". This is not a remnant as if it were just another group of remnants, or even those left over. Instead, this is that scriptural group known as "THE REMNANT".
- Isaiah's "cries out" means the urgency of the message, not the volume of the voice or the threat of the message. Isaiah is crying out for his message to be heard, understood and applied with urgency otherwise the nations direction will be misguided into a false perspective!

9:28

“For the Lord will carry out his sentence on earth with speed and finality.”

- This is Isaiah 10:22, 23 in an abbreviated form
- Here we see there will be a sifting of natural Israel from those who are also spiritual Israel.
- This is referring to the Lord shortening the time and completing his work by quickly and fully settling his account with the world.

9:29

It is just as Isaiah said previously:

"Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."

- This is Isaiah 1:9
- If God had treated Israel like he treated the other nations (here the Canaanites in Sodom and Gomorrah) there would be no nation of Israel left.
- If it were not for the Abrahamic Covenant that separated Israel from the Gentile nations there would be NO Israel in Paul's day and No Israel in our day. They would have been eliminated long ago in the OT days. Possibly, in Moses' day at the base of Mount Sinai.
- But, time has allowed Israel to continue as a physical nation, and thus have an opportunity to respond to the message of faith like the Gentile nations. This concept is developed in the next section in Romans 9:30-10:21.

Romans 9:30-10:21

Paul switches subjects here and makes a new point.

Paul begins to focus on human responsibility to respond to God when they have been chosen, called, loved, shown mercy, etc.

- This is his sermon to the Jews who had been “called”, “chosen”, and “loved”, but had not believed the message.
- All the terms and phrases of Paul's gospel are used in this section:
 - a) gospel (10:15, 16)
 - b) Salvation or save (10:1, 9, 10, 13)
 - c) All (10:4, 11, 12, 13)
 - d) Jew and Greek (10:12)
 - e) Faith (10:3)
 - f) Righteousness of God (10:3)
- Paul will also turn to OT verses to show the gospel in the
 - a) Law (10:6-8, 19)
 - b) The Prophets (9:32-33; 10:15-16, 20-21)
 - c) The Writings (10:18)
- Israel's current position is not a matter of God's Word failing (see Romans 9:6), but Israel's failure to understand and respond in faith to God's Word (see Romans 10:8)!

9:30

“What then shall we say?” indicates a new point or a new step in his argument in Romans.

- Paul begins to use terms like “righteousness”, “faith”, “believe”, “works”
- This topic begins in 9:30 and goes to the end of the chapter at 10:21.
- The theme of this new section is human response.
- This section is giving directions to Israel on how they can recover.
- It could be considered Paul’s sermon to the Jewish unbelievers.
- The use of the words “pursue” and “obtain” are the picture of a foot race.
- The word righteousness is used 4x in two verses (one of the four is translated as “it” in NIV).
- Righteousness is right standing with God.
- Justification has been Paul’s theme in Romans, now he explains how Israel has failed to obtain justification and righteousness because of their mishandling of the purpose of the Law

9:32

- The runners stumble in the foot race over the stumbling stone.
- The only way to handle the stumbling stone is by faith, not by works.

9:33

- Combines Isaiah 8:14 and 28:16
- The Messiah came to be a blessing to the “chosen” people, but the “chosen” people did not recognize the Messiah because they had mishandled the Word of God.
- Notice 1 Peter 2:4-8 combines Isaiah 8:14 and Isaiah 28:16 also, and then includes Psalm 118:22.
- From Paul and Peter’s use of these verses it would appear that the early church had combined these passages as proof text to explain the new church age and the continuation of God’s plan.