

Romans 9:25-29

Prophecy Concerning Israel

1. Paul's Context

- a. v6 - The word of God is effectual even in Israel's fall, because... Not all of Israel gets glory.
- b. v21 - You can be Israel (the clay), and not be a vessel to receive promised glory.
- c. v22 - God long suffered the vessels of wrath in Israel, to make something known to others.
- d. v23-24 - God always wanted to make known the riches of his glory in mercy (undeserving)
 - i. His wrath can be received by Jews and Gentiles. (hardness, severity, judgment)
 - ii. His mercy can be received by Jews and Gentiles. (compassion, goodness, mercy)
- e. God's glory pertains to Israel. God did not give it to all Israel. He gives it by promise/mercy.
 - i. God can only give mercy to those who fail, fall, don't deserve – Rom 4:1-5, 15:8-12
 - ii. God gives salvation after longsuffering/wrath – 2 Pet 3:15, Rom 11:11, 11:32
- f. Isn't it fitting the apostle of grace, given this dispensation, make this point to Israel?

2. Paul Teaching Prophecy

- a. Rom 9-11 - Paul shows that Israel receives salvation by promise (9), faith (10), grace (11).
 - i. Word of promise, faith, grace are characteristic of how we receive salvation today.
 - ii. Word of promise, faith, grace fulfills what the prophets spoke to Israel.
 - iii. Not a coincidence that many use these chapters to conflate prophecy w/mystery.
 - iv. Neither is he teaching the kingdom gospel, nor ignorant of the mystery.
- b. Paul quotes prophecy hundreds of times for good reason (see back)
- c. He must understand prophecy better than Peter to teach what happened to Israel.
- d. When prophecy is quoted, read the context 1) of the quote, 2) of the prophetic source.

3. 9:25-26 – Hosea Says

- a. v25 - *"as he saith also in Osee"* [Hosea] – Hosea says the same thing Paul is in Rom 9.
 - i. If Hosea says the same thing as 9:21-24, then this is not the mystery church.
 - ii. *"I will call them..."* – There is a called people in Rom 9:3-4, 7, 11, 23-24, too (Israel)
- b. *"my people"* in the verse are the same as those whom *"which were not my people"*
 - i. Gentiles were not God's people, so all make this the Body (also 1Pet 2:9, Hos 1:10)
 - ii. But Hosea 1:10 and Hosea 2:23 is God calling Israel back to repentance with mercy.
- c. *"which were not"* and *"beloved not"* both refer to unrepentant Israel and God's wrath.
 - i. Hos 1:2-7 describes 1-Israel departing, 2-No mercy on Israel, 3-Mercy on a remnant
 - ii. Hos 1:8-9 describes the wife as Israel, the children of Israel as *"not my people"*
- d. *"my people"* and *"her beloved"* – Both speak to Israel given mercy afterward (Hos 3:1, 4-5)
 - i. Israel is not always God's people, as Peter testifies to the remnant - 1 Pet 2:5-10
- e. v26 – Hos 1:10 - *"in the place where it was said..."* - That place was Israel, not the nations.
 - i. Hos 1:11 confirms that the people called *"my people"* again is Israel and Judah
 - ii. In the same place where there was hardness, there will be mercy (same clay)
 - iii. Hose shows God's longsuffering & grace to Israel; their unbelief, fall, and return
- f. *"it shall come to pass"* is future from when Hosea said it (and Paul)
 - i. *"called the children of the living God"* – adoption of Rom 9:4 by promise 9:8

4. 9:27-29 – Isaiah Says

- a. v27- *“also crieth concerning Israel”* - Like Hosea (9:25-26) and Paul (9:21-24), **Not all Israel.**
 - i. Only a remnant of faithful Israel will return to God and the land – Isaiah 10:20-22
 - ii. God made them like the sand, but a remnant returns after being blown away.
 - iii. *“a remnant shall be saved”* – Cannot get more clear that **Not all Israel.**
- b. v28 – Isaiah 10:23 – A decreed consumption that overflows with righteousness.
 - i. The ‘consumption’ in Isa 10:23 shows up in Lev 26:16, Deu 28:22 concerning Israel.
 - ii. A determined judgment that needs be finished for those “fitted to destruction”
 - iii. The judgment is cut short for righteousness sake, for mercy sake, for the remnant.
 - iv. The days of trouble cut short by the Lord - Matt 24:21-22, Mark 13:19-20
 - v. Remember, “Jacob have I loved” – God has promises to Israel, but **not all get it.**
- c. v29 – *“Sabaoth”* - Lord of Sabaoth = Lord of hosts, Lord of armies, Lord of war. Isa 1:9
 - i. What is left of Israel? A seed. Christ will return to restart Israel with a remnant.
 - ii. The Lord who brings swift judgment and wrath showed mercy to the seed of Israel
 - iii. God gave Sodom and Gomorrah a chance for mercy, and they rejected it. Mt 11:23
 - iv. For Israel to be saved, they must be part of that remnant seed, called back to God.
- d. These are all judgment verses about Israel. *Where is the hope?* In a remnant seed of Israel.
 - i. Paul’s hope: unbelieving Israel can be saved as long as the Lord has not returned.