

Romans 9:25-33 - A Remnant will be Saved

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9:25 - My People

- **"As He says also in Hosea"**
Paul quotes from Hosea [2:23](#) concerning the rejection and restoration of **Israel** . (See also Hosea [2:2](#) , [13-20](#) , [23](#) .)
- **The context of Hosea**
Hosea prophesied to the Northern Kingdom of Israel prior to its fall to Assyria in 722 B.C. He was told to marry a harlot (Gomer) who typifies the spiritual adultery of the nation. God instructs Hosea to prophetically name the children as an indication of how God will respond to Israel.
 1. A son named **Jezreel** meaning "God will scatter / sow."
 2. A daughter named **Lo-ruhamah** meaning "not have mercy."
 3. Another son named **Lo-Ammi** meaning "not the people of Me."The people who are said to be "not My people" are *Jews* not Gentiles!
- **The Message of Hosea**
God is emphasizing his *unchanging love* for Israel, even in the face of her spiritual adultery. His promise of restoration is completely compatible with Paul's teaching in Romans 9-11 that Israel has merely *stumbled* but not *fallen* and has not been cast away ([Rom. 11:1](#)) .

9:26 - Sons of the Living God

- **"You are not My people"**
Paul quotes Hosea [1:10b](#) . (See the passage: [Hos. 1:8-2:1](#) .)
- **The context of Hosea matches Ezekiel**
The context of Hosea concerns the rejection and restoration of **Israel** . Elements of Hosea's passage ([Hos. 1:11](#)) match what Ezekiel reveals concerning the restoration of Israel during the Millennial Kingdom:
 1. The northern and southern kingdom will be joined ([Eze. 37:15-28](#)) .
 2. They will have a single ruler ([Eze. 37:22-24](#)) .
 3. They shall be God's people ([Eze. 37:23](#)) .
- **In the day of Jezreel**
Hosea establishes the time when this restoration will occur: in the day of "God's planting" (**Jezreel**). Jezreel is the name of Hosea's first child and is used in two primary ways:
 1. God will *scatter* Israel among the nations in her disobedience.
 2. God will *plant* Israel back in her own land in eventual restoration.

9:27 - A Remnant Saved

- **"Isaiah also cries out concerning Israel"**
Paul now quotes Isaiah [10:5-6](#) , [20-23](#) in support of the same theme. Isaiah compares Israel in number to "the sand of the sea" which is also mentioned by Hosea [1:10a](#) . The emphasis is on a

comparison between what once was a large number, but what will eventually be only a remnant.

- **"The remnant will be saved"**

The reality that many among Israel would reject Messiah Jesus, but that a remnant would be preserved by God is a major theme of Paul's teaching in Romans 9-11. Paul is quoting these OT prophets to show that this was *all part of God's plan* and driven by His *electing purpose*. (See the similar theme in [1Pe. 2:9-12](#) which was written primarily to Jewish Christians.)

- **The True Israel**

The elect remnant of Jewish believers are the true Israel, the *Israel of God* whom Paul distinguished from the mass of unbelieving Jews in [Rom. 9:6](#). The **national aspects** of the OT promises made to Israel (e.g., promised land, throne of David, restoration of Jerusalem) are preserved in the believing Jewish remnant according to God's election ([Rom. 11:5](#)).

9:28 - A Short Work

- **"He will finish the work"**

"Work" is *LOgon*, which can be translated as "word" (NASB95). "Finish" is *sunteLŌN* meaning, "while completing," "while bringing to an end / close." God will carry out His Word, His predicted work--that which He prophesied concerning the *sand* versus the *remnant*.

- **"and cut it short"**

The original passage ([Isa. 10:21-23](#)), indicates: "The destruction decreed shall overflow with righteousness. For the Lord God of hosts will make a **determined end** [kalah] in the midst of the land." *Kalah* can mean "annihilation," "destruction," or "end." There will be destruction, but not a complete destruction of Israel. God will set a *determined limit* to the destruction so as to preserve His elect remnant. This recalls the words of Jesus: "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened" ([Mtt. 24:22](#)).

9:29 - A Seed Left

- **"Unless the Lord of Sabaoth had left us a seed"**

"Seed" is *sperma*, a life-giving start. In the original OT passage ([Isa. 1:9](#)), the word is *sariyd* from *sarad* meaning "I escape." The seed is a *survivor from a great slaughter*, an *escapee*. The emphasis is on preservation from the midst of a great destruction. This is the time of Jacob's trouble ([Jer. 30:7](#)) which precedes Israel's final restoration.

9:30 - The Righteousness of Faith

- **"Gentiles, who did not pursue righteousness"**

The Gentiles (or *nations*) did not have the Law of Moses and were not seeking to attain righteousness by it.

- **"have attained righteousness, even the righteousness of faith"**

Gentiles attained righteousness by a different means than the Law -- **by faith**. Faith is the *means* by which righteousness is attributed to the Gentiles ([Rom. 4:3-10](#); [Gal. 3:5-15](#)).

9:31-32 - The Law of Righteousness

- **"but Israel"**
Throughout Romans 9-11, Paul is continually contrasting those from Israel who rejected salvation with those from among the nations (Gentiles) who found salvation by faith. The temporary and partial casting away of Israel was part of God's plan to bring salvation to the Gentiles ([Rom. 11:15](#)).
- **"they did not seek it by faith . . . but by the works of the law"**
Israel became so enamored with the Law of Moses that she mistook the Law as a means of obtaining righteousness. The Law was a means of *righteous living* , but was never able to provide salvation--because man was unable to keep it ([Acts 13:38-39](#) ; [Rom. 3:19-22](#) ; [Gal. 2:14-16](#) , [21](#) ; [Gal. 5:1-6](#)). The only exception was Jesus Who fulfilled the Law ([Mtt. 5:17](#) ; [Gal. 4:4](#)).

9:33 - A Stumbling Stone

- **"I lay in Zion a stumbling stone"**
The stumbling stone is a **person** . He is "the Shepherd, the Stone of Israel" ([Gen. 49:24](#)) . The Old Testament has many passages which refer to God as a "rock" or "stone" ([Deu. 32:15](#) ; [Ps. 118:21-23](#) ; [Isa. 8:13-15](#) ; [28:14-16](#) ; [Dan. 2:45](#)). Here, Paul cites [Isaiah 28:14-16](#) . Both Peter and Jesus indicate that this is the "chief cornerstone" which was "rejected by the builders" ([Mtt. 21:41-45](#) ; [Acts 4:8-12](#)). The "chief cornerstone " is **Messiah Jesus** Who was rejected by "the builders," the religious leaders of Israel.
- **"whoever believes . . . will not be put to shame"**
In the end, those who trust in the stumbling stone will prove to have made a sound investment--they will be vindicated. Their trust will not have been futile and vain. In the passage Paul quotes, ([Isa. 28:16](#)) , the phrase rendered here as "put to shame" is the word *yachish* from *chush* which can be translated as: "act hastily" (NKJV), "be disturbed" (NASB), or "panic" (NET). The majority among Israel failed to trust in the rock. They were offended by Him. Having rejected Jesus, they are the "not all Israel who are of Israel" ([Rom. 9:6](#)) . Others among Israel trust in Messiah Jesus--these form the elect remnant according to God's grace, the true Israel.

Application

1. **"Not My people" refers to Israel, not Gentiles** - The OT prophets foresaw a period of time when Israel would no longer be considered God's people, but also a time afterwards when Israel would once again be "My people."
2. **God's Unconditional Love for Israel** - Many in the church today embrace the first part of these OT prophecies (the rejection of Israel) and fail to account for the subsequent restoration of Israel. They deny the meaning of the original context and interpret the passages *spiritually* as applying to the Gentiles. Denying God's restoration of Israel is a serious matter since it distorts God's character by denying His unconditional love and electing purpose for Israel. The salvation of NT believers is only as sure as God's fulfillment of existing OT promises to Israel. We can take great comfort in the security of knowing He will uphold *all* His promises!
3. **Context versus Application** - We need to recognize the original context of any passage as the actual meaning. After we understand the meaning of the original passage, *then and only then* are we in a position to make a related application from the principles taught by the passage. Paul quotes the OT concerning the election, rejection, and restoration of Israel, not the Gentiles. The principle of those who are not God's people becoming God's people is an *application* which can be made to the Gentiles who attained the righteousness of faith which most in Israel missed.
4. **Self-Righteousness is No Righteousness** - Overemphasis on righteous works can blind us to the true means of salvation which is only found in the completed work of Jesus on the cross. This can never be earned or appropriated by works--only by faith. When we mix our own efforts into salvation, we undermine the true gospel and count the perfect work of Christ as incomplete. Like Israel who rejected Messiah Jesus at His first coming, those who trust in their own righteousness will be crushed by the "stumbling stone."

