



The Book of Romans

How to be Right with God

(Romans 9:19-29 pt. 2)



Context:

- The nation of Israel has received a hardened heart.
- The nation of Israel has become vessels of wrath.
- Israel's situation is not due to God's unrighteousness. V. 14
- Pharaoh hardened his own heart and ultimately God gave Him up to that hardened heart (cf. Rom. 1)
- Moses had a malleable heart and so God further revealed Himself to him.
- This principle is well known by Israel from the Hebrew Scriptures.
- There are some within Israel who have believed and become "vessels of mercy."
- Gentiles that believe in the Messiah are also vessels of mercy. But the focus in this section is Israel.

The Justification of the Nation Israel:

Cycle 5: Hypophora #1 (9:19-29)

“Does the Justifier act unjustly with Israel?”

NO

“The Justifier will protect the remnant”

Outline:

1. A misguided question v. 19
2. A firm rebuke v. 20
3. A few illustrations from Hebrew Scripture vv. 21-29

1- A misguided question v. 19

Observations:

- “you will say to me” (cf. Diatribe argument in 1 Cor. 15:36; Jas. 2:20)
- 2 questions:
 - 1- “why does He still find fault”
(lit. why still their fault?)
 - 2- “For who has resisted His will” (lit. Who has been resisting)

1- A misguided question v. 19

Explanation:

- If God has hardened Israel why is Israel to blame?
- They are resisting His will yes... but isn't it because they have been hardened?
- The accusation is that God is not operating in justice with Israel.

Outline:

1. A misguided question v. 19
2. A firm rebuke v. 20
3. A few illustrations from Hebrew Scripture vv. 21-29

2- A firm rebuke v. 20

Observations:

- “but indeed” NKJV
- “on the contrary” NASB
- “O man” (this is the formulaic response in a diatribe argument)
- “who are you to reply against God?”
- “will the thing formed say to him who formed it,
“why have you made me like this?”

2- A firm rebuke v. 20

Explanation:

- The question: “why have you made me like this?” gives us insight into what Paul is arguing against. The hypothetical opponent is arguing that God is unjust to harden the nation of Israel. Paul’s response is to emphasize the Creator-creature distinction.
- Cf. Job 38

Outline:

1. A misguided question v. 19
2. A firm rebuke v. 20
3. A few illustrations from Hebrew Scripture vv. 21-29

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Observations:

- Jeremiah and the potter vv. 21-24
- Hosea and unfaithful Israel vv. 25-26
- Isaiah's remnant promise vv. 27-29

Explanation:

- God used the actions of a potter forming clay to illustrate something to Jeremiah
- Jeremiah witnessed the potter fix the ruined clay by fashioning it into another vessel “as it seemed good to the potter”
- The idea expressed in this action is that while the clay was still malleable the potter could fashion it as he likes. But if it continues to not “cooperate” then the potter may just throw that clay out.
- God explains that if Israel is malleable, they can easily be fixed and fashioned into a new vessel (i.e. returned into the land and back in the position of blessings).

Explanation:

- If Israel is not malleable, they will be a vessel set for destruction. This is exactly what happened. Interestingly, Israel was in captivity long enough for an entire generation to die off. (has God done this before?)
- Now back in Romans... Paul is using this familiar illustration to illustrate the present situation the NATION of Israel found themselves in. They are set for destruction.
- Yet as was also true in Jeremiah's situation a remnant was spared from this destruction. Paul and the rest of the Jews that trusted in the Messiah are the remnant.

3- A few illustrations from Hebrew Scripture vv. 21-29

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3- A few illustrations from Hebrew Scripture vv. 21-29

Observations:

- Hosea and unfaithful Israel vv. 25-26
 - “as He says also in Hosea” (this thought is in line with vv.21-24)
 - “I will call them My people, who were not My people” v. 25
 - Israel or Gentiles?
 - “and her beloved, who was not beloved” v. 25

3- A few illustrations from Hebrew Scripture vv. 21-29

Observations:

- Hosea and unfaithful Israel vv. 25-26
 - “And it shall come to pass”
 - “in the place”
 - “where it was said to them”
 - “you are not My people”
 - “There they shall be called sons of the living God”

3- A few illustrations from Hebrew Scripture vv. 21-29

Key question:

- Who does “them” refer to in Romans?

3- A few illustrations from Hebrew Scripture vv. 21-29

Observations: Context of Hosea

- “Wife of harlotry” Hos. 2:2b
- “Children of harlotry” Hos. 2:2c
- A symbol of Israel v. 2
- First child: son named Jezreel vv. 3-5

The first child was named Jezreel. The name Jezreel can have two meanings: first, it can mean “God scatters”; secondly, it can also mean “God sows.” ... Jehu had led a revolt against King Ahab and destroyed the entire House of Ahab, including Jezebel. God had condemned the House of Ahab to total destruction because of their sinfulness (2 Kg. 9:7–10). So, while Jehu’s act itself was the will of the Lord, his motivation for destroying the House of Ahab was improper. Jehu’s motivation had nothing to do with the desire to re-establish the worship of Jehovah, but to gain full power and authority. While he destroyed the House of Ahab and did away with Baal worship, he did not reinstitute the worship of Jehovah as the only proper worship. Instead, he went back to the sins of Jeroboam, which was the worship of the golden calf (1 Kg. 12:25–33); therefore, his motivation was totally wrong.

- Arnold G. Fruchtenbaum

3- A few illustrations from Hebrew Scripture vv. 21-29

Observations: Context of Hosea

- “Wife of harlotry” Hos. 2:2b
- “Children of harlotry” Hos. 2:2c
- A symbol of Israel v. 2
- First child: son named Jezreel vv. 3-5
- Second child: daughter named Lo-Ruhamah vv. 6-7
 - Lit. No-Mercy
- Third child: son named Lo-Ammi vv. 8-9
 - Lit. Not-My-People

3- A few illustrations from Hebrew Scripture vv. 21-29

Observations: Context of Hosea

- “Yet” vv. 10-11
- Israel’s indictment 2:1-4
- Israel’s sin 2:5
- God’s discipline 2:6-13
- God will restore Israel 2:14-23

3- A few illustrations from Hebrew Scripture vv. 21-29

Key question:

- Who does “them” refer to in Romans?

Summary:

- Israel was unfaithful in the past and God would send prophets to rebuke them. Hosea did this with his wife and her children being representatives of Israel's past unfaithfulness. Hosea's children are named after that present generation. Yet God foreshadowed a future restoration of Israel dependent on their faith.
- Paul's reference to Hosea is exactly the same.

3- A few illustrations from Hebrew Scripture vv. 21-29

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Observations:

- Isaiah's remnant promise vv. 27-29
 - "Isaiah also cries out" (this thought is in line with vv. 21-26)
 - Statement #1 v. 27
 - Statement #2 v. 28
 - Statement #3 v. 29

Isaiah

- I. God addresses Israel's past and present issues Ch. 1-39
 - The Lord brings a case against Israel chs. 1-6
 - A message of future hope chs. 7-12
 - God's judgment on surrounding nations chs. 13-23
 - The judgment and blessings of the Day of the Lord chs. 24-27
 - God pronounces woes chs. 28-33
 - The destruction and blessings of the Day of the Lord chs. 34-35
 - Impending captivity of Judah chs. 36-39

- II. God addresses Israel's future and their eternal hope Ch. 40-66
 - Deliverance of the chosen nation chs. 40-48
 - The Servant of the LORD chs. 49-57
 - Restoration and Kingdom blessings chs. 58-66

Observations: Context of Isaiah's statements

Statement #1 Romans 9:27 (cf. Is. 10:22-23)

- Start in v. 20
- “in that day”
- The remnant's future restoration vv. 20-21
- Only the remnant of Israel is delivered v. 22
- God will purge the land v. 23

Statement #2 Romans 9:28 (cf. Is. 10:23, 28:22)

- The Day of the Lord's effect on the Israel Is. 10:20-23
 - The remnant restored and delivered
 - The land purged
- The Day of the Lord's effect on Israel and the world 28:14-22
 - Israel leader's "covenant with death" v. 15
(ultimately, they will make a covenant with the antichrist)
 - The cornerstone will be the remnants true security v. 16
 - Everyone but the remnant will be destroyed v. 22

Observations: Context of Isaiah's statements

Statement #3 Romans 9:29 (cf. Is. 1:2-9)

- Read Isaiah 1:2-9

Summary/Application

- Salvation is by grace and not merit
- God has sovereignly decided that those of faith will be justified
- Suppressing the truth in unrighteousness can lead to a hardened heart
- Israel suppressed the truth of their Messiah and received national hardening
- Unbelievers that suppress the truth find themselves in a dangerous position by continuing to suppress the truth.
- The non-remnant of Israel will be destroyed
- The remnant will be delivered
- How does an individual know if they are the elect remnant?
- They have believed.