

Romans 9:24–29

24 even us whom He called, not of the Jews only, but also of the Gentiles?

25 As He says also in Hosea:

“I will call them My people, who were not My people,
And her beloved, who was not beloved.”

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.”

27 Isaiah also cries out concerning Israel:

“Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.

28 For He will finish the work and cut it short in righteousness,
Because the LORD will make a short work upon the earth.” 29 And as Isaiah said
before:

“Unless the LORD of Sabaoth had left us a seed,
We would have become like Sodom, And we would have been made like Gomorrah.”

Mercy to a Remnant Multitude

Main idea: The Lord saves Jews over-against the ineffectiveness of their religious experience/efforts and Gentiles over-against their ignorance of true religion

Introduction: Marveling at mercy is increased by marveling at unbelief.

1. **Who are “us”?** (v24)
 - a. Jews, who had had all the advantages.
 - b. Gentiles, despite having had no advantages
 - c. Us = the effectually called. The ones for redemption was accomplished, about whom the application of it was prophesied, and to whom it is now being applied.
2. **Gentiles, who had not had the advantages, being saved** (v25, cf. Hos 2:23)
 - a. New heavens and new earth, responding to the cross (Hos 2:21–22)
 - b. The covenant blessings that elect from the nations come to enjoy (Hos 2:23) originate with the restoration of Israel (Hos 1:10, cf. 1:3, 6, 8).
3. **A great multitude of Jews, despite their fathers’ rebellion, being saved** (v26, cf. Hos. 1:10)
 - a. Sons of the living God! (not just “sons of Israel” or “my people”!)
 - b. An apostolic lesson in the hermeneutics of context (Hos 1:10a–c assumed in the quoting of Hos 1:10d–h)
4. **But this multitude is just a remnant** (v27–29, cf. Isa 10:22–23; cf. Isa)
 - a. Wider context includes Isa 10:20–21. “Remnant” is the primary idea.
 - b. Still wider context (v29) refers back to Isa 1:9, which reminds what Israel (and, of course, Gentiles!) actually deserved.
 - c. Remnant “Remnant” shows mercy, but a “remnant multitude” declares riches of glory in mercy!

Conclusion: All churches are Israelite now. The prophesy of Hosea has come true not only for Israel, but for Gentiles Who are being grafted in. But God demonstrates not just in the history of each individual believer, but of His elect Israel as a whole (v6, cf. Gal 6:16), that His salvation is all of contra-deserved grace!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 9, verse 24, through 29. These are god's words. Even us whom he called. Not of the jews only but also of the gentiles. As he says, also in hosea. I will call them my people. Who are not my people. And her beloved. Who was not beloved. And that shall come to pass.

And then in the place, Where it was said to them. You are not my people. There they shall be called sons. Of the living god. Isaiah also, cries out concerning israel. Though, the number of the children of israel, Be as the sand of the sea. The remnant will be saved.

For he will finish the work and cut it short, and righteousness. Because Yahwe will make a short work. Upon the earth. And as Isaiah said before, Unless the lord savayat had left us a seed. We would have become like sodom. And we would have been made, like, Gamora. So far, the reading of gods inspired.

And an errant word.

Well, we have been hearing through. Romans chapter 9. Paul's own response. To the grief and sorrow that is in his heart. For those israelites, we're not believing in the lord jesus who are perishing in their sin, despite the fact that they were his countrymen, according to the flesh, despite the fact That they had all of the covenantal and religious advantages of having.

Been part of the people of god and having had the word of god. And he's also responding as we heard last time in particular, not just a, what shall we say then? Like we had heard in verse 14. But a, you will say to me, then is responding to some of the accusations that have been made against god for the truth of election and the truth of predestination And the truth.

That only a remnant of israel are being saved. And as we heard last week, The way that the lord has planned his salvation and his carrying out his salvation. Particularly it's being according to election vessels that are prepared for mercy. Has been in order to display the riches of his glory.

In those vessels that are prepared for mercy. Although he is glorious and the riches and his glory rather is displayed in vessels that are prepared for destruction, even. Yet. It is in the written. It is in the vessels that are prepared for mercy. That the riches. Of his glory.

Our displayed. And that's what led into verse 24. Which we took last week as the concluding verse of that portion, Uh, but it is also the introductory verse of the portion that is before us. This evening, in verse 24, Through 29. Even us. Whom he called. Not of the jews only but also of the gentiles.

And so, he's told us what we should be looking for. When we consider, Whom he is saving and how He says that he is making known verse 23, the riches of his glory. On vessels of mercy, prepared beforehand for that glory and then he says, even us Whom he called.

These including himself, obviously and All of the Roman. Uh, the congregation of the church in Rome. And the rest of those. Who are being effectively called, or being brought to faith by the spirit using the preaching of the gospel to call their hearts. To give light to their minds and life to their hearts, to call them to faith.

In Jesus Christ. And, And he gets them as it were to consider themselves to consider the church. Not because of how great. We were. Or we are. But because we are those who like Esau deserved to be hated we are those who like Pharaoh deserve to be hardened. That we would be left to ourselves.

And parish in our sin. We are those who, like, Sodom and Gomorrah As he says at the end of the passage in verse 29. Also deserve. The fire. Of the wrath of God. And so, when we look at ourselves, we don't see those who deserve to be saved. We don't see those in whom there was some good We see those who.

As they are prepared for glory. Our vessels, not at all of merit. For we merit at nothing. But our vessels of mercy. All of the good that is in us, all the good that is for us all of the good that will come to us. As of the mercy of God.

Similar to what he Write the Corinthians. When he says, consider your calling brethren. They're not many of you who are noble or wise, He basically says, take a look around at the church. The church is not glorious because of the raw material of which she was made. She's glorious because of the almighty grace.

Of the one who has worked salvation for her. And then applied. That salvation to her. So who are the us? Here in verse 24, even us whom he called, and We've already mentioned that we'll come to that the end of the point. Uh, but we'll consider first who are the us and verse 24.

And then we'll consider the gentiles. To whom verse 25, refers. It's part of the answer in verse 24. It's actually the end of the answer, which is what leads to the transition from verse 24 and to verse 25. The gentiles whom the Lord is saving, then the Jews whom the Lord is saving.

Because there are many. As we will hear. The Jews of the Lord is saving in verse 26. And yet this multitude. Is just a remnant. As we will consider. Then in Isaiah and verses 27, Through 29 or in the references to Isaiah that are in verses 27 through 29.

So first, who are the us? Second. The gentiles who are being saved. Third, the Jews. Who are being saved and then fourth, The reality, or the Um, That this is a remnant multitude. A remnant multitude. Who are the assets answered right there in verse 24, even us whom he called not of the Jews, only, but also the Gentiles, So, there are Jews and the Jews are those who had had all the religious advantages are the ones who had grown up in church as it were Or.

And this is, Sadly, the case of many, the ones who had grown up in unbelieving, churches. Churches that were full of the ideas of men and dependence upon the works of men and impressed. Not with God, who is merciful to sinners? But impressed with themselves and as we're going to hear and get to the latter part of this chapter and into chapter 10, this ended up being an obstacle.

They didn't believe. In this salvation, that was by grace alone, they didn't hope in christ alone because they were trying to get to righteousness. By their works. But the lord had given the many advantages that That if there was any good in them at all, They would have responded.

Remember verse 4 who are israelites to whom pertain the adoption. Of all the The the nations on earth they were the ones about whom the lord had said to pharaoh, israel is my son. My firstborn the glory. The had seen god's glory. Displayed, not just in the plagues and in the cloud and the fire.

But even at sinai, and in the tabernacle and later, The temple. The covenants. They had the promises of god and they were bound to god by blood and he had given them signs and sacrifices that displayed verified, this bond that they had with god just as we have baptism.

And the supper, that display the bond, the covenant bond. That god has with his visible church, the giving of the law, the service of god or the, the worship that god himself. Had created for them, given to them. And the promises. Uh, so all of that in verse 4, they had all these things And yet, they had sent a bit sinned against god.

And in our passage tonight, what the apostle does is he refers to, he makes reference to two books from the old testament that were primarily about this very thing. Isaiah, you're familiar with because we're reading through it on the lord's days and we're studying. Through it on. The Wednesdays if you're following the schedule.

In the hope well, at home and we're seeing go over and over again how much god had done for them and how instead they had trusted in their own ideas and their own efforts. And this led to becoming idolaters like the nations and rebelling against god, indeed, it wasn't itself a rebell, you're going to against god and you remember at the beginning of the book of isaiah and the image of Of the Vineyard.

And he says, what could i have done for my vineyard? What else is there? There could have been done that. I didn't do. And then hosea, using a little bit of a different image but the same thing, isn't it? The the love in which god as a husband had had corted and betrothed and married israel to himself and she going after other gods.

As a wife of harlotry and even Even the command that god had given hosea to marry a woman knowing that she would commit adultery against him. But doing so so that when she did the lord would then command him to pursue her. And restore her. And remarry her. As it were.

As a parable of what the lord would do with his people. And so the apostle in the argument of Romans 9 as a whole and the logic of Romans 9 as a whole makes reference to these two books that show the greatness of the mercy of god to those Who for whom all of the advantages?

Of true religion and the scriptures and the covenants and growing up in the church as it were Could not save them. That's true, isn't it? Many of you here. They have grown up in the church. And i'm sure you are familiar. With many who. Have not come to know.

The greatness of the mercy of god. So that They view the history of redemption or the theology of redemption. As not something to argue about, or even argue against, but to rejoice over to marvel act. The greatness of god's mercy to us sinners, who deserved hell and knowing ourselves.

Even those in the church especially those in the church. To be in that very category. Just being in the church. Cannot say if. Oh yes, the means of grace. Are there? The means that god uses. As he does his almighty and undeserved contradeserved, work of saving by grace. His word.

Red studied and thought upon and especially preached and heard. And received yielded to as an act of worship. And the offering of the hearing and the receiving, the the submitting to his word, as an act of worship, It's a means of grace. The sacraments displaying showing fourth. The lord and his covenant and his salvation, the poring out of his spirit, the washing of of sin.

The Christ crucified and offered to the sinner to be his, his everlasting life. All of these things that prayer. Prayer, which is not just a, a searching and seeking, but an obtaining and finding not just a seeking and requesting. But an obtaining and a finding Mercy and health. And yet, the best of means.

As the saying goes, Not original to this preacher. The best of means are means at best. Their means of grace. And the fact that it is, of grace means, Indicates teaches us. That it must be. And miraculous merciful. Personal. Action. Of almighty god. Who saves?

And so god saves Jews who had all the advantages. With the wonderful news, then Is that you don't have to grow up in church. You don't have had to have all of that background. Your god doesn't have to have been in covenant with with your daddy. And that's he's showing with how he is saving the Gentiles.

Those who didn't have any of those advantages that we heard listed in verse 4 of this chapter. And yet, by the time this latter is written, god is saving them in droves. Do you see what what he does here? He saves jews. Despite the fact that a great number of them had the advantages and the advantages did them no good.

And then he saves gentiles who had none of the advantages. And god brings them even by his salvation into the advantages. They weren't members of the church but they heard christ, preached. And god by his spirit came, and he called them. He convinced them as christ was being preached, that they were the sinners, who deserved the hell that jesus had suffered on the cross and that christ had suffered for them.

And when the preacher, commanded them in the name of god to turn from their sin and trust in the lord, jesus and know that everyone who calls upon his name will be saved. Everyone who has him will have the fullness of his sacrifice to take away their guilt. The fullness of his righteousness.

To be their right standing before god. Even as i in the name of god, offered to each of you. They believed and it was at that point that they came into the church. And they finally had the advantages. Is at that point that they began to hear week by week the word of god and to read the scriptures and meditate upon them.

It was at that point that they received covenant signs for the first time. It was at that point that they started participating in the worship assembly of the people of god and knew the glory of god among his people in his worship. But he saved them without the advantages.

Praise god. When his salvation is entirely by grace, when it is to show the riches of his mercy. He shows those riches both ways. Whether Jews or gentiles, and that's why the us In verse 24 is us. Whom he Called. That it was that. Resurrecting work. Where the light of god entered the darkness of their hearts and the life of god entered the deadness of their hearts.

As second Corinthians 4 puts it. And we often refer to When god who made light to shine in the darkness, it's referring To the creation, isn't it? When he said, let there be light. And then that context and second Corinthians 4, the apostle is talking about his own preaching.

And why he doesn't do the TED talk thing. Which, you know, god bless internet videos but the greeks really. And the Greek culture that continued in Rome, they had made a great science out of eloquence. And paul wasn't obeying any of their Rules. Of speech-giving. Here's just plainly, telling what the bible says.

As we hope by god's grace to do, Week by week day, by day in our homes. He says, i'm doing that because There's nothing i can do. With eloquence. To remove the veil from a heart. So that darkness turns into light and death turns into life. No. It takes an act of creation.

Or in this case, a new act of new creation, resurrection life from jesus becoming regenerating life. To the center. And so he says, so that god who made light to shine in the darkness will make the light Of the knowledge of the glory of god. To shine in their hearts.

In the face of jesus christ. He's describing there. What has happened to every single one? Who is a christian, every single one who has saved That the holy spirit has used the preaching. Of the gospel of jesus christ. And called them. By making them to know the glory of god.

And the christ whom they've heard preached. The spirit gives that life and the spirit gives that light. And they don't trust and growing up in church. They trust only. In jesus, the god of grace. Who died and rose for them and poured out his spirit. To give them to trust in him.

Us. Whom he called now, the word gentiles us, whom he called not of the Jews only but also of the gentiles At the end of verse 24, triggers, the reference to hosea in verse 25. And he actually refers first as a chapter 2 and then That refers back to his head, chapter 1.

Because it's in ohio, chapter 2 and not just verse 23, which is the verse that is. Exactly quoted here. But as in verse, In verse 21 through 23 of Isaiah, chapter 2, that god talks about the greatness of the day of Jezreel, and In a half an hour, sermon at just isn't possible to To go back to hosea 1 and then to refer back to Um, the king's material from which We get the slaughter of just real and response to sin, but You'll just have to take it on faith and further study.

That the greatness of the day of jezrael is talking about how bloody and furious and complete god's response to sin is. And in hosea, the great day of jezreel isn't referring back to what the lord had done at Jezreal before, it's referring forward to what the Lord will do at the cross of jesus christ.

Where his wrath against sin is expressed in more fullness. In a few hours on jesus, then any finite amount of time. In all of hell. Which is why hell? Must be infinite. And forever. And so, the greatness of the day of jezrael actually results in In that section, and Hosea, 221 through 23, the heavens and the earth functioning again.

It's a new creation passage And in that new heavens and the new earth there is as it were and you israel. Those who are not his people. And come to be his people. Those who are not beloved. And come to be. Bluffed. Now, what he's what he's doing there with the gentiles in hosea chapter 2 is actually using the same language As the restoration of rebellious israel from hosea, chapter 1, So that the salvation that comes to all the earth, Is a salvation that israel herself needed?

Even though she had been the people of God, And, When god commanded hosea to marry Um, Well, the wife who would commit adultery It became Saturn and sadder. Because, Before she committed this adultery before. She left him. She bore him. Three children. That's a dreadful thing, isn't it? When there are even children involved and one was named jezreel, For the Does reference to what we've already mentioned.

And one was named. Um, Not shown compassion and one was named not my people.

And this was, because israel. Who had been beloved was going to be punished. And israel who had been his people, Was going to be told not my people. And so it's that language in reference to the Gentiles in chapter 2 that actually refers back then to these, the names of these three children in verse 3 and verse 6 and verse 8, Of chapter 1.

And what we have in? Verse 26, then. Is this great multitude of? Uh, Of jews. Being saved.

Which will come to the, it shall come to pass and the place where it was said to them. You are not my people. They shall be called sons of the living god. Now, the first half of hosea, one verse 10. Uh, is Is not quoted here in verse 26, but it's assumed.

But before we get to that, let's just consider what's being said here. It's not in the place that was said to them. You are not my people. They shall be called my people. Which is. What it would be if it was an even parallel. It's not even. In the place where it was said to them, you are not my people.

They shall be called the sons of israel. Or children of israel as it's sometimes, translated. But it's in the place where it was said to them. You are not my people there. They shall be called sons of the living. God, this is something that israel had never been called Israel had been corporately referred to.

As the firstborn when god came and told era. Told Pharaoh. Israel is my son. My firstborn. But they had never. Each individually. Been taught to consider themselves. A child of the living, god,

And here it's that plural sums. Of the living god, what's promised is not just what israel lost. It's something greater Something that each of us have now. As the spirit. The third person of the godhead, but who is also the spirit of christ, the spirit of the sun, god has sent forth into our hearts.

Like he says, in galatians chapter 4, and what does he train our hearts to call? God. Araba. Our father. And each one of us receive him. Then, as a spirit of sunshine, Who gives to us the blessing that isaiah 1 describes As something that comes in the restoration. Of israel.

Sons of the living, god. Now, we have here. In verse 26 and and the transition. And into verse 27, A lesson in hermeneutics from the apostle. Because he's he's quoted the d e, f g, h the last five lines. Of hosea, one verse 10. But he's assumed the first three lines.

And then those first three lines. He talks about the number of israelites to whom this is going to be applied being as the sand of the sea. And so there's a great multitude of juice. Isaiah chapter 1, Who are going to have this redemption by the spirit uniting them to christ.

And no god, as their father. And come into the blessed knowledge of the triune god in the sun, their savior. And enjoy adoption. Until the family of god with christ as their elder brother. All of that, wonderful. Stuff in the meat of chapter, 8 of romance. It's going to be a great multitude of juice.

He receive that. And yet the same numbered as the sand of the sea language. In hosea, chapter 1, about a great multitude. Actually refers to just a remnant, In isaiah, chapter 10. And that brings us to the last point. That this multitude. That's great as it is, is still.

A remnant. So again, he quotes here In verse, 27 and 28. He quotes Isaiah 10 verse 22 and 23. And yet. This remnant word. That appears once in the two verses that are quoted appears three times and the previous two verses, that's the main idea of the section of isaiah chapter 10 from which he's quoting.

That it will only be. A remnant. Now it'll be a great remnant. There will be a remnant multitude. But the reason it'll only be a remnant, is he quotes from isaiah? Uh, 10 in verses 27 and 28. Is because what is real actually deserves is to be like, sodom and Gomorrah.

And that's what he's referring to it in verse 29, when he says, and as Isaiah said before, And then he quotes, unless Yahweh sabayote. Would have been the hebrew, if this of course, was originally written in Greek and In romans nine, but unless the lord of hosts, that's not the word sabbath.

It's It's a word hosts savoyalt. Unless the lord of hosts, jehovah of hosts, yahweh of hosts, Had left us. A seat, an offspring. We would have become like sodom. We would have been like the morah been made like Gamora. You see what he's saying there in chapter 1 of isaiah.

Is that israel? Deserved no better than sodom and Gomorrah did. And each one of us must know this about ourselves. Each one of us must know this. About our church. Apart, from the grace of christ, of course, there is no church apart from the grace of christ. This is why when we think of the church and we think of ourselves We must think of christ and we must think of grace.

And not be self-impressed with any good that he has produced in us, but be christ impressed at whatever good. He who is already our righteousness before, god? Produces in us in our walking with god in him. But that's why it was just a remnant. So that god might make display.

That it was purely of mercy. That they were saved. And yet. It is a remnant multitude. And so, on the one hand, the fact that it's a remnant And and only a remnant not all of Israel. Not all of ethnic israel. Demonstrates, that salvation is only of mercy and not a ethnicity.

And not of membership and not of effort. Only of mercy. With the fact that it's a remnant, Multitude. Is in order to display the richest. Of his glory. In the wideness. Of that mercy. And now, it's not just a remnant multitude of jews. It is a remnant multitude. Whom he is saving from all of the nations.

As he grafts into that remnant of the Jews, Those who are not his people and he calls them his people. Those who are not. Beloved. And he calls them beloved. Even us. Of the gentiles. Don't know if any of you. Have any? Jewish ethnicity. But we are grafted into israel now, aren't we?

All churches are israelite. That's the point. That is that the same apostle makes at the end of galatians 6. Well, not all the way at the end verse 16. We're refers to the church as the israel of god. It's what the point he was making earlier in the chapter.

When he says not all who are not all our israel who are descended from israel, In verse 6 of this chapter. But praise god. There are many who are israel now. Who were not descended. From

israel. So, although Not all who are israel who are descended from israel. Many are israel who are not To show the riches of the wideness of his mercy.

And so here, how god planned this? And prophesied. That he would save in this way. To isaiah and prophesied to or through isaiah and through hosea. So that he demonstrates. In. The history of those whom he is saving as a whole of what we would call as this chapter starts to form our theology electra, israel as a whole.

He demonstrates the same thing. That he shows in your history, if you are a believer, And the history of every single believer. Because the story of a believer is the story of someone who has saved opposite, what they deserved. Not just undeserved or beyond what they deserve but opposite

As a believer, i receive. Not like Esau which i deserve. That i would have been hated. Not like pharaoh, which i deserve. That i would have been hardened. Not like sodom and Gomorrah which i deserve. The god would have poured out hell. Upon me. But if i'm believer, If i'm righteous.

If i'm saved. If even better than old us. I'm a son of the living, god. It is only. An entirely. Because of mercy. And that's What god has demonstrating. By saving a remnant of israel. Who will be a multitude and welcome to that. In chapter 11. And grafting into them.

Are remnant of israel. That is also from the nation's. And then, let's pray.

Her father in heaven. We pray that your spirit would write this truth, on our hearts. That are response to how you save. Would be by your spirit first. To trust in christ. And then, Also to marvel. At the riches of your glory. In vessels prepared for mercy. But that's good.

In christ's name. Amen.