

**The Book of Romans**  
**9:24-29**  
**2/27/2018 Wednesday PM**

**Introduction**

- Last week we continued in chapter 9 and seen that God is the one that is directing the things of this world.
- I gave these two generalization about the divide that is present in the church and has been for centuries:
  - **Calvinism** – God in his sovereignty has elected some to be saved and some to not be saved. Salvation has nothing to do with human responsibility; it is all taken care of by a sovereign God.
  - **Arminianism** – God knows the choices of humans, and therefore Salvation is wholly dependent on a human’s freewill to come to a place where they can choose God.
- I said that these are the two extremes and that there are variations from these simple statements of the positions.
- I will restate my position in this matter, “I simply submit that knowing where the two “lines” intersect is a paradox and I will just have to figure it all out when I get to Heaven. With that being said, I am a firm believer in human responsibility when it comes to responding to the Gospel and living accordingly. However, I do submit that God exercises sovereign choices in this area and others, that some would say trumps freewill. Ultimately, God has set certain things to play out in the end and nothing we do will change those endings from coming into being.”
- Tonight we are continuing in Chapter 9.

**Romans 9:23-29**

<sup>23</sup>What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory--  
<sup>24</sup>even us, whom he also called, not only from the Jews but also from the Gentiles? <sup>25</sup>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," <sup>26</sup>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.' " <sup>27</sup>Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. <sup>28</sup>For the Lord will carry out his sentence on earth with speed and finality." <sup>29</sup>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."

- **V.24** – This verse is a continuation of **v.23**, however, Paul changes back to his thought process earlier on.
- Paul began chapter 9 with the argument that “What counts is grace, not race.” As theologian N.T. Wright says.
- Here we see Paul returning to that main point. **The question is who is the “even us” that Paul is referring to?**
- Paul was saying that he and the Roman Christians he was writing to were a part of the “objects of his mercy.”
- The “children of the promise” come not only from the Jews, but also from the Gentiles he goes on to say.
- God’s choices are always sovereign.
- He has sovereignly chosen a messianic line from Abraham, and he sovereignly chose many Gentiles to receive the gift of salvation.
- However, it is only those who respond to God’s call that receive the gift of salvation; it is “by invitation only.”
- Salvation comes to us completely undeserved so that we might have no basis for pride.
- **Vv.25-26** – To back up what he has just said about God also calling the Gentiles, he quotes two verses from the prophet Hosea. (**Hosea 2:23 and Hosea 1:10**)
- **Context:** Hosea had married Gomer and he named their firstborn child Jezreel.
- However, the next two children were not Hosea’s, so he obeyed God and named them Lo-Ruhamah and Lo-Ammi, meaning, as the words of **v. 25** indicate, “not my people” and “not my loved one.”
- Paul was using these OT Scriptures to beautifully illustrate how God has all along had a plan for the Gentiles.
- Those not know as God’s people were becoming his people by God’s mercy and grace shown through Christ.
- **V.27** - Paul takes great care to remind the people that the Jews would not be forgotten. He reminds them of what the OT says about their number being “like the sand by the sea.” (**Genesis 32:12; Isaiah 10:22**)
- God’s sovereign choice has always included some Jews, but his promises were not a blanket for all Israel.
- Isaiah prophesied that only a small number – “a remnant will be saved.”
- This is the type of “end” things that I refer to in the introduction. There is nothing that anyone can do to stop the fact that God will have remnant of Jews to be saved in the end.
- Paul quoted from Isaiah 10:22-23 and 1:9, and explained that the majority of Israel had turned away from God, but that God always perseveres a remnant for himself, “a remnant chosen by grace” (**11:5**)

- The remnant are those people who remain faithful to God whenever the majority do not. (**Micah 5:7-8**)
- **Vv.28-29** – Here we see Paul continuing the quote from **Isiah 10:23** that God will punish his people for turning away from him. This punishment was delivered severely in the captivity and exile.
- Paul goes on to talk about bad it would be if God had not chosen this remnant of believers.
- He likens it to Sodom and Gomorrah.
- Paul will elaborate further on the remnant and who will be a part of in in Chapter 11.

## **Biblical Support for Unlimited Atonement**

### **John 1:29**

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

### **John 3:16-17**

<sup>16</sup>"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but to save the world through him.

### **John 12:47**

"As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.

### **1 John 2:2**

He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

### **2 Peter 2:1**

But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them - bringing swift destruction on themselves.

### **Romans 5:6**

You see, at just the right time, when we were still powerless, Christ died for the ungodly.

### **2 Corinthians 5:14-19**

<sup>14</sup>For Christ's love compels us, because we are convinced that one died for all, and therefore all died. <sup>15</sup>And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

<sup>16</sup>So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. <sup>17</sup>Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! <sup>18</sup>All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: <sup>19</sup>that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

### **2 Peter 3:9**

<sup>9</sup>The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

### **Matthew 23:37**

"O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

### **Matthew 20:16**

"So the last will be first, and the first will be last."

### **1 Timothy 2:3-6**

<sup>3</sup>This is good, and pleases God our Savior, <sup>4</sup>who wants all men to be saved and to come to a knowledge of the truth. <sup>5</sup>For there is one God and one mediator between God and men, the man Christ Jesus, <sup>6</sup>who gave himself as a ransom for all men--the testimony given in its proper time.

### **Hebrews 2:9**

But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

**Next Week's Study**  
**Romans 9:30-10:21**