

Romans 9:24–29  
Plan of Super-Abounding Grace

**Monday, December 4, 2023 ▪ Read Romans 9:24–29**

*Questions from the Scripture text: Upon whom had the purpose of mercy been carried out by the time the letter was written (v24a)? Upon whom had this been done first (v24b)? Then upon whom (v24c)? Where had God spoken of this previously (v25a)? What part of His plan had He spoken about all the nations (v25b, cf. Hos 2:23)? What part of His plan had He spoken about the Jews (v26, cf. Hos 1:10)? But where else has the Lord spoken about the Jews as the sand of the sea (v27a)? So, then, what will this multitude be like, by comparison to the number of ethnic Israel as a whole (v27–28, cf. Isa 10:20–23)? But, what will it be like compared to what they actually deserved (v29, cf. Isa 1:9)*

**How is the principle of contra-deserved mercy displayed in history?** Romans 9:24–29 prepares us for the sermon in the midweek prayer meeting. In these six verses of Holy Scripture, the Holy Spirit teaches us that **the principle of contra-deserved mercy is displayed both in how the Lord saves Gentiles and in how the Lord saves Jews.**

When the Spirit finished the thought about vessels from the wrath-lump being prepared for mercy and glory, He added “not of the Jews only, but also of the Gentiles.” This recalls that both in the salvation of Jews and in the salvation of Gentiles, God makes plain that salvation is entirely by His own power (cf. 1:16).

Our own history is a history of salvation entirely by grace. In the original, v24 begins “whom He called—us!” (emphasis made by word order, not punctuation). That which is a source of agony with respect to those who are not believing (cf. v2) is a source of amazement with respect to those who are. By including himself (and other Jews) in the group at the beginning of the verse, Paul expresses amazement that God’s plan to save both Jews and Gentiles in the same way has come to life in his own life and in the lives of his believing readers. In a multitude of congregations around the world, now, believers can look around at their fellow redeemed-wrath-deservers and be amazed at God’s mercy and power in the gospel.

This was plan-A for the nations. Hopefully, we remember that saving from among all the nations was God’s original plan for what He was doing in and with Abraham, Isaac, and Israel (cf. Gen 12:3). The apostle refers back to a time when Israel was undergoing chastening from the Lord, and He prophesied through Hosea that the restoration of Israel as a bride was tied to a work that He would do in heavens and earth (cf. Hos 2:21), a work that would be on the order of re-creation (cf. Hos 2:22–23a): a work in which she would be loved who had not been loved (v25c, cf. Hos 2:23b) and they would be called His people who were not His people (v25b, cf. Hos 2:23c).

The nations were always meant to be brought into God’s mercy toward Israel. When we see that very thing in our experience, we ought to rejoice over God’s faithfulness to carry out His plan, just as we rejoiced over God’s mercy to plan it.

This was plan-A for Israel. Even in the context of the book of Hosea, 2:21–23 was drawing the nations into something that the Lord had already addressed to Israel in 1:6–11. It’s Hosea 1:10 that v26 of our passage now quotes. “Sons of the living God” reminds us that what is happening at the time of Paul (or in our time) is not some plan B. This is the outworking of an adoption—a taking of sons that is initiated by the One Who adopts.

The comparatively small number is still a number of great mercy. The reader has to know Hosea 1 and Isaiah 10 in order to see the connection between v26 and v27. The apostle had not quoted the whole of Hos 1:10, which begins, “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be numbered or counted.” It’s those first three lines of Hos 1:10 that prompt reference to Isa 10:22: “For though your people, O Israel, be as the sand of the sea, a remnant of them will return.” This idea of a remnant, as opposed to the whole, being saved is the heart of Isa 10:20–23, where the remnant language is used four times. Though they are but a remnant compared to the whole, they will still be a great number. And the “remnant” nature of them will emphasize the greatness of the mercy on display in every single one whom He saves.

The remnant language from Isa 10:22 prompts the final quote, in v29—this from Isaiah 1:9. The remnant is not evidence of unrestrained wrath but of mercy that is able to negate wrath. Sodom and Gomorrah testify to how Israel deserved to end up. The remnant testifies to the greatness of the power and mercy that saves a remnant from among such sinners!

Which group do you *deserve* to be in: the vessels of wrath or the remnant of mercy? How have you been responding to the contra-deservedness of God’s mercy to you?

*Sample prayer: Lord, thank You for showing us contra-deserved mercy. Your gathering in the nations and preserving a remnant of Jews both remind us how great your mercy to each of us have been. Continue it, we ask, through Christ, AMEN!*

**Suggested songs: ARP130 “LORD, From the Depths to You I Cried” or TPH425 “How Sweet and Awesome Is the Place”**

(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](http://hopewellarp.org))

Romans nine, verse 24, through 29. These are God’s words. Even ask him he called not of the Jews only but also the gentiles. As he says, also in hosea. I will call them my people who are not my people. And her beloved who has not beloved, 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 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 Yahweh will make a short work upon the earth. And as Isaiah said before, Unless the lord of sabayoth had left us a seed. We would have become like sodom and we would have been Like gamora. So far the reading of gods inspired and In there and toward

As the apostle continues to consider. How it is. That there are so many Jews who have not been saved. One of the things that we have just seen, Um, Is. That we are to knocked. Be bewildered by. The ones who are not being saved. But we are to marvel act.

Wonder act worship and responds to. That god does prepare from the wrath deserving lump. Vessels for mercy. And as we saw that in the last portion, We saw that in verse 24, which was the last verse of that study and we are taking As the first verse of this study.

That he has done this preparing vessels for mercy, not only from the jews, but also from the Gentiles And the lord in doing this has demonstrated just how entirely of grace is salvation is Because, despite all of the advantages that the jews had, There were very few of them that ever.

Head repentant and believed until this point. So that we would not think that salvation is in the advantages. So that we would not think that salvation is in the means. Behold? How many advantages the Jews had. Behold, how a wonderful and good were the means. That we’re entrusted to them.

And yet very few of them at all were saved. Which is one of the reasons why he Is quoting. Especially from isaiah and isaiah. Uh, two books that make this. Uh, one of the great themes or the great theme of each of those books. The greatness of what the lord.

Had done for his people. The sin with, which They repaid him. For the good that he had done. And the greatness. Of his grace that would overcome even even refusal. To belong to god through the means that he had provided. That he would overcome those things by his grace.

So that as the apostle said earlier, In the book, with reference to those who are being saved where sin abandoned grace abounded, all the more Excuse. And so, by saving the jews first, Entirely. Of grace. Bringing the gospel first to the jews, having this? Um, Wow. Wonderful. Uh, response to christ, the ministry of the apostles, multiplying by the thousands and the outpouring of the spirits.

In the outpouring. And the outpouring of the spirit. We see the wisdom and the purpose are part of the wisdom, and part of the purpose behind Jesus's command first in Jerusalem, and then, Judea and Samaria. And then all the earth, Uh, that this actually corresponds to God's plan for how he would bring salvation to sinners in all of history.

And then, He shows how great His grace is by even saving those who had none of those advantages. Of those whom he brings into his church. Uh, from outside. The church so that he overcomes. Uh, not only the greatness of our wickedness. As he shows in saving the Jews, but even the greatness of our ignorance.

As he does, by bringing in. The Gentiles and each of us experiences, both of these things and God's saving us. Uh, so he's showing a salvation by grace alone. That applies to each of us over against. Uh, the her spiritual deadness. As he demonstrates and how he saved?

Uh, historically. Um, the the Jews and over against our spiritual blindness. Has he? Uh, demonstrates in how he saves the Gentiles. So even us whom he called Paul putting himself. In that group. And then, as it were, inviting those to whom he is writing to consider. That the us whom he called Paul himself.

And then the Roman congregation at this time. Uh, including Jews and Gentiles and thinking about how through history. The salvation of God. Has come to sinners. And we can do this in many congregations today, not every congregation necessarily has grace. But we are grafted into Israel. Every one of us.

So, there is a sense in which every congregation is full of Israelites. Whether they were Jewish or not, and this then is every congregations. Story. And now he appeals to Hosea and he appeals to Isaiah. To show not only that the Lord would do this but that this theme of the Lord saving those.

Who had spurned His love. And gathering into them, those who had no idea of His saving love. That this was Uh plan A it's not a plan B of oh no. What do we do now that the Jews? Have rejected us. Um, it is. Or that the Jews have rejected God, but it is.

The plan A of salvation throughout history. So, in verse 25. He quotes. First from Hosea, chapter 2. And verse 23. At which point?

He has prophesying about the end gathering of even Gentiles into this. When he talks about the heavens and the earth, he broadens this salvation that he's been describing in the book of Isaiah at that point Uh, to all of creation. It's all come to pass on that day. This is Isaiah.

221, the quote is from verse 23. I will answer says y'all will answer the heavens. They shall answer the earth. The earth will answer with grain you wine and oil. They shall answer just real the words as real talking about slaughter on account of sin. Uh, has been in the book of Isaiah.

Uh, by this point. A word that looks forward to the cross. When the Lamb of God is slaughtered and offered on account of our sin. The greatness of the day of Jezreel is God's answer. To the greatness of the sin of Israel, and of the nations. Um, Continuing in Hosea too, then I will so her for myself in the earth and I'll have mercy on her who had not obtained mercy, I will say to those who are not my people, you are my people.

And they shall say. You are my God. And so, he's using the names of two of. Are actually all three of. Hosea's children. And what they had. Uh, what they had said, or what, what their name had indicated about God's relationship with Israel and Judah. Now to apply to a multitude in a new heavens and a new earth that includes those who never had been his people in the first place.

And so Hosea 2. Uh, was anticipating what the church at the time. That Paul writes Romans was now experiencing that there was this great and gathering of the Gentiles. And remember the sorrow with which he started out the past. Passage the chapter. Uh, was a sorrow over. The how the great and gathering of Gentiles is a reminder that there are many Jews who are not saved.

And here as he follows you follow the course and the logic of the chapter. He's saying that we should not be obsessing over. The Jews who are not saved, although we should be grieving over them. But the thing that we should find more impressive, the thing that should be the controlling factor and how we think and how we respond.

Are the multitudes that God is saving and that he will save. And that brings him from. Uh, chapter Hosea 223, which he quotes in verse 25 of our passage to Hosea. One verse 10. Which he quotes in verse 6. Yet, the number of the children of Israel shall be as a sand of the sea.

Which cannot be measured or numbered and it shall come to pass. And the place where it was said to them, you are not my people. There, it shall be said to them, you are sons of the living God. And that specifically, is what he quotes the second half of it shall come to pass.

In the place where it was said to them and so forth and verse 26, and so, this is talking specifically not now about those in the new heavens and the new earth. Uh from all the nations as chapter 2 verse 23 was but specifically in the place where it was said to them.

Uh, they were confronted with their deserving to be disowned for having broken. Covenant with God. God will restore even covenant breaking Israelites? To salvation. That's what Uh, chapter 1 and verse 10. Had prophesied now. One of the things that the Holy Spirit teaches us here is to go back to the original context.

Because there's part of verse 10 of Hosea, one here that is not quoted in Romans 9. But that is the actual connection. Between this reference to Hosea. And the next reference to Isaiah, So, is next reference in Um, in verse 27, when he says, Isaiah also, cries out concerning Israel, though, the number of the children of Israel be as the sand of the sea.

And he's quoting here from Isaiah chapter 10. Uh, but He didn't quote, the first half of Hosea, one verse 10, which was Yet, the number of the children of Israel shall be as the sand of the sea. And so the Holy Spirit, even in the way he pulls these quotes together is showing us, reminding us.

That whenever the new testament quotes an old testament passage Uh, that it is making reference not just to the particular part that is quoted. But to the meaning of that passage, in its original context, because he's he's taking something that was in the original context, in his ayah 110 the first half of Hosea, 110, and that's the actual connection between Romans 9:26.

And Romans, 9:27. Though, the number of the children of Israel, be as the sand of the sea. And so Hosea, 223 showing that this in gathering from the ignorant nations was part of the historical way in which God would show the All of grace nature of His salvation. And then Hosea, 110 in the place where it was said to them.

Uh, to show that the means by which God Uh, saves. Do not have any good in and of themselves are not able in and of themselves to do us any good. Uh, the means of grace. Um, Uh, not the grace themselves. So, the best of means are means at best is one of the ways we say that.

So he shows the the first by Isaiah 223, the second by Hosea 110, and in the unquoted part of Hosea 110 Um, there is a reference back, then into Isaiah, who prophesied at the same time or not. Sure. Um, I'm not sure. Uh which which one of these. Came first, but in Isaiah 10, He's writing, especially about a remnant.

Uh, now verse 22 is where he quotes for, though. Your people of Israel be as the sand of the sea. A remnant of them will return. The destruction decreed shall,

overflow with righteousness. For the lord. You all way of hosts will make a determined end in the midst of all the land.

Uh, reminding us that the fact that is a remnant that of israel that gets saved. It is a demonstration. Of the righteousness and justice of god. That god is to be blessed for his justice and mercy. Uh, in the salvation of the remnant. But he is also to be blessed and praised.

For his justice. And holiness. In the condemnation. Of those who aren't saved. Now, again, there's a portion of this, quote, and isaiah 10, That we have in verse 27. And 28 of our passage. Uh, that refers back to or connects back to something in isaiah chapter 1. And that is this idea of the remnant.

Now, he only quoted for us. Uh, Verse 22 and 23 in which the idea of the remnant appears once. Uh, but this language of the remnant actually had appeared three times in the previous two verses. It's a problem, capacitor that day that the remnant of israel and such as of escaped from the house of jacob.

We'll never again depend upon him who defeated them. But will depend on your way, the holy one of israel and truth. The remnant will return the remnant of jacob to the mighty god. And so, One of the points of that passage, is that it would not be every last Israelite.

It would be a remnant. Now, praise god. The remnant will end up being a multitude. Just as there's a multitude from the nation's and there is A multitude. Who are saved? The. Uh, the number that is as the sand of the sea in hosea. Are being saved. So, there is a Remnant multitude.

From the original multitude. Uh, yes, that means there are many who will not be saved. But it also means there are many who will be saved. And yet, not all of them. And what the apostles doing here is, he's keeping the focus on both. The justness of god in.

Um, Saving whom he will, and not saving whom he will. But also the greatness and wideness of his mercy. That the great point of his salvation is that we would marvel. That has mercy. So, Isaiah 10 then. And this language of the remnant actually connects all the way back into the introduction of isaiah.

Which is from where. He has quoting in the last verse our passage. In verse 29. Any quotes there? Um, From isaiah. Verse 9. Unless you always have hosts had left to us, a very small. Remnant. We would have become like sodom. We would have been made like a gamora.

And so, as you trace the logic back through that, You say? Those who came from the same lump as esau. Those who came from the same lump of pharaoh. They came, they came from the same lump. As even sodom and Gomorrah. So, we deserve to be hated. Like he saw and we deserve to be hardened.

Like pharaoh, and we deserve to be Um, destroyed by the fire and the fury. Of god. And yet. From them. God has saved a remnant. And isaiah 1 calls it, a very small remnant. But as you trace, isaiah 1 isaiah 10. Hosea. Hosea 2. You find that there's a very small, remnant is actually a great multitude of israelites.

And a great multitude of gentiles. Who are vessels prepared beforehand for glory. That. And then, God might display the riches of his glory. In vessels of mercy. And so the answer is actually very similar. To when Uh, when people ask jesus, When the disciples asked jesus are there not many saved.

And jesus says, In narrow is the way and few, who enter it. And yet these comparatively few who enter it are At the last and innumerable. Multitude. So that both god's justice and especially god's mercy.

Be richly. Glorified. In the plan of how he saves. So, what happened? In the The first decades of the church, And gathering of the gentiles. And although there'll be thousands of Jews. Who were saved, they're being many more thousands. Who are not saved. Um, This was not. Some sort of failure of the plan.

Of redemption. This was the lord doing exactly, as he would said, he would gloriously righteously. As he said he would and richly gloriously. Mercifully. As he said he would. So that each of us, If the lord has saved us, Not only for what he has done and others but especially for what he has done.

For myself and you especially for what he has done for yourself. Would be amazed that god would save you. Knowing that. Nothing that was done in your home or your church could save you. All the means that god used. Would not could not have saved you. Except that god was determined had planned intended and love.

To be merciful to you. So that you would respond to the god who had saved, who has saved you, With wonder at the greatness of his power to save. The greatness of the mercy. Of his willingness to save. And worship him for that. Towards you and towards all. Of his elect and his redeemed.

Man, let's pray.

We thank you. Our Gracious. God and our heavenly father for teaching us these things. We pray for the help of your spirit. There's a lot here to go back through and Hosea and isaiah. In order to See, and understand. The greatness of your mercy to us. Your contra deserved.

Mercy to us. Uh, we need More understanding clarity of thought. In order to respond to you, well, We need our cold hearts warmed. With wonder and love. And we thank you that your spirit gives both of these things. And we pray that he would that he would use. The word that you have appointed as this means.

And that in your almighty power. And you're an imaginable, mercy. That you would do that. We ask in jesus name, Amen.